The Last Testament, Vol 1
Interviews with the World Press
Talks given from 16/07/85 pm to 20/08/85 pm
English Discourse series
30 Chapters
Year published:
The discourses listed as being titled "**The Last Testament, Vol 1**" are titled that way on the tape. The book "**The Last Testament, Vol 1**" contains a different numbering scheme, as it contains interviews selected from the whole Ranch period. Volumes 2, 3 and 4 (as numbered on the tapes) will probably never be published as such.
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The Last Testament, Vol 1
Chapter #1
Chapter title: The Blessed One
17 July 1985 om in Jesus Grove

[NOTE: this discourse is published in The Last Testament Volume 1, chapter 1.]
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QUESTION: BHAGWAN, FIRST OF ALL, THANK YOU VERY MUCH FOR SPEAKING WITH US TONIGHT. A NUMBER OF YEARS AGO, YOU ADOPTED A VOW OF SILENCE. RECENTLY, YOU HAVE DECIDED TO SPEAK OUT TO YOUR SUPPORTERS AND THEN TO US HERE TODAY. WHY HAVE YOU DECIDED TO SPEAK OUT NOW?

ANSWER: I live spontaneously. I never decide anything beforehand. I keep tomorrow open. If I feel like speaking, I speak. If I feel like being silent, then there is no other way than to be silent. And I never ask myself why, because no why is answerable. All answers are arbitrary. So I simply go on floating with the river, never asking where it is going, why it is going, where it is going to end. And this is my basic approach to life: a total letgo.

Q: WAS THERE A REASON THAT YOU DECIDED TO ADOPT THE VOW OF SILENCE IN THE FIRST PLACE, OR WAS THERE ALSO NO REASON?

A: There is never any reason. I don't live by reason. I simply allow things to happen. I don't know why I became silent. I don't know why I started to speak again, but I enjoyed being silent and I'm enjoying being out of silence again. I don't know about tomorrow. I may be silent, I may be speaking. I may not be here at all.

Q: WHEN YOU WENT BEFORE THE IMMIGRATION SERVICE FOR A VISA AS A RELIGIOUS LEADER, THE COMMENT WAS MADE BY THE OFFICIALS OF

THE SERVICE THAT HOW COULD YOU BE A RELIGIOUS LEADER IF YOU DIDN'T SPEAK? DID THAT HAVE ANY INFLUENCE ON YOU AT ALL?

A: No. Nothing influences me. Nor do I want anybody to be influenced by me, because the very fact of being influenced is a kind of mental slavery. I keep myself totally free from influences, and I never influence anybody, never try to convert, convince anybody.

I am the first one who can claim to be religious. The whole past and its religions have been pseudo, false. To me religion has a totally different meaning. There is no God. There is no heaven and hell. All those past religions have exploited man with fear of hell and greed for heaven, and all those religions have kept man retarded, dependent on God, a big daddy somewhere above who is taking care of you. This made man irresponsible. This made man unintelligent.

My religion is basically centered around consciousness, silence, and silence has its own way of communication. Just as words speak, but can be misunderstood-they ARE misunderstood-silence also speaks. It also can be misunderstood. To understand silence, the other side, the receiving side, should also be silent. Then there is a meeting of the hearts. Something starts falling into tune, harmony, a kind of synchronicity. Nothing is said, nothing is heard, but everything is understood. Lovers know it; just sitting side by side saying nothing, something goes on moving between them.

Q: IF YOU WERE TO EXPLAIN TO SOMEONE LISTENING AND WATCHING WHO KNOWS NOTHING ABOUT YOU OR YOUR RELIGION... WHAT IS YOUR THEOLOGY, WHAT IS YOUR BELIEF WHAT DO YOU STAND FOR, WHAT ARE YOU TRYING TO ACHIEVE?

A: I have no system of belief I have no catechism like Christians, and I don't have any dogmas, principles, theology. If somebody wants to understand me he will have to learn meditation, learn being silent and sit with me, live with me. There is no other way. All those belief systems are nothing but a process of conditioning you.
A belief simply means you don't know -- still you believe. My effort here is that you never believe unless you know. When you know, there is no question of believing, you know it. I destroy all belief systems and I do not give you any substitute. Hence, it is not easy to understand me.

Q: YOU HAVE NO PHILOSOPHY OF LIFE?

A: No philosophy of life. I have LIFE itself. There are people who have philosophies of life, but they don't have any life.

Q: YOUR PHILOSOPHY, IF THERE IS ONE, HAS BEEN EXPRESSED IN "THE THREE L'S, " LOVE, LIFE, LAUGHTER. IS THAT A PHILOSOPHY OF LIFE?

A: No.

Q: COULD YOU EXPLAIN THAT?

A: It is just a consequence of being silent and in tune with existence. Love arises in you. Life becomes abundant; laughter, for no reason, just because this whole existence is so hilarious. This is not philosophy, this is the consequence of being silent.

Q: IS IT TO ENJOY LIFE AND NOT WORRY ABOUT TOMORROW?

A: There is no tomorrow. If there is tomorrow, you cannot stop worrying about it. Tomorrow never comes, it is a process of worrying. Nor is there any yesterday. One is no more, one is not yet. All that is in our hands is the present moment, now, here. And this is a miraculous experience. If there is no yesterday, no tomorrow, and this very moment you are silent, all worrying disappears. All imagining, dreaming, projecting disappears.
And it is not that you have to enjoy this moment. That rejoicing arises out of this moment. But you are never here, you are always somewhere else. You are never in the now, you are always then. Otherwise, everything is available, but you are absent. I want my people to understand a very simple fact -- not a philosophy, something existential, not philosophical -- be present to this moment and then see what happens.

Q: LET ME ASK YOU ABOUT SOMETHING YOU SAID A MOMENT AGO. YOU SAID YOU DIDN'T BELIEVE IN CONTROLLING PEOPLE, AND HAVE NO CONTROL. BUT DO YOU NOT HAVE EITHER CONTROL OR TREMENDOUS INFLUENCE OVER 350,000 OF YOUR FOLLOWERS?

A: I don't have any control. I don't give these half million people who love me any discipline. I don't give them any commandments. I insistently emphasize that they are not my followers, but only fellow travelers. It is up to them to go a few miles with me or not to go. If they join with me, I'm happy; when they depart, I say goodbye.

Q: IF THEY LOOK TO YOU, THEY WORSHIP YOU, WOULD THEY THEN NOT DO WHATEVER YOU TELL THEM?

A: I am trying on my part that there should be no worship. They should not be influenced by me. But if they worship and if they go on being influenced, they are not understanding me.

Q: WHO IS BHAGWAN SHREE RAJNEESH? HOW DID YOU BECOME BHAGWAN?

A: The word Bhagwan means "the Blessed One." When people started feeling my blessing throbbing in their hearts, when they started feeling that something has happened to me of immense value which they would like to share, they

started calling me Bhagwan. I could not deny it because it was a fact: I was the Blessed One.

Q: HOW DID YOU KNOW THAT YOU WERE THE BLESSED ONE?

A: How do I know when I have a headache? I know

Q: WHEN DID YOU KNOW IT?

A: Thirty-two years ago.

Q: HOW DID YOU KNOW IT?

A: That question is absurd. When you are sick, you know. How do you know? When you are healthy, you know. How do you know? That "how" is absurd. You simply know it.

Q: WAS THERE A VISION?

A: No, there is no question of vision. Vision is always objective, of something else. It was an experiencing. Not even an experience, but experiencing. I was full of it. I was it. And since then not for a single moment have I been otherwise. It was not something that happened and disappeared. It was a transformation. It has remained with me.

Q: DID YOU KNOW AS A CHILD, FOR EXAMPLE, THAT YOU WOULD BECOME THE ENLIGHTENED ONE?

A: No. I never knew... not even a single moment before. But I was searching from my very childhood. I was seeking and trying in every possible way not to be influenced by any religion, by any ideology, because if I am already having a faith, already believing, the search stops. The inquirer has to be very alert and aware that no belief enters into his being. He has to remain open and agnostic, knowing perfectly well that he does not know. From that space of not knowing, the search, the seeking, arises. But who can say when it is going to be fulfilled? It is unpredictable.

Q: DO YOU CONSIDER YOURSELF A GOD?

A: My God! There is no God, so how can I consider myself a god? God is the greatest lie invented by man.

Q: WHY?

A: Because man feels so helpless, so afraid of death, so burdened with life's problems. Because he has been raised by a father, by a mother, and those were the beautiful days -- no responsibility, no worry -- somebody was taking care of him. That psychological childhood is projected into all the religions: God becomes the father. And there are a few religions in which God becomes the mother. It is a simple psychological projection of a child. It has no basis in reality.
And whenever you are afraid, whenever you are in trouble, you start seeking help. No help ever comes. Even Jesus on

the cross was waiting for the help to come, and finally got disappointed and shouted, "Father, have you forsaken me?" A great doubt must have arisen in him, a great question. Nothing is happening, and he was believing all these years that God would come to save him, his only begotten son. Nobody came. Jesus Christ must have died in utter disillusionment.
I don't have any illusion. I cannot be disillusioned.

Q: HE ALSO SAID, "FATHER, FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO."

A: That was again the same mind. I call Jesus' mind sick.

Q: WHY?

A: Because his whole life... whatsoever he was teaching and doing was just nuts. Only a crackpot can claim to be the only son of God. And then, preaching to people that he is the savior, and whosoever is with him will be saved, and whosoever is not with him will fall into hell -- eternal hell... all these things. His behavior: he cursed a fig tree because he and his disciples were hungry and there were no fruits on the fig tree. In fact, it was not the season; it was not the fault of the fig tree, but he cursed the fig tree.
I cannot conceive of this man as sane. And this prayer to God that, "Forgive these people because they know not what they are doing," is again out of that same arrogant, egoistic idea. I don't think that it is out of compassion. It is the emphasis of the Christians for centuries that out of compassion he prayed even for his enemies. But let me

repeat his sentence: "Forgive these people because they know not what they are doing." In fact, it was not an act of compassion, he was still condemning the people that they knew not and he knew.

Q: BUT HAVEN'T THERE BEEN SOME TEACHINGS HANDED DOWN FROM JESUS WHICH FORM THE BASIS OF MUCH THAT IS GOOD IN CIVILIZATION TODAY?

A: Nothing. Not a single thing has come out of Jesus which has helped humanity in any way. All those teachings have proved not blessings, but curses. They are beautiful words and because they have been repeated so often, you have -- and everybody has -- forgotten the implications of them. He says, "Blessed are the poor, for theirs is the kingdom of God." It looks beautiful, but basically it is ugly. It is a consolation to the poor. It is an exploitation of the poor. It is giving false hope to the poor, and the ultimate result is that the world has remained poor.
Who would not like to inherit the kingdom of God? Jesus says that even a camel can pass through the eye of a needle, but a rich man cannot enter through the gates of heaven. Now this man is responsible for all the poverty in the world. He is condemning richness. He is condemning the creativity which can make the world rich.
I am all for richness in all dimensions, and I cannot say, Blessed are the poor. That is just what Karl Marx said: Opium of the people. It is possible to use beautiful words, but if you go into the implications, what are the Christians doing today and what have they done for two thousand

years? They will open orphanages. They are against birth control. They are against abortion.

Q: SOME OF THEM.

A: Those who are not will soon be expelled. They are being expelled. And those who are... for example the pope himself is against abortion, against birth control. He is against the greatest revolution in humanity -- the pill. Population goes on growing, poverty goes on growing, and who is responsible for this? I think these people are criminals.

Q: THE POPE?

A: The pope. He should be behind bars.

Q: WHY?

A: Teaching such stupid things to humanity: go on producing children -- they are gifts of God. He is responsible for Ethiopia. He is responsible for poor India. Anywhere poverty happens, these people are responsible. On the one hand, they go on increasing the population, which is already too much, in the name of God. But the real thing is that they can convert only the poor to Christianity. I have never seen a single rich man being converted to Christianity in India. Beggars, orphans, prostitutes-these people get converted.

Q: IS THERE ANY PART OF CHRISTIANITY, HINDUISM, BUDDHISM, ANY OF THE ESTABLISHED RELIGIONS THAT YOU THINK ARE GOOD?

A: Nothing is. I want to be finished with the whole past completely, I want it to be erased completely. I want a discontinuity with the past. Only then the new humanity is possible, a new world, a new man. So I categorically say everything is wrong. And the proof is there: the whole world is in a mess. These are the people who have given the world principles how to live, ideologies, systems. This is the outcome of Buddhism, Hinduism, Christianity, Mohammedanism. This is the outcome.

Q: YOU SAY THE WHOLE WORLD IS A MESS. WHAT IS IT THAT YOU'RE TRYING TO CREATE IN MAN, IN THE WORLD?

A: I'm simply saying that there is a way to be sane. I'm saying that you can get rid of all this insanity created by the past in you.

Q: HOW?

A: Just by being a simple witness of your thought processes. That's my method of meditation. It is not a prayer because there is no God to pray to. It is simply sitting silently, witnessing the thoughts passing before you. Just witnessing -- not interfering, not even judging, because the moment you judge you have lost the pure witness. The

moment you say this is good, this is bad, you have already jumped into the thought process. It takes a little time to create a gap between the witness and the mind. Once the gap is there, you are in for a great surprise: you are not the mind, you are the witness, a watcher.
This process of watching is the very alchemy of real religion, because as you become more and more deeply rooted in witnessing, thoughts start disappearing. A moment comes when there is no thought at all. You are, but the mind is utterly empty. That is the moment of enlightenment. That is the moment when for the first time you become unconditioned, sane, a really free human being.

Q: BHAGWAN, SINCE YOU CAME TO THIS COUNTRY A NUMBER OF YEARS AGO, THERE HAVE BEEN A LOT OF THINGS WRITTEN -- ALLEGED -- ABOUT YOU AND THE RAJNEESHEES. SINCE THIS IS THE FIRST TIME YOU'RE SPEAKING IN PUBLIC, I'D LIKE TO GET YOU TO SET THE RECORD STRAIGHT ABOUT SOME OF THESE THINGS THAT HAVE BEEN SAID. FOR EXAMPLE, IT HAS BEEN WRITTEN AND PEOPLE HAVE TALKED ABOUT YOU AS A "FREE SEX GURU," BELIEVING IN PROMISCUOUS SEX WITH VIOLENT ENCOUNTER SESSIONS AND MIND CONTROL. TRUE OR FALSE?

A: Do you think sex should be charged for? Should it not be free? Should it be paid for?

To me, sex is a simple, beautiful, natural phenomenon. If two persons want to share the energy with each other, it is nobody's business to interfere. And to say "free sex" implies that you want sex also to be a commodity, that it has to be purchased -- either from a prostitute for one night or from a wife for the whole life, but it has to be purchased and paid for.
Yes, I believe in free sex. I believe that sex is everybody's birthright to share, to enjoy. It is fun. There is nothing serious about it. The people who have been talking about me as teaching free sex are really pathetic. They are sexually repressed people.

Q: I THINK WHAT THEY WERE IMPLYING IS THE IMAGE OF WILD SEXUAL ORGIES GOING ON.

A: No orgies are going on. And if people should want an orgy, it is nobody's business. If a few people want group sex, what is harmful in it? If two persons can enjoy, why cannot ten persons enjoy together? Once we think of sex as a natural, joyful fun....
That's why I call the pill the greatest revolution since fire was discovered. The pill has freed sex from all nonsense, seriousness, marriage, legalities. It has made man enjoy sex for the first time as man, not like other animals who are in a biological bondage.
No orgies are happening here, but I am not prohibiting them. It is up to the people. If they feel like having an orgy, so far so good. But these people are also conditioned by your society. They also have the idea of relationship one to

one. They also have the monopoly, monogamy, planted in their minds.

Q: IS THAT NOT GOOD?

A: It is absolutely unnatural. Man is not a monogamous animal at all. He is polygamous and everybody knows it. You may have the most beautiful wife, but that does not mean you don't get attracted to other women, that once in a while you don't dream about other women. Somebody may have the best possible husband. That does not make any difference. Man is by nature polygamous. Monogamy iS enforced on him.

Q: ARE YOU SAYING THAT MAN SHOULD FOLLOW HIS POLYGAMOUS INSTINCTS?

A: He should simply follow nature wherever it leads. Polygamy is perfectly good. In fact, there is no need for monogamy or polygamy. I'm a little further ahead. I see the relationship of love or sex as an absolutely free phenomenon.

Q: YOU SEEM TO BE SAYING-AND I BELIEVE YOU'VE SUGGESTED BEFORE -- THAT PEOPLE SHOULD NOT HAVE ANY "WESTERN HANGUPS, " SO CALLED, ABOUT SEX. RECENTLY YOU PREDICTED THAT AlDS WILL KILL TWO-THIRDS OF THE WORLD'S POPULATION, AND YOU TOLD YOUR FOLLOWERS TO ENGAGE IN CELIBACY OR HAVE SEX WITH ONE PARTNER. WHY?

A: AIDS is a totally new phenomenon, and the old religions are again responsible for it.

Q: RESPONSIBLE FOR AIDS?

A: For AIDS.

Q: WHY?

A: They are responsible for everything that is wrong. Homosexuality and all kinds of perversions were created by religious people, by teaching celibacy. Now, to force men or women to remain celibate is taking them against their biology, chemistry, physiology -- their whole nature. It is impossible for them. They will find some way, and it will be perverted.

Nuns were kept in one monastery, monks were kept in another monastery. There are monasteries still where no woman has ever entered. Now these monks are the original homosexuals. These nuns are the pioneers of lesbianism. All kinds of perverted things have brought AIDS as the ultimate result.

I'm not telling my people to be celibate because celibacy has any spirituality. I'm telling them that you can be celibate without any repression, just out of sheer understanding. You are not going to be rewarded in heaven for it, you will just be being careful about your health. That is enough reward. But if you feel that celibacy is difficult for you, then use all possible methods to protect, to prevent. AIDS is going to kill the larger part of humanity.

Q: WHY DO YOU BELIEVE THAT?

A: Because it is spreading so fast. And it will spread... just one contact with a person who has AIDS is enough, and then those contacts will go on spreading. Just the other day I was looking into it because we were having the festival. Fifteen thousand people were going to come here from all over the world. Now it was a problem: many people can bring AIDS and destroy the whole commune.
We tried to find out. Two sannyasins had it confirmed, and we asked them how many other contacts they had. One woman had fifty contacts. Those fifty people may be carrying AIDS and may be having other contacts. That's why I have said remain with one partner. It is nothing to do with monogamy, it is just pure hygiene, health. I am telling that on medical grounds, there is no religious basis to it.

Q: BHAGWAN, LET ME MOVE ON TO ANOTHER SUBJECT. AGAIN, IN KEEPING WITH SOME OF THE THINGS THAT HAVE BEEN WRITTEN AND SAID ABOUT YOU AND THE RAJNEESHEES, AND THAT IS THE FEAR WHEN PEOPLE SEE YOUR BODYGUARDS CARRYING WEAPONS -- SUBMACHINE GUNS-AND RUMORS THAT THERE ARE LARGE CACHES OF WEAPONS HERE ON THE RANCH. IS THAT TRUE? AND IF SO, WHY ARE THE WEAPONS KEPT HERE?

A: I'm not a man like Jesus Christ. I will not carry my cross on my own shoulders. And I'm not suicidal. Jesus must

have been suicidal. I love life, my people love life. I'm not afraid of death. I will enjoy death as much as life, but my people don't want me to leave the body now, and they have every right to protect me. I'm not going to prevent anybody who is going to assassinate me. Why should I prevent my people from protecting me?
If the assassin is free, I'm not going to interfere. And the people who love me and want to protect me, I'm not interfering with them either. This is something between those who love me and those who hate me. This is their business, I am simply out of it. Yes, guns are there, but not according to the rumors. Those rumors are too much exaggerated.

Q: LARGE NUMBERS OF GUNS?

A: No, not large numbers.

Q: DO YOU EXPECT TO BE ATTACKED? ARE YOU AFRAID OF ATTACK?

A: I am not afraid of anything. I have been attacked many times before. I can be attacked any time and I'm not concerned about it, but my people are concerned. Who am I to prevent them if they love me and want to do something? And I have around me one of the most intelligent groups of people.
Jesus had only twelve fools -- uneducated, unintelligent fishermen, carpenters -- and he himself was uneducated, uncultured. And when he was crucified they all escaped. They were not in love with Jesus; they were hoping that

through Jesus they would enter into paradise and enjoy paradise.
I give no hope to my people, no promise to my people. They are not going to gain anything as reward.

Q: SO WHY SHOULD THEY STAY HERE?

A: They stay here because meditation is its own reward. There is no other reward beyond it.

Q: IN FACT, RECENTLY YOU SEEM TO BE PAINTING A VERY PESSIMISTIC FUTURE OF THE WORLD AND MANKIND WHEN YOU WARNED THAT A CYCLONE OF DESTRUCTION BOTH NATURAL AND MAN MADE WILL HIT THE WORLD, AND THAT THE RAJNEESH RELIGION WILL PROVIDE A "NOAH'S ARK OF CONSCIOUSNESS," ALLOWING YOUR SUPPORTERS TO SURVIVE.

A: It is not pessimistic. It is simply factual.

Q: COULD YOU EXPLAIN THAT? WHAT DOES THAT MEAN?

A: It simply means that all the centuries that have passed have been bringing this day closer and closer. Religions have been talking about peace and fighting and killing and murdering, burning people alive. On the one hand they will say God is love, on the other hand they will be burning living people. Christians have been killing, Mohammedans have been killing, Hindus have been killing. It is a strange

phenomenon that Buddha was born in India, but in India there are no Buddhists. For twenty-five centuries there have been no Buddhists. They had to escape because Hindus were killing them.

Q: BUT WHAT ARE YOU SAYING WILL HAPPEN WITH THIS CYCLE OF DESTRUCTION?

A: We have destroyed the harmony of nature through our unguarded scientific experiments. We have now in the hands of politicians; who are the most mediocre people in the world, such immense energy to destroy that they can destroy this whole earth seven hundred times. Now if just one politician goes nuts, that's enough -- and they are all nuts. So I am not painting any pessimistic picture of the future. I am not a pessimist, neither am I an optimist. I am simply a realist.

Q: BHAGWAN, A MOMENT AGO YOU SAID THAT YOU WERE NOT PESSIMISTIC; YET, IF I MAY READ ANOTHER QUOTE WHEREIN YOU SAID "THIS WORLD IS NOT WORTH SAVING. ONCE IN A WHILE I THINK IT WILL BE BETTER IF THE THIRD WORLD WAR HAPPENS AND DESTROYS THIS WHOLE STUPID HUMANITY." ISN'T THAT PESSIMISTIC? VERY GLOOMY?

A: This is optimistic!

Q: WHY?

A: Because if something has become so rotten, it is better to be finished with it.

Q: YOU THINK THE WORLD SHOULD BE DESTROYED?

A: The world has become almost a madhouse. If we cannot change people's consciousness, if we cannot destroy the boundaries between nations, the boundaries between colors, and the boundaries between religions -- if that is not going to happen....
I am trying on my own whatsoever I can; but one cannot simply forget the reality. The world is divided into nations, into religions, all fighting and trying to kill each other. One cannot forget America and Soviet Russia, ready to destroy the whole world any moment. This is simple realism. As I see it, this humanity, if it is not going to change, is not worth saving.

Q: BUT YOU, AS A RELIGIOUS LEADER, SHOULDN'T YOUR ROLE BE ONE TO ENLIGHTEN AND TO HELP TO CHANGE...?

A: That I am doing....

Q: RATHER THAN TO SAY THE WORLD SHOULD BE DESTROYED?

A: That is part of my effort. That makes my thing emphatically clear: Either change, or the world is going to

be destroyed. So your change is absolutely necessary. It is not something that can wait, that tomorrow we will change.

Q: LET ME GO BACK... I KNOW WE'RE RUNNING OUT OF TIME. WHEN YOU FIRST GOT HERE TO OREGON, YOUR SUPPORTERS SAID THAT YOU WOULDN'T TAKE OVER THE TOWN OF ANTELOPE. YET NOW RAJNEESHEES ARE IN CONTROL OF THE TOWN AND THE RESIDENTS THERE HAVE CHARGED THAT THEY WERE FORCED OUT. THERE HAVE BEEN SUGGESTIONS THAT PERHAPS THE RAJNEESHEES REALLY WANT TO TAKE OVER THE ENTIRE STATE OF OREGON. TRUE, OR FALSE?

A: I want first to make it clear that I am not a Rajneeshee. You should ask Rajneeshees -- that is their problem. I am an outsider. I am just a guest here, not even a resident. I am not even living in the City of Rajneeshpuram, but outside the city in a guest house. I am not a Rajneeshee; I don't belong to any organization. Now, whatsoever they are doing, you should ask them.

Q: WELL, WOULD YOU WANT TO SEE THEM TAKE OVER THE STATE OF OREGON?

A: I would like them to take the whole world! -- because I feel that they can manage this world better than anybody else. But I am not interested. I am not a politician, and that is not my concern.

Q: THERE IS A PERCEPTION THAT YOU AND YOUR RELIGIOUS FOLLOWING ARE EXTREMELY WEALTHY. IF IT'S TRUE, WHERE DID THE MONEY COME FROM?

A: My people are rich. In fact, only the very rich, educated, intelligent, cultured can understand what I am saying. Beggars cannot come to me. Poor people cannot come to me. The gap is too big. They can hear me but they cannot understand me. So it is natural: I am the rich man's guru.

Q: ISN'T THAT A CONTRADICTION WITH THE TRADITIONAL PERCEPTION OF A LIFE OF AUSTERITY LED BY RELIGIOUS LEADERS AND ASCETICS?

A: I simply think those traditions just rubbish. There is no question of contradiction; I am simply against them. I don't want to be consistent with them. I want to drop all connections with the past. They have done enough harm. My conception of a beautiful, flowering being is not that of austerity, it is of luxury. He will enjoy all that is beautiful in the world -- great paintings, great music, poetry. I don't conceive of him standing on his head in the hot sun of Oregon, fasting, slowly destroying himself. To me, all religions of the world up to now have been sado-masochistic. My religion is for the first time life-affirming.

Q: ONE THING I THINK PEOPLE ON THE OUTSIDE REMEMBER ABOUT YOU WHEN THEY READ STORIES OR SEE YOU ON TELEVISION IS THE

FACT THAT YOU OWN SO MANY, OR HAVE SO MANY ROLLS ROYCES. WHY IS THAT?

A: How many?

Q: EIGHTY?

A: No.

Q: FORTY?

A: Ninety. And they are not so many.

Q: WHY DO YOU NEED NINETY?

A: I don't need even a single one. And they don't belong to me, either. But my people want 365, one for every day. And I go for a drive only for one hour. But if my people want it, if they are happy and rejoice doing it, I don't want to destroy their joy. It is perfectly okay.

Q: COULDN'T YOU TELL THEM TO GIVE THEIR MONEY FOR SOMETHING ELSE, OTHER THAN FOR ROLLS ROYCES?

A: All other religions are doing that. Let them do that as their work. Let me do my work. All other religions are looking after the poor. At least leave me alone to look after the rich.

Q: BHAGWAN, THERE HAVE BEEN FEARS EXPRESSED, AS YOU KNOW, EVER SINCE YOU FIRST GOT TO OREGON, THAT RAJNEESHPURAM MIGHT TURN INTO ANOTHER JONESTOWN.

A: That's absurd.

Q: ARE THERE ANY SIMILARITIES BETWEEN YOU AND JIM JONES?

A: There is only one thing between me and Reverend Jim Jones, and that is of absolute opposition. He was a Christian, and Christians are cowards, afraid to take the responsibility for whatsoever happened in Jonestown. From Jesus till this Pope the Polack, all are responsible for it, because Christianity is a death-oriented religion. The cross is its symbol.
There is nothing common between me and Reverend Jim Jones. Everything is opposite to him.

Q: PEOPLE THINK THE POWER YOU HAVE OVER YOUR FOLLOWERS....

A: I don't have any power. I don't have any position. I don't even know my people by their names.

Q: BUT YOU SEE THEM OUT THERE EVERY DAY AS YOU DRIVE BY.

A: I see them, but I don't even know their names. I don't relate with them personally, I don't talk with them personally.
What power? I don't have any power.

Q: YOU CAN SEE THAT THEY'RE DEVOTED TO YOU.

A: That is their thing. I am not exploiting their devotion for any power for myself. I could have declared myself the only begotten son of God. Then it would have been a power trip. But I say I am simply an ordinary man just like you. And I emphasize it again and again so that my people can understand that if this experience can happen to me, it can happen to them, too. It is nothing special. It is absolutely natural and ordinary.

Q: SO YOU SEE NO SIMILARITY BETWEEN RAJNEESHPURAM AND JONESTOWN?

A: Not at all. But I see every similarity between Jonestown and the whole world.

Q: THAT THE WHOLE WORLD WILL END UP LIKE THAT?

A: They are trying. Seventy-five percent of their national incomes is going into making more and more weapons, nuclear weapons. Even poor countries are trying to create nuclear plants. They are all in tune with Reverend Jim Jones. Except Rajneeshpuram, the whole world has a

similarity with him. This is the only place.... We are absolutely opposed to destruction. We believe in creativity. We don't believe in the creator, we believe in creativeness. And my people are creative. They have changed the shape of this desert, with all the hindrances from the state, the government, the politicians, the religious people. Still, they have changed it into a small, beautiful oasis. If no barrier is created, we can make it one of the most beautiful places in the world.

Q: A NUMBER OF OREGONIANS HAVE EXPRESSED A CONCERN, HOWEVER, THAT YOU WILL EVENTUALLY ATTRACT UP TO A HUNDRED THOUSAND PEOPLE TO LIVE IN THIS CITY AND THAT IT'S SIMPLY A MATTER OF TIME BEFORE YOU CALL ALL 350,000 OF YOUR SUPPORTERS TO COME HERE TO LIVE.

A: I may.

Q: YOU MAY?

A: Yes.

Q: WHEN?

A: Anytime. Tell the Oregonians that their fear is perfectly right. Tremble. Have nightmares. I can call my followers anytime.

Q: AND YOU MAY DO IT.

A: But I may not.

Q: SOME ENVIRONMENTALISTS SAY THAT THIS LAND SIMPLY CAN'T SUPPORT THAT MANY PEOPLE, THAT IT WOULD HURT THE LAND IF THAT MANY PEOPLE LIVED HERE. ARE YOU CONCERNED ABOUT THAT?

A: The people who say these things, have they ever come here? Just four years ago there was no water. We managed two big lakes, small ponds all around, enough water. And we can create more lakes, more water. We can make more land ready to be cultivated. It is only a question of effort, devotion, and the joy of creation. Those people are simply jealous, lazy, lousy, and nothing else. And it is our problem, not their problem. If my people die because the water is not enough, the land cannot support them, then it is my problem, not their problem. I will not come to them for help.

Q: WHY DO YOU FEEL YOU ENGENDER SUCH HOSTILITY ON THE PART OF YOUR NEIGHBORS AND OTHER OREGONIANS?

A: There are no neighbors. We are alone here, and we want to be alone here.

Q: PEOPLE IN NEARBY TOWNS....

A: We don't want even to relate.

Q: WHY DO YOU THINK THERE IS THIS HOSTILITY?

A: It is not hostility. It is simply that we want to be left alone.

Q: NO, ON THE PART OF SOME PEOPLE WHO LIVE IN OREGON, SOME OREGONIANS.

A: Now, that is their problem, and you have to ask them. We don't have any hostility towards them. All that we want is to be left alone to do our thing. They are hostile because this land was there, available, for fifty years, and they could not make anything out of it. And within four years we have made a beautiful place where five thousand people are joyously living, luxuriously and comfortably living. They are simply jealous and hostile because they know we can manage one hundred thousand people here. And to them, number is power. To us, there is no question of any trip for power.

Q: ISN'T IT REALLY BECAUSE YOU'RE DIFFERENT THAT THEY DON'T UNDERSTAND YOU? THAT PEOPLE DRESS ALIKE, WEAR VARIOUS SHADES OF RED, WEAR BEADS?

A: There are so many reasons besides. There was a time when the Christians were treated by the Jews the same way. Just to be a Christian was enough to be a criminal.

Q: WHY DO YOUR PEOPLE WEAR VARIOUS SHADES OF RED? WHY DO THE PEOPLE here WEAR VARIOUS SHADES OF RED AND BEADS?

A: I want them to be recognized by me, and by other people. I want them to face the world... that they have dropped out of it. I want them to be clearly individual. They don't belong to this rotten world around. The day I see that there is no need, they will be using all colored clothes. It is nothing spiritual, nothing religious; it is simply an identification card put all over the body.

Q: THERE HAVE BEEN THOSE WHO HAVE ACCUSED YOU AND THE PEOPLE LIVING HERE OF OBSCURING THE LINE BETWEEN CHURCH AND STATE. IS THIS A RELIGIOUS CITY, OR IS IT A CITY, FOR EXAMPLE, THAT SHOULD QUALIFY FOR SCHOOL AID? WHAT ARE YOUR VIEWS ON THE SEPARATION OF CHURCH AND STATE?

A: This is not a religious city. The city has its own functions, religion has nothing to do with it. Religion is an individual phenomenon. It has nothing to do with the streets, the houses, the maintenance of the city. Religion is purely individual. The city is taking care of the collectivity of the community. They are two separate dimensions. They don't overlap, they don't meet anywhere.

Q: BUT EVERYBODY LIVING HERE BELIEVES AND FOLLOWS YOU.

A: Nobody follows me because I don't have any followers. If somebody is walking behind me, that does not mean he is a follower. If somebody feels that what I am saying is true and experiences it as true, what does the city have to do with it? The truth of the individuals living in this city is their private experience. The city is for other purposes, mundane. It has nothing to do with religion.
What I am saying is true only about Rajneeshpuram, that there is no mixing of state and religion. About the outside world that is not true. Everywhere else state and religion are mixed. Otherwise, why should the Bible be there in the court for somebody to take an oath? What does it mean? Every Bible should be thrown out of every court. It is mixing religion....
And do you think the people who are presidents, premiers, governors, are not prejudiced in favor of some religion? Are they capable of discriminating, so that when they are in the office they are no longer Christians? It has not been our experience here.

Q: LET ME GO BACK, IF I CAN, A NUMBER OF YEARS, BECAUSE THERE HAVE BEEN SOME THINGS WRITTEN ABOUT IT. WHY DID YOU LEAVE INDIA?

A: For health reasons. I never wanted to leave. India may be poor, may have its troubles and problems, but it has a beauty of its own.

Q: THERE WERE STORIES AT THE TIME THAT YOU WERE FORCED OUT. IS THAT TRUE?

A: That is nonsense. I can go back there. Nobody can force me out of anywhere. If Oregonians cannot force me out of Oregon, do you think Indians can force me out of India?

Q: DO YOU PLAN TO LEAVE OREGON?

A: No, I never plan anything. But I can leave any day. Or I may not leave ever.

Q: DO YOU THINK THE IMMIGRATION SERVICE IS HOPING YOU WILL LEAVE THE COUNTRY?

A: They are waiting, perhaps. They can wait... and if I don't want to leave, I will not leave. I will go on fighting to the end. I will not leave. If I want to leave -- even if the whole of America begs me to stay here -- I'm not going to stay a single moment. Nobody forced me out of India. In India I was living with my commune, ten thousand sannyasins were living with me. It was my health that was getting worse and worse.

Q: ARE YOU RECOVERED NOW? ARE YOU BETTER?

A: Not completely. I am feeling better, but it is just on the boundary line; at any moment a small thing, and the trouble can arise.

Q: WHAT DOES THE FUTURE HOLD FOR YOU AND FOR RAJNEESHEES?

A: I never think of the future. We are happy now.

Q: BHAGWAN, I MUST TELL YOU THAT I AM NOT FEELING WELL TONIGHT BECAUSE I'VE STOPPED SMOKING.

A: I knew. You must be feeling nervous. One hour more, and you will be in a nervous breakdown. Smoking is a difficult thing for people to stop.

Q: CAN YOU TELL ME A LITTLE BIT, JUST BRIEFLY, OF YOUR DAILY ROUTINE, WHAT YOU DO HERE?

A: I am a very lazy man. I call myself the lazy man's guide to enlightenment. I don't do anything. In the morning I have started talking again, as I have been doing for thirty years. I love it. It is not a lecture, a prepared speech, or anything. People ask questions, and whatsoever spontaneous response happens in me, I tell it to them. And because I am not concerned at all about any consistency, I have made it clear to my people never to say "Yesterday you said this, and today you are saying this, and these seem to be contradictory." I always insist whatever I am saying right now is the truth.

Q: YOU'VE BEEN DESCRIBED AS A PERSON OF CONTRADICTIONS. ARE YOU?

A: I am. Because life is full of contradictions and I am in tune with life.
I am not in tune with Aristotle. Aristotle, I think, is a disease. I call him Aristotle-itis. Life is very different. It is not a logical system. Now modern physics has come across facts which have baffled all the scientists because they contradict Aristotle's logic and Euclid's geometry. They have no obligation to perform according to the logic man has created. They just go on their way doing their thing in their own way. I am not a logician, and I have never claimed that I am not a man of contradictions. I am big enough, as Walt Whitman once said: "I am big enough to have all the contradictions in me."
And yet, there is a possibility that all those contradictions may become a deep harmony. They may not remain contradictions, they may become complementaries to each other. That's how it is in existence; that's how it should be in life.
Now, give him his cigarettes!

The Last Testament, Vol 1

Chapter #2

Chapter title: I Change With Reality
19 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 5.]
ERICH WIDDEMAN & RAINER WEBER
DER SPIEGEL

HAMBURG,
WEST GERMANY

QUESTION: BHAGWAN, BEFORE WE START, I'D LIKE TO MAKE A COUPLE OF THINGS CLEAR. I DON'T KNOW WHAT MA ANAND SHEELA HAS TOLD YOU ABOUT THE WAY WE LIKE THESE DISCUSSIONS GOING. WE DO A COMPLETE WRITE-UP OF WHAT HAS BEEN SAID, WE EDIT IT, AND THEN SEND THE COMPLETE TEXT TO YOU OR TO YOUR CONFIDANTS TO BE REEDITED. THIS IS NOT MEANT TO BE... IF THEY ARE GOOD, THESE INTERVIEWS ARE NOT MEANT TO BE MUCH OF A QUESTION AND ANSWER GAME, BUT SOMETHING OF A CONTROVERSIAL DISCUSSION WHICH FOR YOU IS ONE OF THE MANY OPPORTUNITIES TO GET RID OF A LOT OF PREJUDICES THAT MAY EXIST AGAINST YOU AND YOUR RELIGION. ALSO, THERE WILL BE A COUPLE OF QUESTIONS WHICH HAVE BEEN ASKED SOME THOUSANDS OF TIMES BEFORE, BUT STILL I APOLOGIZE FOR SOME QUESTIONS THAT PROBABLY YOU HAVE ANSWERED SO MANY TIMES.

ANSWER: No problem. You just ask whatsoever you want, and in whatever way you want. And a question may have been asked thousands of times, but I have not given the same answer again and again and again. My answer has been a thousand times different. So you need not be worried; this is my business. You just ask.

Q: THAT MIGHT BE ONE OF THE REASONS YOU'RE BEING JUDGED BY THE PUBLIC SO CONTROVERSIALLY, BECAUSE YOUR ANSWERS ARE NOT ALWAYS THE SAME ON THE SAME SUBJECTS.

A: But I am controversial! It is not a judgment of the public. It is the reality.

Q: YOU SAY THAT IT IS NOT YOUR ANSWER THAT CHANGES, IT IS THE REALITY THAT CHANGES?

A: Yes. It is reality that changes, and I change with reality. I am certainly controversial. There is nothing wrong about the public thinking me controversial.

Q: IS THERE ANYTHING YOU ARE REALLY ANGRY ABOUT? ANY CONTROVERSIAL ISSUE?

A: No.

Q: YOU'RE BEYOND ALL THIS CONTROVERSY?

A: I just enjoy it.

Q: YOUR FOLLOWERS CALL YOU BHAGWAN. HOW SHOULD PEOPLE WHO DO NOT BELONG TO YOUR GROUP ADDRESS YOU?

A: They have to address me as Bhagwan.

Q: WHAT DOES BHAGWAN MEAN?

A: The Blessed One.

Q WHAT IS THE DIFFERENCE BETWEEN THE MEANINGS OF THE BLESSED ONE, THE ENLIGHTENED ONE, AND THE AWAKENED ONE?

A: There is no difference.

Q: SO IT'S ALSO TRUE THAT A BLESSED PERSON IS A CONTINUOUS LAUGHTER?

A: That's true.

Q: AND ALSO EVERY ENLIGHTENED PERSON IS A CONTINUOUS LAUGHTER?

A: That's true.

Q: WOULD YOU PLEASE FOR OUR AUDIENCE GIVE A BRIEF RUNDOWN OF YOUR BIOGRAPHY AND YOUR FIRST ENLIGHTENMENT? WHAT HAPPENED? AND HOW?

A: I don't have any biography. And whatsoever is thought to be biography is utterly meaningless. On what date I was born, in what country I was born, does not matter. What matters is what I am now, right here.

Q: SOMETHING THAT MATTERS, FOR INSTANCE, FOR THE AMERICAN IMMIGRATION AUTHORITIES IS WHETHER YOU WERE ADOPTED BY AN INDIAN GENTLEMAN WHO IS AN AMERICAN CITIZEN, FOR INSTANCE. COULD YOU ELABORATE ON THAT?

A: Everything has been explained to them. All the documents have been given to them. Now it is for them to decide. If they decide against me I am going to fight up to the Supreme Court.

Q: THAT MEANS THEY HAVE NOT YET ACCEPTED THE EXPLANATION?

A: Four years those lousy people are just sitting there, doing nothing -- no decision this way or that.

Q: I UNDERSTAND THAT YOUR REAL ESTATE AGENTS HAVE STARTED PURCHASING PROPERTY IN THE HIMALAYAS. IS THAT TRUE? DO YOU PLAN TO MOVE?

A: No. I don't plan to go anywhere. I am going to be here.

Q: WHATEVER HAPPENS?

A: Whatever happens.

Q: I SEE. BUT YOU ARE STILL BUYING PROPERTY IN THE HIMALAYAS?

A: That is my Indian followers making a commune there, just as I have communes all over the world.

Q: FOR THEIR OWN USE?

A: For their own use.

Q: I SEE. THAT MEANS WHATEVER HAPPENS, YOU HAVE DECIDED TO FIGHT FOR YOUR STAYING HERE.

A: I will fight to the very end.

Q: WILL IT BE A HARD BATTLE?

A: It is going to be.

Q: WILL IT BE A LEGAL BATTLE, OR MIGHT THERE BE OTHER MEANS INVOLVED?

A: I would like it to be legal, but if they force me, then everything can be involved.

Q: THAT MEANS EVEN BY WAY OF ARMED RESISTANCE?

A: Not from my side....

Q: BUT FROM THE SIDE OF YOUR SANNYASINS?

A: No, not from my sannyasins' side either, that is my side.

Q: I SEE.

A: But if anybody tries to be violent in any way with us, we are not nonviolent people. We are neither violent nor nonviolent, we are simply human beings.

Q: BUT IF VIOLENCE ERUPTS, YOU ARE....

A: We will answer tit for tat.

Q TIT FOR TAT, JA. OKAY, THAT'S A VERY STRAIGHTFORWARD QUESTION, UH, ANSWER. WHAT DO YOU DO ALL DAY?

A: Nothing. Just nothing.

Q: AND WHERE DO YOU DO NOTHING?

A: Just sitting in my room, in my chair, enjoying myself.

Q: AND WRITING BOOKS? DID YOU WRITE ALL THESE BOOKS THAT ARE CARRYING YOUR NAME?

A: I have never read my books. Any of my books.

Q: AH, THAT MEANS YOU HAVE YOUR GHOST WRITERS, THOUGH?

A: No, those are my discourses, and my sannyasins edit them.

Q: I SEE

A: And they are published, but I have never read them. What is the point? They are my words.

Q: HOW COME JUST NOW SOMEBODY, WHOM YOU MAY KNOW, HAS PUBLISHED A THING WHICH IS CALLED The Rajneesh Bible? THAT'S A BIG TITLE FOR A BOOK.

A: Bible simply means "the book." It is not a big thing.

Q: WELL, IT ALSO HAS AN ALLUSION TOWARDS THE FOUNDER OF A RELIGION. ARE YOU ABOUT TO FOUND A NEW RELIGION NOW?

A: I am the founder of the only religion. All those founders were all hocus pocus.

Q: WHY IS YOURS TRUE?

A: Because I find them all... Jesus, Mohammed, Buddha, Mahavira -- you name the person and I will show you why he is not the founder of a religion but is simply exploiting people's gullibility.

Q: WOULD YOU EXPLORE THAT ON JESUS?

A: Jesus, in the first place, knew nothing of religion. He never meditated in his life. Whatever he was doing was prayer, and prayer means you have already accepted the existence of God, to whom you are praying. Your prayer is based on a belief, and all beliefs are ignorant. Knowing is something else. If you have experienced a headache, then you know it; but if the whole world goes on talking about headaches and you have not experienced it, just for etiquette's sake you may believe in it. But that belief is ungrounded.

Q: AND THEY ALSO TAKE AN ASPIRIN.

A: If you believe too much, perhaps you may take an aspirin. Then things become worse than before. Jesus' whole ideology is based on belief.

Q: WHERE I SUPPOSE YOURS, I THINK...

A:... is on experience. I don't say to my people that you have to believe in anything that I say. I explain to you my experience, you try to experience. If you find it right, there is no question of believing in it. You know it. If you find it wrong, of course, there is no question of believing it, either.

Q: APPARENTLY YOUR RELIGION DOES NOT HAVE A SET OF DOGMAS.

A: No.

Q: HOWEVER, THERE ARE SOME SENTENCES WHICH MIGHT, UH, HELP US TO UNDERSTAND THE ESSENCE OF YOUR RELIGION?

A: No.

Q: WELL, FOR EXAMPLE, YOU TEACH SELFISHNESS.

A: Yes, because it is natural. And I teach to be natural.

Q: YES. LION EATS MAN... SO DO YOU TEACH THE SURVIVAL OF THE FITTEST?

A: It happens. It is not a question of my teaching.

Q: WHEN YOU SAY IT HAPPENS, YOU ARE NEVER CONCERNED WITH WHETHER IT'S GOOD OR BAD, THESE THINGS?

A: No question of good or bad; there has never been a question of good and bad. The fittest survives. And the fittest writes all the histories and all the judgments. And, of course, he is right. Might is right; and being Germans, you will understand it better.

Q: WELL, YOU'LL MAYBE UNDERSTAND IT AS WELL, AS YOU OCCASIONALLY HAVE STRONG PREFERENCES FOR HITLER.

A: I love the man! He was crazy.

Q: SO ARE YOU, YOU HAVE SAID.

A: I am more crazy than him.

Q: THAT'S WHY YOU ARE A BIGGER OR GREATER MAN THAN HIM?

A: No, not bigger or greater -- just crazier.

Q: LAST TIME WHEN WE TALKED TO MA SHEELA, I WANTED TO HAVE SOME CLARIFICATION OF A SENTENCE IN WHICH YOU SAID, "HITLER, IN THE END, FAILED BECAUSE HE WAS ONLY A TOOL IN THE HANDS OF HIGHER POWERS."

A: Don't bring in Sheela or anybody. Just I am here; be direct.

Q:... SHE SAID, "ASK THIS QUESTION TO BHAGWAN, "WHICH I HAVE NOW DONE. COULD YOU EXPLAIN THIS SENTENCE TO US?

A: You ask directly, don't bring anybody in. Don't make it unnecessarily complex, ask directly. Why are you afraid of asking the question directly?... Afraid of people in Germany?

Q: NOT REALLY....

A: No? Then just ask directly.

Q: THIS WAS ONLY A POLITE REFERENCE TO MA SHEELA.

A: Don't be polite to me, because I will not be polite to you.

Q: I WAS ONLY BEING POLITE TO MA SHEELA....

A: Ma Sheela is no more concerned here.

Q: OKAY. THE QUESTION IS: "HITLER WAS AN INSTRUMENT IN THE HANDS OF MAGICAL POWERS. THIS IS WHY HE WAS VICTORIOUS ONLY UP TO A CERTAIN POINT." WHAT DOES THIS MEAN, AND WHO ARE THESE MAGICAL POWERS?

A: Adolf Hitler was very much concerned about astrology. He was not listening to his generals, where to attack, when to attack. Rather he was listening to his astrologer, what is the right time, and what is the right place. And the generals were puzzled because astrologers have nothing to do with military science. But for five years continuously he went on winning simply because leaders of the opposite nations -- Roosevelt, Churchill, Stalin -- were following the rules of military science, and he was just going according to something which is not part of military science. They could not conceive where he was going to attack. They could not conceive where they should gather their forces. Finally, Churchill had to import astrologers from India to England.

Q: APART FROM MILITARY ASPECTS, HOW WOULD YOU JUDGE HIM MORALLY AND POLITICALLY?

A: Morally, he was as moral as Mahatma Gandhi.

Q: AS MAHATMA GANDHI?

A: Yes, because I consider both absolutely immoral. In fact, he was more a Hindu than Mahatma Gandhi himself

Q: IN WHAT RESPECT?

A: In his life. In his way of living....

Q: BECAUSE HE WAS A VEGETARIAN...?

A: He was a vegetarian..

Q: BUT HE WAS NOT NONVIOLENT, AS MAHATMA GANDHI WAS.

A: Mahatma Gandhi was also not nonviolent. Just wait a bit; let me finish with Adolf Hitler. He was a vegetarian. He was an early riser in the morning, going early back to sleep. He remained a bachelor almost his whole life -- only three hours before he died, he married. He was not a drunkard, he was not a smoker. He was a puritan in every possible way, and he lived a life of discipline, just as a saint lives in a monastery.

You ask me if Gandhi was nonviolent. That was a political strategy -- but he was not nonviolent. He had declared that after India became independent, armies would be dissolved. But when India became independent and he was asked about armies being dissolved, he remained silent. He was really a cunning man. His secretary said that it was his day of silence.

Q: MAY I DRAW BACK YOUR ATTENTION TO ADOLF HITLER: IS IT TRUE THAT YOU HAVE A CERTAIN AMOUNT OF ANTI-SEMITISM IN COMMON WITH HITLER? THERE WAS A JOKE RELATED BY MA ANAND SHEELA -- I DON'T KNOW WHETHER IT'S TRUE. YOU ARE SUPPOSED TO HAVE TOLD THE JOKE OF A TIGER WHO STUCK HIS NOSE INTO THE ASS OF ANOTHER TIGER AND WHEN HE WAS ASKED WHY HE DID THAT, HE SAID, "WELL I JUST ATE A JEW AND I WANT TO GET RID OF THAT BAD TASTE. " IS THAT TRUE? IS THAT PROPERLY RELATED, THAT JOKE?

A: It will be good if you don't bring Sheela or anybody in between me and you. Be direct.

Q: DID YOU TELL THIS JOKE? IS THAT YOUR JOKE?

A: I cannot remember. For thirty-three years I have been speaking constantly, two hours in the morning, two hours in the evening. Perhaps there is no single individual alive

who has spoken as much as I have spoken. So, ask the question!

Q: DO YOU LIKE JEWS OR DON'T YOU LIKE JEWS?

A: I love them -- what is the question of liking? I have among my sannyasins more Jews than anybody else. Almost forty percent of my sannyasins are Jews.

Q: FROM ISRAEL, OR AMERICAN JEWS?

A: From America, from Israel, from Europe, from Germany.

Q: THAT MEANS YOU DON'T HAVE ANY NATIONAL, ANY RACIAL PREJUDICES?

A: I don't believe in the very concept of nations, or religions. I don't draw any lines between one human being and another. And if I have told any joke which you think is anti-Jewish, then I have also told jokes which are anti-Hindu, anti-Mohammedan, anti-Christian. In fact, I have been telling jokes which are against me! Jokes are just jokes. They are not a philosophical standpoint.

Q: YOU SAID YOUR RELIGION IS THE FIRST AND LAST RELIGION. SO, AFTER YOU THERE WILL BE NO MORE NEED FOR ANY RELIGION ANYWHERE?

A: Yes.

Q: DOES THAT APPLY TO AFTER YOUR DEATH?

A: I say it is the first and last religion for the simple reason that I don't consider old religions authentic religions. They were pseudo. They pretend to be religions, but they were not religions.

Q: BECAUSE THEY WERE RELIGIONS FOR THE POOR?

A: No. Because they were religions of superstition. Not a single religion has been able to prove God's existence. Not a single religion has been able to give any proof for heaven and hell.

Q: THAT DOESN'T MEAN GOD DOESN'T EXIST, IF YOU CAN'T PROVE THAT HE EXISTS.

A: It does not mean that; it simply means you cannot go on worshipping something for which no evidence exists in the whole history of man.

Q: SO, MAYBE FOR AN OUTSIDER IT IS SOMEHOW CORRECT TO PUT THE CORE OF YOUR RELIGION INTO THE SENTENCE: FIND YOUR OWN EGO, FIND YOUR OWN SELF.

A: NO. Not your own ego, but your own being. And there is a great difference between the two. Not only different, but they are absolutely contrary to each other. The ego is the false idea in you created by the society... you are a Jew,

you are a Mohammedan, you are a Nazi, you are a communist; you belong to this family, this is your holy book, this is your name. You have to remain attached to your tradition, convention.
All these things contribute to your ego. Out of all these your ego is created... as just a combination. Your being is not given to you by the society, church, education, family -- nobody. Your being you bring with yourself when you are born. It is existential.

Q: IS THIS WHY YOU HAVE SAID -- AND PROBABLY HAVE DONE -- IS THIS WHY YOU HAVE SAID, "I HAVE TO DESTROY ALL YOUR EGOS"? -- MEANING THE EGOS OF YOUR FOLLOWERS."

A: Yes.

Q: SO, THE TWENTY OR THIRTY PEOPLE SITTING RIGHT BEHIND MY NECK HAVE NO EGO ANYMORE?

A: You can just look and see.

Q: WELL, THEY DON'T REALLY LOOK LIKE IT, BUT YOU'RE STILL WORKING ON IT, AREN'T YOU? I MEAN, IF THIS IS YOUR AIM, YOUR TARGET... WHEN DO YOU, THE TEACHER, NOTICE THAT SOMEBODY'S EGO HAS BEEN CRUSHED, DISAPPEARED, VANISHED, OR WHATEVER HAPPENS?

A: Yes. I immediately recognize it.

Q: YOU SENSE IT?

A: Yes.

Q: DOES YOUR PUPIL SENSE IT? (To the audience): WHEN DID YOU ALL REALIZE YOUR EGOS HAD BEEN DESTROYED?

A: My disciples are at several stages of development. Somebody's ego has completely disappeared, somebody's ego is just on the boundary to disappear, somebody's ego is still trying to survive, somebody is trying not to let it go. So they are at all stages. But I try to explain to them where they are, and where they have to move from there.

Q: WOULD YOU AGREE TO CALL THIS METHOD OF TREATING PEOPLE TOTALITARIAN?

A: No, because I am not giving them any orders to follow me. I am simply sharing my experience. I have not called them here, they have come on their own. It is their decision to be with me; it is not my decision that they should be with me.

Q: SO, HOW DO YOU MAKE THEM, MAKE PEOPLE GIVE UP THE FAMILY, THEIR PROPERTY, THEIR HOME...?

A: I don't.

Q: BUT YOU MUST HAVE AN IDEA WHY THEY ARE COMING HERE. I MEAN, THEY GIVE UP EVERYTHING THEY HAD BEFORE JUST TO BE CLOSE TO YOU. THEY GIVE UP EVEN THEIR OWN PERSONALITY, AND WHAT ARE THEY GETTING FOR IT?

A: Whatsoever they feel around me, they are on their own accord ready to leave everything behind. But I have never told a single person to leave his family or leave his job. I am not in favor of renunciation. All the old religions were in favor of renunciation. They were telling people to leave the family, to remain celibate. They were telling people to move to the monastery. They were taking people out of the society. I have never told anybody to do anything on my order. But if, being with me, they start feeling that something is stupid that they are carrying and they drop it, that is their business.

Q: THE VAST MAJORITY OF YOUR FOLLOWERS ARE COMING FROM WESTERN CIVILIZATIONS -- FROM THE UNITED STATES, FROM WESTERN EUROPE -- BUT HARDLY ANYONE IS COMING FROM YOUR OWN HOME COUNTRY, HARDLY ANY INDIANS. OR AM I WRONG?

A: India is a dead country.

Q: MENTALLY OR PHYSICALLY?

A: Both.

Q: ECONOMICALLY, OF COURSE, AS WELL. A COUNTRY WITH SUCH A BIG CULTURAL TRADITION, YOU CALL IT MENTALLY DEAD?

A: It was once, but for two thousand years slavery....

Q: WHAT HAPPENED TO THE TAX CASE, BY THE WAY? IS THERE ANY NEW DEVELOPMENT?

A: I have no idea, because I have never paid any tax. I have no income, either.

Q: YOU HAVE NO INCOME?

A: No income.

Q: WHAT ARE YOU LIVING ON THEN?

A: Just my friends -- I am their guest. I have been a guest for thirty-five years continuously -- in fact my whole life. In the beginning I was a guest in my family, and after that I have been a guest in other families.

Q: JUST ONE MORE QUESTION CONCERNING THE MOTIVATION OF PEOPLE COMING TO JOIN YOU, TO JOIN RANKS WITH YOU. I HAVE THE FEELING THAT PRINCIPALLY FRUSTRATED WESTERN YOUTH ARE COMING WHO SEEM TO BE THE MORE OBEDIENT KIND OF CUSTOMERS, WHO

DON'T ASK TOO MANY QUESTIONS. AREN'T THE INDIANS, FOR INSTANCE, MORE PRACTICALLY MINDED?

A: Do you think you are an Indian?

Q: NO, NO.

A: Do you see anybody here more frustrated than you?

Q: NO, NO.

A: You go to the commune and see if you can find a single frustrated person.

Q: NOT HERE, BUT THEY SEEM TO BE DISSATISFIED WITH WESTERN CIVILIZATION....

A: They are dissatisfied because they are intelligent people. Only buffalos don't get frustrated.

Q: YOU FIND A NUMBER OF INTELLIGENT PEOPLE IN YOUR OWN HOME COUNTRY, TOO. WHY DON'T YOU ATTRACT ANY OF THEM?

A: I'm telling you, India is a dead country. And everything which is born has to die one day. Even civilizations are born and they have to die. But it is very difficult for people to drop the corpses of the ancient past, their glory, their tradition. They go on carrying the corpses on their shoulders. They are very traditional, very orthodox, and

completely closed to anything new. They have the idea that their scriptures have all the truth that is possible There is no need for them....

Q: WE HAVE THE IMPRESSION THE MAJORITY OF YOUR FOLLOWERS ARE -- I'LL SAY IT, I DON'T MEAN IT NEGATIVELY -- SOME KIND OF DROPOUTS OF WESTERN CIVILIZATION.

A: No.

Q: I READ A BOOK BY ANDRES ELTEN AND HE DESCRIBED EXACTLY THE FEELING THAT HE WAS DISSATISFIED COMPLETELY WITH WESTERN CIVILIZATION, AND....

A: Will you call Jean-Paul Sartre a dropout?

Q: WHO?

A: Jean-Paul Sartre. Will you call Bertrand Russell a dropout?

Q: IN THE WESTERN SENSE, JA.

A: Bertrand Russell, a dropout?

Q: IN THE WESTERN SENSE, JA, I WOULD CALL HIM A DROPOUT

A: In no sense can you call Bertrand Russell a dropout. You give on the one hand the Nobel prize to the man, and on the other hand you call him a dropout.

Q: WELL, LIFE IS FULL OF CONTRADICTIONS.

A: I understand perfectly what you mean. Anybody who is intelligent, is a little aware of the situation of the world, of the society, of the family, is bound to be a dropout. Dropping out is absolutely positive. If the house is on fire, you run out of it. That is not escapist.

Q: BUT YOUR WAY IS THE ONLY WAY TO SALVATION, YOU FEEL?

A: No, I don't say that I'm the only savior, or the only salvation, but....

Q: WHAT ALTERNATIVE WOULD YOU SUGGEST THEN?

A: I don't suggest any alternative.

Q: WELL, YOU CALLED FOR THE CREATION OF WHAT YOU NEW MAN....

A: I simply explain to them what I have experienced, and if they feel themselves somehow falling into a kind of synchronicity with me, then it is up to them. Whether they want to be with me or go back to their home... I never persuade anybody to be here; I never prevent anybody from

going. It is all up to them. This commune is completely free.

Q: BUT YET, YOU ARE TRYING TO FORM THE NEW MAN, AS YOU SAY. THAT'S WHAT YOU WROTE.

A: I am trying to form a new man. It is just an idea, it is not that a new man can be made like a sculpture. I am just explaining what a new man should be.

Q: THERE HAVE BEEN MANY EXPLICATIONS BY LENIN, BY MARX, EVEN BY ADOLF HITLER, BUT NO ONE EVER MANAGED TO REALLY CREATE THE NEW MAN....

A: Because all their ideas were not right, they did not fit with existence, they all failed.

Q: WHAT'S THE DIFFERENCE BETWEEN YOUR NEW MAN AND NIETZSCHE'S SUPERMAN?

A: Superman is a fascist idea. A new man is not superior in any way. A new man is really the most ordinary and simple man. Just try to understand one thing: that I want man to live naturally, ordinarily, without trying to become superior, without going into a pilgrimage towards paradise. Just be here and now, and enjoy whatsoever life gives to you. Be creative, be intelligent -- but this is not making you a superman. Nietzsche's superman created Adolf Hitler and the whole stupidity that followed. The new man is not the superman.

Q: WHAT HAPPENS IF BHAGWAN DIES? WILL THERE BE A SUCCESSOR?

A: Who cares?

Q: YOUR FOLLOWERS.

A: That is up to them.

Q: WILL THEY VOTE FOR ONE? WILL THERE BE AN ELECTION?

A: I have nothing to do with it. The moment I die....

Q: HOW WILL HE BE CHOSEN?

A: You have to understand me: I don't CARE.
Q: SO YOU HAVE NO RESPONSIBILITY WHATSOEVER FOR YOUR CHURCH?

A: No responsibility whatsoever, because every responsibility makes them slaves. Then I am totalitarian.

Q: ONCE YOU SAID WHEN YOU GO, "MANY OF YOU WILL GO WITH ME." WHAT DID THAT MEAN IN PARTICULAR? WHAT DO YOU MEAN BY THAT?

A: When did I say it?

Q: OH, I DON'T KNOW WHEN YOU SAID IT, BUT I READ IT FROM ONE OF YOUR SCRIPTS. IT WAS..."IF I GO MANY OF YOU WILL GO WITH ME." DOES THAT MEAN THAT IF YOU DECEASE THAT OTHERS WILL HAVE TO FOLLOW YOU?

A: No. If you have read somewhere, you must have read wrongly, out of context.

Q: THAT'S A VERY INTERESTING QUESTION BECAUSE IT KEEPS CROPPING UP IN THE BIBLE, AS WELL. YOU ARE STRONGLY FOR WHAT YOU CALL DEATH CONTROL -- EUTHANASIA, ISN'T THAT THE ENGLISH WORD? -- DEATH CONTROL. A MAN HAS THE RIGHT TO GO TO THE MEDICAL BOARD TO BE FREED FROM HIS BODY, THIS SORT OF THING.

A Yes.

Q: SO THAT'S WHY I'D LIKE TO KEEP TO THIS TOPIC. ALSO, YOUR FIRST ENLIGHTENMENT STARTED WITH A....

A: You are not keeping to any topic at all. I am trying to keep you....

Q: I HAVE TO ENTERTAIN MY READERS, NOT ONLY YOU.

A: I am not concerned with your readers. I am concerned only with the truth that I can impart to you.

Q: WHAT'S TRUTHFUL ABOUT DEATH CONTROL THEN?

A: Once birth control is there, death control has to be there. It is just the logical consequence of birth control. If you try to control birth, you are only trying to control on one end. What about the other end? You are preventing new children being born; it becomes absolutely necessary that people should not be just vegetating in hospitals. They want to die; if they want to die, this is their birthright. And all medical facilities should be provided to these people....

Q: I THINK I HAVE THE VERY POINT HERE. THE RAJNEESH TIMES QUOTED YOU JUST RECENTLY, SAYING, "I TEACH YOU TO REALIZE SUICIDE SO THAT YOU CAN GO FOREVER." WHAT DOES THAT MEAN? DOES THAT MEAN YOU ARE TEACHING SUICIDE AS PART OF YOUR RELIGION? IS IT DESIRABLE?

A: I am simply saying that nothing is wrong with death. It is as beautiful as life. If you have lived, and you feel that now life has no more to give to you, and you feel that you are tired, exhausted and spent, then what is the point of forcing you to drag on because an old idiot, Hippocrates, created the medical oath for doctors that they should always try to save the man? The man wants to die; he is

hanging between life and death, and they go on trying every way to keep him alive. Who are you?

Q: WILL YOU COMMIT SUICIDE ALSO, UNDER A CERTAIN CONDITION?

A: If I feel like it, if I feel like now there is no work for me, I will. There is no problem in it. I am Master of my own self; nobody is to control me.

Q: AND WILL YOU ENCOURAGE SOMEONE ELSE TO FOLLOW YOU?

A: No. I never encourage about anything. I simply explain myself, I never encourage anybody.

Q: YOU ARE A GREAT ADMIRER OF VINCENT VAN GOGH, THE DUTCH PAINTER, THE ONE WITH THE EAR. YOU SAID SOMETHING LIKE, "HE COMMITTED SUICIDE FOR THE SIMPLE REASON THAT HE HAD PAINTED EVERYTHING HE HAD WANTED TO PAINT. SO TO THE WHOLE WORLD IT SEEMS SUICIDE, NOT TO ME. TO ME IT SIMPLY SEEMS A NATURAL END. THE PAINTING IS COMPLETED, LIFE IS FULFILLED."

A: Yes, absolutely.

Q: BY THE WAY, WOULD YOU LIKE TO OWN A PAINTING BY VAN GOGH, IN ADDITION TO YOUR NINETY ROLLS ROYCES?

A: No. I own nothing.

Q: BUT WHO IS THERE TO DECIDE WHETHER THIS EUTHANASIA SHOULD BE DONE? IT'S AN IMPORTANT QUESTION -- MAYBE NOT FOR YOU -- BUT IF DEATH CONTROL IS EXERTED, WHO SHOULD DO IT? A COMMITTEE OF DOCTORS? A LAWYER? A POLITICIAN?

A: Politicians, certainly not. Legal experts have no business in deciding about life and death. But the medical profession should be freed from the Hippocratic oath; that their function is just to save, whatsoever the situation. They should be allowed... their function is to serve, whatsoever the condition. If the person is still capable of living a meaningful life, if he is still wanting to live, if he has still the lust for life, help him. But if a person has nothing to live for and he is telling you that it is time for him to be freed from this body....

Q: WELL, HE MAY HAVE REGRETTED IT NEXT DAY.
(BOTH JOURNALISTS CONTINUE TO TALK SIMULTANEOUSLY....)

A: You go on interfering with each other!

Q: (FIRST JOURNALIST): BUT WE'RE SPONTANEOUS PEOPLE, YOU KNOW....

Q: (SECOND JOURNALIST): YOU KEEP SAYING YOU HAVE NO INFLUENCE AT ALL, AND YOU'RE NOT TRYING TO INFLUENCE PEOPLE, BUT YOU KEEP WRITING THICK BOOKS. AND YOU'RE HOLDING INTERVIEWS.

A: I will continue, but I am not trying to influence anybody.

Q: BUT CAN'T YOU UNDERSTAND THAT PEOPLE ARE AFRAID OF WHAT YOU DO...? MR. TEERTHA SAID IN AN INTERVIEW, "IF BHAGWAN TOLD ME TO COMMIT SUICIDE, I WOULD IMMEDIATELY TAKE A GUN AND KILL MYSELF." IS THAT A REAL EVIL KIND OF INFLUENCE?

A: What he is saying is his side. He is not saying that I am going to tell him, because I don't tell anybody even to drink a glass of water or a cup of tea.

Q: THERE ARE OTHER MEANS OF INFLUENCING PEOPLE, JUST....

A: No, I am not. I am consistently making them alert not to be influenced by me. I may be wrong. What that man has said IS HIS trust.

Q: THERE IS A BOOK WRITTEN BY YOU. THE TITLE IS Dying for Enlightenment....

A: That's perfectly good.

Q: JA, BUT DON'T YOU THINK THAT PEOPLE MIGHT FEEL ENCOURAGED BY SUCH A TITLE, AND WHAT IT CONTAINS?

A: No. That dying means the death of your ego.

Q: THE DEATH AND ENLIGHTENMENT THROUGH DEATH.

A: Yes, that means the death of your ego... not the death of you.

Q: ANOTHER THING YOU TRY TO DESTROY IS CONSCIENCE.

A: Yes, the conscience that has been created by the society; because only that is the way to free his consciousness. And these are two different things, except in the French language. In the French language, there is only one word, CONSCIENCE for both consciousness and conscience. But they are two different things. Consciousness the child brings with himself Conscience is given by the society, the family, the educational system and everybody else.

Q: SO, IF HE IS FREED, IF SOMEBODY IS COMPLETELY FREED OF CONSCIENCE, HE MIGHT GO AROUND AND DO REALLY HARMFUL THINGS.

A: What?

Q: ISN'T IT CONSCIENCE THAT REFRAINS PEOPLE FROM GOING ROUND HURTING OTHER PEOPLE?

A: It is conscience that has been creating all the wars in the world and killing millions of people.

Q: MAYBE THERE'S DIFFERENT TYPES OF CONSCIENCE.

A: All the consciences: Mohammedans have done that, Hindus have done that, Christians have done that. For three thousand years there have been five thousand wars in the world, and they are still preparing for the third, total war. This is the conscience of your presidents, of your prime ministers, of your leaders, of your popes, of your priests. A man of consciousness cannot do anything wrong. It is impossible.

Q: IS MOTHER TERESA A WOMAN OF CONSCIENCE? I AM JUST MENTIONING THE NAME BECAUSE I HAVE A QUOTE....

A: Can't you find anybody better?

Q: IT'S VERY GOOD FOR A START, THAT REMARK; AND YOU CALLED HER, BY GOD, CRIMINALLY MINDED AND IDIOTIC...!

A: Yes.

Q: DO YOU THINK THAT'S THE RIGHT WAY OF CALLING SOMEONE WHO DEDICATES HIS LIFE TO HELPING THE MISERABLE IN THE WORLD?

A: The people who devote themselves to helping the miserable keep misery alive.

Q: THEY ARE TRYING TO FIGHT IT, AT LEAST.

A: No. They are simply exploiting the misery for their own glory. Misery can be destroyed completely, but it cannot be destroyed by Mother Teresa. Mother Teresa wants more orphans. Mother Teresa wants more poor people so that she can convert those people to Catholicism. It is sheer politics. All the religions have been exploiting and doing the same thing. I don't make any distinction between those religions.

Q: YOU WOULDN'T APPROVE GOOD HEARTEDNESS AS...?

A: No, not at all. I approve only of one thing: If you have plenty -- abundant life, joy, anything -- and you want to share it, and if that sharing is a joy to you, share it. It does not matter with whom you share. Whether the other person is rich or poor, Hindu or Mohammedan, Western or Eastern, if you are full of fragrance, you will share it. There is no other way. When the cloud is full of rain water, it showers.
I do not teach serving the poor, I teach destroying poverty. And we have all the means in our hands to destroy all poverty. But the politicians will not allow, the priests will

not allow, because they both will disappear with poverty, remember.

Q: WHO IS "WE" -- MANKIND, OR THE RAJNEESHEES?

A: I mean the intelligence of mankind. I am not a Rajneeshee.

Q: I STILL FIND IT DIFFICULT TO ACCEPT THE FACT THAT IT SHOULD BE A BIG STEP FORWARD FOR MANKIND IF CONSCIENCE IS DESTROYED.

A: All that conscience has done up to now has been simply ugly, destructive. We need a better concept, and that is consciousness. Consciousness is a purification of your being through meditative methods. That's my whole work. Then whatever a conscious man does is right. Then there is no question of choosing for him.

Q: HE MAY KILL?

A: If he feels it right, he may kill.

Q: THAT'S QUITE FAR AWAY FROM CIVILIZATION AS WE UNDERSTAND IT.

A: You are not civilized. And where is civilization?

Q: RIGHT HERE... IN AMERICA.

A: Nowhere does civilization exist. It is just an idea that humanity has been hoping for. What exists is barbarism with clothes covering it, masks hiding the real faces of people. But true civilization does not exist.

Q: DID I REALLY UNDERSTAND YOU CORRECTLY? ANYBODY WHO HAS REACHED CONSCIOUSNESS MAY KILL IF HE FEELS LIKE IT?

A: I am saying the man who has become totally conscious cannot do anything wrong. Whatever he does is right. There is no question of choosing right and wrong.

Q: UNREGARDING OF THE EFFECT ON THE COMMUNITY...?

A: There is no question for him. He sees where the door is, and he moves. He has eyes of his own; he does not need to borrow eyes and insight from others.

Q: THAT MEANS, IN PRACTICAL TERMS, IF IT COMES TO THE WORST, AND THE OREGON POLICE SENDS I DON'T KNOW HOW MANY POLICEMEN TO SEND YOU OUT FROM HERE BECAUSE OF SOME LEGAL REASONS, YOU WOULD RESIST BY MEANS OF ARMS AND EVEN ON THE RISK OF KILLING PEOPLE?

A: We will decide in the moment. We never plan.

Q: BUT IF IT HAPPENS, YOU WOULD BE PREPARED TO KILL PEOPLE?

A: No. We will see at the moment what we can do, whether it is right to stand before them with our chests open and tell them to kill us and prove that they are civilized, and prove that they are democratic....

Q: YES, PROVIDED THIS IS A CIVILIZED DEMOCRACY.

A: It is not.

Q: THE AMERICAN SOCIETY IS NOT DEMOCRATIC?

A: No society anywhere is yet civilized.

Q: I SEE. THAT MEANS YOU WOULDN'T APPROVE OF AN INDEPENDENT JUDGMENT OF AN OREGONIAN JUDGE IF HE DECIDES TO EXPEL YOU...?

A: I have seen their judgments.

Q: THAT MEANS YOU WOULDN'T APPROVE IF THEY DECIDE TO EXPEL YOU, YOU WOULD RESIST?

A: I will resist, certainly.

Q: BY ANY MEANS AVAILABLE?

A: Certainly.

Q: EVEN ON THE RISK OF CREATING BLOODSHED -- LIKE JONESTOWN?

A: It does not matter. Nothing matters if somebody is being nasty to innocent people who are not doing any harm to anybody. Then, whatever happens....

Q: YES, IN A DEMOCRACY IT'S UP TO THE JUDICIAL AUTHORITY TO DECIDE WHAT IS HARMFUL AND WHAT IS NOT.

A: We will go on fighting up to the Supreme Court of America, and even if we see that....

Q: SO, IF YOU LOSE THERE?

A: Then we will fight.

Q: WITH THE ARMS YOU ARE COLLECTING ALREADY?

A: No. We don't have arms to fight America.

Q: SO WHAT ARE THE ARMS FOR? THEY SAY YOU HAVE ARMS FOR -- I READ THE QUOTE SOMEWHERE, I THINK IT WAS FROM A SENATOR -- HE SAID "THEY HAVE ARMS FOR A COMBAT

REGIMENT, LIKE A COMBAT REGIMENT IN VIETNAM." WHAT ARE THE ARMS FOR?

A: Just two dozen arms for the police, which are declared to the government? You think they are enough to fight America? Then what is the Soviet Union doing?

Q: YOU MEAN THE TWO DOZEN GUNS YOU HAVE....

A: They are just cowards.

Q: THEY SAID IT'S ENOUGH FOR A REGIMENT IN VIETNAM, THAT'S HOW IT WAS

A: No. They are absolutely absurd.

Q: YOU ARE SUCH A LOVING COMMUNITY, WHY DOES YOUR POLICE FORCE NEED ARMS?

A: We are such a loving community, that's why. We don't want this loving community to be destroyed by idiots. In these four years in this commune, no crime has happened, no drug has entered in, no theft has happened, no murder has happened, nobody has been raped... no violence. These few arms and policemen are part of the Oregon government.

Q: JUST IN CASE A CRIME WOULD HAPPEN, DO YOU HAVE THE JUDICIAL MEANS TO DEAL WITH THEM?

A: We have every judicial means. We have four hundred sannyasins who are legal experts. Perhaps nowhere else will you find such a big legal firm. And these four hundred legal experts are going to fight to the very end.

Q: HOW IN YOUR COMMUNITY IS "DEVIATION" TREATED?

A: Hmm?

Q: WELL, IF SOMEBODY DOES SOMETHING THE REST OF THE COMMUNITY DOESN'T FEEL RIGHT, WHAT HAPPENS?

A: He is just taken to the hospital.

Q: AGAINST HIS WILL?

A: Otherwise he is told to leave. If he does not want to live here in communion with people, he is free to leave. If he wants to live in communion here, and if the community feels that something is wrong in him, he goes to the hospital. And in four years, nobody has resisted, nobody has been taken to the hospital forcibly.

Q: YOU DO PERFORM YOUR OWN BIRTH... WELL, YOUR OWN MARRIAGE AND DEATH CEREMONIES. WOULD YOU PLEASE DESCRIBE THEM TO US?

A: I do not perform anything, my people do everything. I am just a non-doer, just good for nothing. My people do everything. If they want to perform marriage, they will perform marriage. If they want to perform divorce, they will perform divorce. It is up to them, their business, nothing to do with me. I am completely an outsider. Let me repeat, I am not a Rajneeshee. I don't live even in the City of Rajneeshpuram. I live outside in a guest house. I am not a resident.

Q: WELL, AT LEAST THEY DON'T GIVE YOU DOG TAGS, LIKE THEY DO WITH OTHER VISITORS.

A: I'm not a visitor.

Q: WHAT I'M TRYING TO SAY IS IT SEEMS SOMEHOW SIMPLY STYLISH AND VERY COQUETTE TO SAY, "I HAVE NOTHING TO DO WITH THIS COMMUNITY."

A: It is true, so what else can I say? I have nothing to do. I have never performed a single marriage, I have never gone to any service for somebody who has died.

Q: BUT IF YOU DRIVE ALONG THE STREET, THEY STAND AND CHEER.

A: That is their business and their joy. Just now they were standing outside; I had not asked anybody to stand there, and they will be standing still, just open the door and see.

And nobody is telling them. Two hours those loving people will be waiting for me....

Q: YEAH. YOU SAID ONCE, "IT IS DANGEROUS TO BE A PART OF MY COMMUNE, YOU ARE TAKING A RISK." WHAT KIND OF RISK DOES EVERYBODY TAKE WHO JOINS YOU?

A: The risk is of dropping all rubbish that everybody carries and thinks is very valuable -- all kinds of crap. Your religion will disappear, your nationality will disappear, your whole idea of racism will disappear. Your belief systems, your political ideologies will disappear. Here you will be just a simple, innocent human being. I believe in the individual.

Q: INNOCENCE ALSO MEANS IRRESPONSIBILITY.

A: Yes. It means both. It means irresponsibility to those who have been forcing responsibility on you. But in fact it means responsibility, because a person who is totally free, whatever he does he is responsible for. He cannot say, "My commander-in-chief ordered me," that "It was from the pope, what can I do?" "It is from Jesus, the only begotten son of God." He has nobody to dump anything on. All responsibility is his, so whatsoever he does, he has to take the responsibility upon his own shoulders. So to him it means responsibility, but certainly to others it will look like irresponsibility.

Q: PERHAPS HE CAN ALSO BE MANIPULATED EASIER.

A: Everybody is being manipulated everywhere and very easily.

Q: NOW LET'S COME BACK TO ONE MORE PRACTICAL TERM. TWO DAYS AGO YOU WERE ASKED WHETHER YOU WERE TRYING TO SPREAD YOUR POWER, OR YOUR INFLUENCE, OVER THE WHOLE OF OREGON. YOU SAID YOU WANT TO TRY TO SPREAD IT OVER ALL OF THE UNITED STATES. WAS THAT MISUNDERSTOOD?

A: No. These are not my words. They had asked, "Are you going to take over Oregon?" The question is stupid, and a stupid question does not need....

Q: BUT WHAT WOULD BE YOUR HONEST REPLY TO THAT STUPID QUESTION?

A: I told the person that I would love them to take over the whole world. Oregon is too small.

Q: BUT THERE IS AT LEAST A CERTAIN RISK FOR THE OREGONIANS. I MEAN, NOT THAT YOU'D TAKE OVER THE WHOLE OF OREGON....

A: There is no risk for anybody from my people.

Q: BUT THEY FEEL IT'S A RISK.

A: They are just cowards.

Q: BUT YOU BROUGHT IN TRUCKLOADS OF DISPLACED PERSONS AND DRUNKARDS AND WHAT NOT JUST TO INCREASE YOUR VOTING POWER. CAN'T YOU UNDERSTAND THAT PEOPLE ARE A LITTLE BIT AFRAID OF YOUR TACTICS?

A: We did not vote at all! They were absolutely creating the whole situation.

Q: BUT WHY DID YOU BRING IN ALL THESE PEOPLE?

A: They are still here.

Q: JA, BUT THEY WERE NOT SANNYASINS... ARE THEY?

A: A few of them are still here. A few of them have become sannyasins. Those who wanted to leave, they left. We brought them because we wanted to share something with them. Next year we will bring someone else. Next year... every year after our annual celebration we have enough money to share.

Q: OR IT JUST SO HAPPENS THAT THIS COINCIDED WITH THE ELECTION DATE?

A: It was just a coincidence, and we did not vote at all.

Q: SO IT WAS THE SAME KIND OF COINCIDENCE WHEN YOU DISCOVERED THAT YOU WERE ADOPTED... WHEN IT JUST CAME IN HANDY FOR THE IMMIGRATION AUTHORITIES?

A: No. It is not a question of my declaring it. I was myself not aware up to that point that I was adopted in my childhood. It was a secret pact between Swami Swarupananda and my father. They were friends. And it was just superstitious astrology. Astrologers said that if I was not given in adoption I would die, and I should be given to somebody who does not belong to my family, does not even belong to my caste, to my religion... somebody utterly a stranger.

Q: BUT SOMEBODY MUST HAVE KNOWN THAT ALL THE WAY.

A: Only Swami Swarupananda and my father. Those two persons knew it all the way. My father is dead, now Swarupananda is the only person who knows, and who has all the documents. So when he declared, I came to know about it.

Q: WELL, I'M QUITE AMAZED BY THAT HIGH RATE OF COINCIDENCE.

A: It is not a coincidence. It happens in India every day. If people are told by astrologers that their children will die, it is good to let them be adopted that way they think they are

going to deceive the stars and death, and everything. It is foolish, but it happens every day. And they kept it a secret pact between themselves....

Q: UNTIL THEY COULD USE IT, OR UNTIL SOMEBODY COULD USE IT.

A: There was no question.... Yes, my father told Swarupananda, "If there is any need any day, you are authorized, he is your son."

Q: WE HAVE STILL TWO, THREE MORE IMPORTANT CONFLICTS. YOU PREDICTED WORLD WAR THREE FOR SOME TIME, FOR SOME UNDISCLOSED YEAR BETWEEN 1984, I THINK, AND 1999. HAVE YOU GOT ANY MORE PRECISE IDEA NOW? I MEAN, COULD YOU PREDICT EXACTLY WHEN IT WILL HAPPEN?

A: No. It is not a prediction.

Q: OR YOUR FEELING?

A: It is simple reasoning.

Q: A VISION.... HOW...?

A: No. It is not a vision.

Q: BUT HOW REAL IS THE VISION? COULD WE RELY ON IT, OR IS IT JUST AN IDEA?

A: I don't say rely on it. I am an unreliable man. What I said is a simple, logical conclusion of the world situation.

Q: A CONCLUSION OF WHAT? OF POLITICAL EVENTS OF THE RECENT YEARS?

A: Yes. The political events, the nuclear weapons....

Q: HAVE YOU GOT ANYTHING PARTICULAR IN MIND: SDI, OR AMEX OR PERSHING, OR WHATEVER IT IS?

A: No. It is just the whole mess in which the humanity is. And the politicians go on creating more and more weapons to kill; sooner or later they are going to explode.

Q: JA, BUT YOU COULDN'T SAY WHO IS MORE RESPONSIBLE, AND WHO IS NOT SO RESPONSIBLE...?

A: Everybody is responsible.

Q: YOU GOT SOME ADVICE FOR THE POLITICIANS?

A: One piece of advice: that all nations should dissolve into one global government. The only way to avoid the third world war is that there are no more nations, but only one world.

Q: IN THAT CONTEXT YOU HAVE SAID YOU WERE GOING TO SAVE THE ELITE OF THE WORLD BY CREATING UNDERGROUND SHELTERS. FURTHERMORE, THAT ONLY SANNYASINS WILL SURVIVE THAT WAR, AND THAT ALL THE REST OF MANKIND WILL PERISH OR COMMIT SUICIDE OR WILL DEGENERATE INTO MONKEYS. SO, ARE THESE THE PROSPECTS OF WHAT THE WORLD WILL LOOK LIKE AFTER THAT WAR?

A: If the war happens, then only a few people are going to survive. Perhaps even they will not survive.

Q: AND THE SANNYASINS WILL SURVIVE, YOU SAID? ARE YOU PREPARING FOR IT? ARE YOU CONSTRUCTING SHELTER, A NUCLEAR-PROOF SHELTER?

A: The state is preventing us from making anything -- from making even a house. And we are fighting the case in court.

Q: WELL, I MEAN, ARE YOU BUILDING BUNKERS FOR...?

A: We will make them once our case is finished....

Q: YOU WILL START BUILDING....

A: We will....

Q: NUCLEAR-PROOF BUNKERS?

A: We will. I would love my people to survive.

Q: BUT, I MEAN, ARE YOU TAKING PRACTICAL STEPS?

A: We are fighting in the court. What more practical steps right now do you want me to take?

Q: NO, PRACTICAL STEPS AGAINST DYING IN A HOLOCAUST -- NOT AGAINST SURVIVING IN RAJNEESHPURAM, AGAINST BEING EXPELLED FROM RAJNEESHPURAM. ARE YOU PART OF THE PEACE MOVEMENT, THIS SORT OF THING?

A: No. I am not interested in the peace movement. They have never succeeded, and they are utter nonsense.

Q: IS IT TRUE WHEN THE RAJNEESH TIMES WROTE "EVERYONE WHO DIES IN RAJNEESHPURAM OR WITHIN TWENTY-FOUR MILES OF ITS BOUNDARIES WILL BE ENLIGHTENED"?

A: That's true.

Q: IS IT TRUE? WHAT IS EXACTLY MEANT BY TWENTY-FOUR MILES? WHY NOT TWENTY-TWO?

A: At one hundred degrees, water evaporates. Why not at ninety-nine? It is simply a law of existence that if there is one man in the state of absolute enlightenment, his being

there creates a certain vibe in a twenty-four-mile radius around him. In that radius....

Q: WHEN DID THAT HAPPEN BEFORE? WHEN BUDDHA DIED, OR...?

A: Yes, Buddha also had exactly the same twenty-four mile radius.

Q: WHAT ABOUT JESUS?

A: No.

Q: MOHAMMED?

A: No.

Q: OTHER RELIGIOUS LEADERS?

A: None, except Buddha.

Q: AND YOU.

A: There have been many others whose names are not known; but these people, Jesus, Moses or Mohammed were not enlightened themselves. But there have been many: for example, Kabir, in India; Farid, a Mohammedan in India; Bodhidharma, an Indian in China; ChuangTzu, a Chinese; LaoTzu, a Chinese. It has happened around many people in different countries, and I have spoken on all these people. There are at least 350 books that I have spoken and I have

talked about these people, their methods, what happened in their lives, and what happened in their death.
But these people, Mohammed, Moses, Jesus were themselves not enlightened. Jesus was a mental case, thinking that he is the only begotten son of God, thinking that he is the savior of the whole world, telling his people that he will come back to save them. And the things that he did-condemning, cursing a fig tree because he and his disciples were hungry and the fig tree was not welcoming them with fruits. And it was not the season, it was not any responsibility of the fig tree, and this man curses the fig tree. You think this man is sane?

Q: THIS IS A VERY IMPORTANT QUESTION -- NOT A VERY PHILOSOPHICAL ONE, BUT A QUESTION THAT INTERESTS LARGE CROWDS OF PEOPLE AND READERS IN EUROPE. IN POONA YOU FAVORED UNLIMITED SEX AS A KIND OF BIRTHRIGHT. AND SO, AS IT LOOKS, IT WAS EXERCISED. NOW, AS IT LOOKS TO US, AND AS I UNDERSTAND FROM WHAT I READ, IT SEEMS TO BE RATHER THE CONTRARY. YOU SAY SEX IS ONLY ALLOWED WITH RUBBER GLOVES AND EVEN KISSING IS FORBIDDEN. WHAT MADE YOU CHANGE YOUR MIND SO MUCH?

A: Because of that fact of life. In Poona I had said to my people that sex is simple, natural, a joyous game... you can enjoy it; don't take it seriously. It is not sin; it is not a crime, but don't impose yourself upon anybody. Two

persons willing to be together, it is absolutely their right to enjoy a sexual meeting.

Q: BUT YOU'D RATHER SEE THAT THEY TURN IT INTO CONSCIOUSNESS, YOU SAID.

A: Yes. I would love that slowly their meditation grows so that even while making love....

Q: LIKE THE CHRISTIAN MONKS IN THE MONASTERIES...?

A: Christian monks in the monasteries have been masturbating and nothing else.

Q: THEY ARE NOT TURNING IT INTO CONSCIOUSNESS?

A: They cannot because they are repressive people. If you repress your sex, you can never become meditative. The moment you become silent, immediately sexual fantasies will come up.

Q: IS IT A MATTER OF AGE OR IS IT A MATTER OF STAGE OF CONSCIOUSNESS OR WHAT WOULD YOU SAY? I MEAN, YOU SAY YOU ARE NOT OPPOSING IT DIRECTLY, BUT YOU WOULDN'T FAVOR IT THE SAME WAY AS YOU DID IN POONA. IS THAT RIGHT?

A: It is exactly the same as it was in Poona. Their sexual freedom is there, but a new disease, AIDS, is spreading. Now we have to take account of it, and to my people I have said that if you want....

Q: HOW IS YOUR OWN SEX LIFE? ARE YOU STILL ACTIVE?

A: My sex life?

Q: YOU WERE ACTIVE BEFORE IN POONA?

A: I have been active all my life. But now it is enough. I'm finished with it. I enjoyed it before my enlightenment, and I enjoyed it more after my enlightenment. And I proved one traditional idea wrong: that an enlightened man cannot enjoy sex. It is something of historical importance. But now I am completely satisfied. Too much!

Q: YOU'RE NOT A VERY HEALTHY MAN THESE DAYS, ARE YOU?

A: I am not. My body is fragile. My back is bad.

Q: WILL YOU HAVE TO UNDERGO ANOTHER OPERATION, OR...?

A: Every possibility is always there, because I have allergies to many things: dust, perfume, smoke.

Q: HAS IT BECOME WORSE FROM THE TIME YOU CAME HERE, OR HAS IT IMPROVED?

A: No, it has improved. Oregon's dry climate has been immensely helpful. I am grateful to Oregon not to Oregonians -- my asthma has almost disappeared because there is no humidity around, and my back is perfectly good.

Q: HOW ARE YOU MEDICALLY TREATED?

A: I have my own two physicians.

Q: DO THEY DO MASSAGE, OR WHAT DO THEY DO?

A: No. Medically, if my back is bad, as it was in India... then they were massaging it, giving me traction, giving me medicines for it. For my asthma they were giving me medicines. So whenever it is needed, whatsoever is needed....

Q: SO YOU ARE NOT OPPOSED TO PHARMACEUTICAL PRODUCTS?

A: Not at all. I am absolutely in favor of all sciences, and I am against all religions.

Q: MAY I PLEASE JUMP BACK IN DISCUSSION TO A POINT WE HAD SOME TIME AGO: WE WERE TALKING ABOUT DOCTORS AND YOU SAID THEY SHOULD BE FREED OF THE OATH OF

HIPPOCRATES, IN FAVOR OF SCIENCE. NOW, IF DOCTORS ARE NOT BOUND BY THE HIPPOCRATIC OATH THEY CAN DO HUMAN EXPERIMENTS, CAN'T THEY? IT'S PERFECTLY ALL RIGHT TO EXPERIMENT WITH HUMAN BEINGS?

A: It is absolutely right. In fact, it is needed. Not to experiment with human beings is dangerous.

Q: EXPERIMENTS WITH HUMAN BEINGS OFTEN ARE BROUGHT ABOUT AGAINST THEIR OWN WILL. SO, FOR SCIENCE ONE SHOULD SACRIFICE HUMAN BEINGS?

A: It is not a question of sacrificing; just people like Mother Teresa should offer themselves in the service of humanity. And there are six hundred million Catholics; they should offer....

Q: I WAS NOT TALKING ABOUT INDIA AND MOTHER TERESA, BUT ABOUT HUMAN ENGINEERING.

A: I am also talking about human engineering. You were saying, "Should people be forced against their will?" No, but people can be invited. And there will be enough people.

Q: SHOULD THEY BE FORCED TO BE STERILIZED IF POPULATIONWISE, IT'S NECESSARY, LIKE IT HAPPENED IN INDIA?

A: If the population becomes a problem for the whole country, then it is up to the country to decide. They should vote for it, for absolute birth control.

Q: YOU ARE FOR IT?

A: I am not for it. I'm saying THAT country should vote for it; the whole country should decide if they want to die starving. It is up to them.

Q: WOULD YOU FAVOR STERILIZATION...?

A: Not against anybody's will.

Q: NOT AGAINST HIS WILL BUT, FOR INSTANCE, WOULD YOU TRY TO PERSUADE SOMEBODY HERE IN RAJNEESHPURAM BECAUSE THE FAMILY AND CHILDREN DO NOT FIT INTO THE FRAMEWORK OF THIS COMMUNITY?

A: I never persuade. I simply explain the situation and my people are intelligent enough that there is no need for persuasion.

Q: DO THEY EXERCISE STERILIZATION HERE?

A: Not a single baby has been born here in four years.

Q: DUE TO STERILIZATION OF WOMEN HERE, OR IS IT...?

A: Every kind of birth control method is being used.

Q: IS STERILIZATION A VERY WIDESPREAD KIND HERE?

A: In India it was.

Q: AND IN RAJNEESHPURAM?

A: No.

Q: NOT MANY WOMEN ARE STERILIZED BECAUSE OF THE NOT WANTED CONSEQUENCES?

A: No, they can use other birth control methods. There is no question....

Q: IS THAT THE WAY YOUR RELATION TOWARDS THE COMMUNITY WORKS? YOU EXPLAIN THE SITUATION, AND THEN SOMEBODY ELSE DRAWS THE CONSEQUENCES AND DOES THE DIRTY WORK?

A: No. Everybody has to take his responsibility. I simply....

Q: EXCEPT FOR YOU....

A: ... explain the situation, the consequences. And everybody has to think for himself, what he would like.

Q: AND YOU CALL THAT NOT HAVING INFLUENCE ON THE COMMUNITY?

A: It is absolute democracy. Nowhere does it exist except here.

Q: I MAY BE OLD FASHIONED, BUT MY NOTION OF DEMOCRACY WAS TWO PEOPLE ARGUING A POINT AND REACHING A CONCLUSION.

A: But when you have somebody who can see the light, then of course he is not going to grope like a blind man. Your idea of democracy is the idea of people who are blind. So blind people are arguing about the shape of the elephant; they are arguing about whether light exists or not. And to what conclusion can they ever come?

Q: IF YOU ARE NOT RESPONSIBLE FOR WHAT YOUR COMMUNITY DOES, IT WORKS THE OTHER WAY ROUND, TOO, BECAUSE BASICALLY YOUR COMMUNE ISN'T RESPONSIBLE EITHER. SO NOBODY IN THIS VALLEY IS RESPONSIBLE FOR ANYTHING.

A: Everybody is responsible for himself. Nobody is responsible for anybody else. That's why I don't call it even a community. I call it a commune. And I make a distinction between the two words. A community is a certain kind of contract between people. A commune is open, without any contract.

Q: JA, IT'S LAWLESSNESS.

A: It is lawlessness, because there is no need of law.

Q: TELL ME ONE MORE QUESTION: HOW CAN A COMMUNITY SURVIVE WITHOUT THE FAMILY, WITHOUT CHILDREN?

A: It is surviving.

Q: FOR A CERTAIN PERIOD, YES, BUT....

A: Who cares? I'm very irresponsible about the future. I don't bother at all about tomorrow. If tomorrow the whole world simply evaporates...

Q: YOU WON'T HAVE FINISHED YOUR ATOMIC BUNKER....

A:... I will say goodbye. Good morning, America.

Q: THAT WOULD BE A VERY GOOD FINAL SENTENCE, BUT FINALLY WE HAVE TO DRAW YOUR ATTENTION TO SOME MATERIAL QUESTIONS. PROBABLY, AS YOU SAID, IT'S A QUESTION YOU HAVE BEEN ASKED A HUNDRED TIMES BEFORE, BUT CONCERNING YOUR ROLLS ROYCES.... WE UNDERSTAND THAT YOU ARE PREACHING SOME KIND OF, WELL, AT LEAST NOT MATERIALISTIC IDEOLOGY, BUT YET YOU ARE ENJOYING A LUXURY LIFE....

A: Matter and spirit are not two different things. Existence is materialist/spiritualist. It is together. There is no duality.

Q: BUT BEING MATERIALISTIC AT THE EXPENSE OF OTHERS IS WHAT OTHERS HAVE DESCRIBED AS EXPLOITATION. WOULDN'T YOU APPROVE FOR THAT?

A: Not at all. I don't possess a single Rolls Royce. You are talking about Rolls Royces; I don't possess

Q: WHO OWNS THEM?

A: My people possess them.

Q: BUT YOU USE THEM.

A: They allow me for one hour. If they don't allow, I will stop.

Q: YOU GO EVERY DAY AND SAY, "MAY I PLEASE...?"

A: Every day for one hour I go for a ride, and my people allow me. I am not against riches, and I am not against LUXURY, but I am not asking anybody.

Q: BUT WE SEE OTHERS ARE....

A: You were talking about the watch. Yes....

Q: IS IT ORIGINAL DIAMONDS, OR IS IT...?

A: Are you a jeweler?

Q: IS IT IMITATION? I'M NOT AN EXPERT ON JEWELRY, BUT IT LOOKS RATHER GENUINE. IS IT?

A: It is not. To me, diamonds or stones are the same.

Q: I SEE.

A: I enjoy. It is beautiful; and it has been made by my people. It is not Piaget, but they have defeated Piaget. And these are all ordinary stones.

Q: DO YOU KNOW HOW MANY COMPANIES, HOW MANY RAJNEESH ENTERPRISES THERE ARE IN THE WORLD?

A: No, I don't know and I don't bother.

Q: BUT NEVERTHELESS, I MEAN, YOU ENJOY A KIND OF LUXURY. WOULD YOU AGREE TO THAT?

A: I am a perfect showman.

Q: AT LEAST EVEN IF YOU DON'T OWN THEM, IF YOU WANT TO HIRE A ROLLS ROYCE... I WOULDN'T BE ABLE TO AFFORD IT.

A: Not one? My people have managed to have ninety.

Q: BUT IT'S VERY UNECONOMIC TO HAVE NINETY ROLLS ROYCES AND HAVING THEM IN THE GARAGE AND USE ONE EVERY DAY.

A: We don't bother about economics, economy, future. They are going to have 365.
Q: BUT WOULDN'T IT BE BETTER TO LET YOUR PEOPLE ENJOY THE FRUITS OF THEIR WORK A LITTLE BIT MORE?

A: That is up to them. My commune has hundreds of other cars, hundreds of buses, four planes, they have everything. It is not that only I am enjoying luxury -- they have everything. It is simply out of respect they will not use a Rolls Royce. And I am using it because I have tried all the cars and just by coincidence only the Rolls Royce seat suits my backbone.

Q: AND A MERCEDES WOULDN'T BE GOOD ENOUGH?

A: I have tried it; it was not good enough. Not even other Rolls Royces, which are far more costly. I had a Corniche; it didn't suit me. That was the costliest Rolls Royce. Then I had a Commarque -- that was the number two Rolls Royce in cost; it didn't suit me. Now I am on the third grade, the Silver Spur.

Q: BUT YOU WOULD NOT, FOR INSTANCE, IN SPECIAL REGARD TO OUR GERMAN READERS, RECOMMEND A MERCEDES FOR WEALTHY PEOPLE WITH BACKACHES?

A: No. I have used it. I would not recommend it.

Q: I AM VERY MUCH IN DOUBT WHETHER WE WILL BE ABLE TO PRINT IT, BECAUSE THEY HAVE BIG ADVERTISEMENTS IN Spiegel, YOU KNOW.

A: You have to print it!

Q: ALL RIGHT, WE PROMISE.

A:... Because I love Germans. I have among my sannyasins a large number of Germans. And they are the most stable, intelligent, reliable, responsible people in the commune.

Q: THEY ALSO PROVIDE THE MOST MONEY INTO THE FUNDS.

A: Certainly.

Q: AND WERE THEY ALSO THE MOST FRUSTRATED ONES BEFORE THEY CAME HERE?

A: That I don't know, what they were.

Q: WE'RE TRYING TO BUILD A BRIDGE TOWARDS CURRENT GERMAN CIVILIZATION. YOU HAVE

THE IMPRESSION THAT FRUSTRATION -- THAT'S WHAT ANDRES ELTEN WROTE -- FRUSTRATION WITH CIVILIZATION DROVE THEM TO YOU?

A: There may be some truth about it, because as man becomes more intelligent, more alert, he starts looking for any meaning in life; and he does not find it, hence frustration. Then he starts looking for some way....

Q: SO GERMANY IS FIRST IN INTELLIGENCE, BUT ONLY SECOND IN MAKING CARS?

A: Certainly. You have not yet been able to create a Rolls Royce.

Q: WE ARE TRYING HARD, YOU KNOW.

A: You can try hard.

Q: DO YOU KNOW WHO DECIDES WHO COMES COMPARATIVELY CLOSE TO YOU, WHO SURROUNDS YOU IN YOUR STUDY, IN YOUR EVERYDAY LIFE? OBVIOUSLY, NOT FIVE THOUSAND OR TWO THOUSAND PEOPLE CAN BE AROUND.

A: No. Just in the morning, everybody listens to me, the whole commune together. In the evening, my secretary, Sheela, comes if there is any problem for which she needs guidance from me. In the day, Vivek, another sannyasin, takes care of my food. She comes only when I give her a

call to bring my food or my tea. Otherwise, I remain completely alone.

Q: DO YOU HAPPEN TO KNOW WHY THE PEOPLE SITTING HERE HAVE THE PRIVILEGE OF SEEING YOU TONIGHT?

A: No. That is the decision of Isabel. People who are editing, people who are part of the publicity department, people who are in some way concerned with our magazine, with our newspaper, with our newsletter; these are the people Isabel has collected because they need to be here.

Q: IN YOUR BIBLE YOU TOLD A VERY NICE AND VERY MOVING LITTLE STORY ABOUT A BILLIONAIRE -- AN OLD MAN OF SIXTY-FOUR OR SO -- WHO TRIED TO JOIN THE MOVEMENT OR TO JOIN THE COMMUNE, AND THEN HE HAD TO STRUGGLE WITH HIS FAMILY, AND THIS SORT OF THING. THIS WAS IN DECEMBER, 1984. HAS HE JOINED NOW?

A: This morning I told this story you are mentioning?

Q: I CAN'T RECALL HIS NAME, BUT IT'S A LONG EPISODE IN The Rajneesh Bible.

A: I am such a materialist, the moment you said millionaire, billionaire, then I immediately remembered it. He was here. He still comes every month almost. His family is much disturbed, because he is the head of the

family and head of the businesses and corporations, and they are naturally worried that if he becomes a sannyasin, he may start donating to my Rolls Royce collection. But nobody is interested in converting him to be a sannyasin. In fact, he was amazed that nobody had even asked him to be a sannyasin.
For almost one year he has been coming here. His family is worried. Here nobody is bothered, here nobody takes any interest in anybody's personal life: why you are not a sannyasin, why you don't become a sannyasin. If you have been coming for one year continuously and doing all the groups and the therapies, you must be somehow thinking of becoming a sannyasin. Even that is not asked.

Q: JUST LET ME ASK ONE LAST QUESTION I ASKED SHEELA BEFORE:

A: You drop that Sheela completely....

Q: NO, I'M NOT ASKING HER, I JUST WANT TO ASK YOU THE SIMILAR THING BECAUSE I'M INTERESTED IN WHAT YOU THINK ABOUT IT....

A: You just ask directly.

Q: YES. WHY IS IT YOU HAVE ONLY WOMEN IN YOUR INNER CIRCLE, IN YOUR INNER POWER CIRCLE? ARE YOU CONVINCED THAT THEY ARE MORE INTELLIGENT, OR THAT WOMEN ARE GENERALLY MORE INTELLIGENT THAN MEN, AS

SHEELA PUT IT? OR IS THERE ANY OTHER REASON FOR IT?

A: There are many reasons. The woman is not more intelligent than man. But because the woman has not been allowed to use her intelligence for centuries...

Q: SHE KEPT IT FRESH....

A:... she has kept it fresh. That's why she looks superior and better and more capable. Otherwise, there is no question. It is just a land which has not been used, not been cultivated. She gives better crops, and woman has always been symbolized by the earth. That's why the husband -- the word HUSBAND simply means the cultivator. Because women have suffered for centuries, I would like to compensate. Man has done sheer inhumanity to women. They have been treated worse than cattle. So in my commune, I have allowed them to express and come up with their whole potential. One thing is certain, that they are more loving.

Q: CLEVER?

A: More loving. And as far as religion is concerned, a loving person has more possibility to grow than a man who is stuck in his head with logic, ideas, philosophies. The woman is free. If she falls in love, she is more courageous than any man. And to be with a Master is a kind of love affair. For men, for women, it makes no difference. These people love me.

Q: BUT NOT IN THE REAL SENSE OF THE WORD.

A: In the real sense of the word.

Q: NOT ONLY PHILOSOPHICALLY... I

A: Not in the unreal sense of the word to which you are accustomed.

Q: YOU SAID ONCE THAT DEATH WOULD BE A NEW DOOR OPENING WITH THE WHOLE LIFE CONDENSED, A NEW DIMENSION OPENING. ON THE OTHER HAND, YOU ATTACK VERY SHARPLY ANY CHRISTIAN OR ANY OTHER BELIEF OF LIFE AFTER DEATH. WHAT'S THE DIFFERENCE BETWEEN A NEW DIMENSION OPENING AFTER DEATH, AND LIFE AFTER DEATH?

A: The difference is that I am not saying that you have to believe in it. I am saying it is my experience. I am not telling you either to believe or disbelieve. I am simply telling you my experience and continuously insisting side by side that you are not to believe in anything. I remember my past lives, so I know absolutely that life goes on and on. There is no end to life. It only changes the bodies.

Q: WHICH PAST LIVES DO YOU REMEMBER, AND WHICH ONES DO YOU LIKE BEST NOW?

A: The best is this moment.

Q: AND WHICH ONES DO YOU REMEMBER?

A: I remember many: sometimes fragments, sometimes a few incidents, sometimes the whole series. But it is pointless.

Q: TELL US SOME....

A: It will be meaningless.

Q: BUT WE ARE CURIOUS.

A: I am not curious.

Q: IF IT'S MEANINGLESS, IT DOESN'T... THE SAME AS SO MANY OF YOUR STATEMENTS....

A: No, because those will be simply stories for you. What is the point?

Q: WELL, IF NOTHING IS THE POINT OF ANYTHING -- WHICH IS THE WHOLE POINT OF YOUR RELIGION -- YOU ARE COMPLETELY UNATTACKABLE....

A: I am....

Q: WE QUITE UNDERSTAND THAT.

A: ... completely unattackable -- because there is no point, no principle, no dogma. I will attack everybody and nobody can attack me. That is simply true.

(THE JOURNALISTS' TAPE RECORDER CLICKS OFF....)
Q: GOOD! NOW THAT WAS A COINCIDENCE.

A: This is a coincidence, right.

Q: NO MORE QUESTIONS, THANK YOU.

A: Good.

Q: IT HAS BEEN A GREAT PLEASURE TALKING TO YOU.

A: I enjoyed it.

Q: WE DIDN'T GET ENLIGHTENED, BUT WE ARE QUITE SATISFIED WITH OUR INTERVIEW....

A: One day you will get enlightened too.

Q: HOPEFULLY....

The Last Testament, Vol 1
Chapter #3
Chapter title: The Fruits Are Ripe
20 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 8.]
WORLD PRESS CONFERENCE
OPEN FORUM
RAJNEESH MANDIR
RAJNEESHPURAM
OREGON
SALLY HALE
ASSOCIATED WIRE SERVICES, USA

QUESTION: BHAGWAN, I'M SALLY HALE OF THE ASSOCIATED PRESS FROM PORTLAND. MY QUESTION IS THIS: CAN THE RAJNEESHEES AND THEIR NEIGHBORS IN OREGON EVER COEXIST PEACEFULLY?

ANSWER: Never.

Peter Gillins
UPI Wire Services, USA
Q: BHAGWAN, PETER GILLINS FROM THE UNITED PRESS. ON ABC'S MORNING INTERVIEW PROGRAM THE OTHER DAY YOU SAID THAT YOU CONSIDERED YOURSELF TO BE THE GURU OF THE RICH AND YOU WOULD LEAVE IT TO THE OTHER RELIGIONS TO TAKE CARE OF THE POOR. IN LIGHT OF THAT, DO YOU THINK YOU HAVE AN OBLIGATION TO PAY TAXES ON THE MONEY

THAT YOUR FOLLOWERS GIVE YOU IN THE FORM OF DONATIONS?

A: Nobody has given anything to me, and I don't accept anything from anybody. Whatsoever I use is loaned to me just for the time being. I am wearing this watch only for these two hours.

Q: SHOULD YOUR FOUNDATION BE REQUIRED TO PAY TAXES ON DONATIONS? DO THE RICH NEED CHARITY -- WHICH IS THE PURPOSE OF TAX-EXEMPT STATUS?

A: Those rich people are intelligent enough to pay their own taxes. I don't have to take care of that. I myself have never paid any tax because my work is concerned with outcome, not with income.

Mark Haas
KATU TV, Channel 2,
Portland, Oregon, USA

Q: BHAGWAN, LAST YEAR YOU BROUGHT THE POOR AND HOMELESS INTO YOUR COMMUNE, PRESUMABLY TO HELP THEM AND IN LIGHT OF THAT MY QUESTION IS, WHY DO YOU ACCEPT THE ROLLS ROYCES THAT YOU ACCEPT WHEN PERHAPS THAT MONEY MAY BE USED TO HELP THE POOR AND HOMELESS THAT YOU WANTED TO HELP LAST YEAR?

A: I have not accepted a single Rolls Royce. Those Rolls Royces are owned by the sannyasins. And remember clearly that I am not a Rajneeshee. You can see from my clothes. I am just a guest here, and if my host feels to take care of me and enjoys it, who am I to interfere in it?

Greg Hoy
7 Network Australia TV, Australia

Q: BHAGWAN, THIS MORNING YOU EXPLAINED TO US THE DIFFERENCE BETWEEN YOURSELF AND HISTORY'S SELF-PROFESSED PROPHETS AND MESSIAHS. YOU EXPLAINED THAT YOU WERE NOT SPECIAL AT ALL AND THAT YOU DID NOT WISH TO PLACE YOURSELF ON A HIGH PEDESTAL. DOES IT OCCUR TO YOU THAT THERE MAY BE THOSE THAT SEE THE REGAL WAY YOU DRESS, AS OPPOSED TO THOSE WHO FOLLOW YOU, SEE YOUR JEWELED, BORROWED WATCHES AND NOW -- FAMOUS BORROWED ROLLS ROYCES AND THINK THAT YOU HAVE VERY SUCCESSFULLY PLACED YOURSELF HIGH ON A PEDESTAL, AND IT'S AN ELEVATION YOU OBVIOUSLY ENJOY?

A: I am certainly successful. I am going to be more successful... and I highly enjoy my people, whatsoever they offer. But you must remember these are not real diamonds, and this is the cheapest, most beautiful watch in the whole world.
This is made by my own sannyasins, artists, craftsmen, jewelers. The same watch from Piaget is half a million

dollars. This watch, as far as dollars are concerned, is not more than one hundred dollars. But if you want me to sell it to you -- I am not going to sell it to you for ten million dollars.
This is a work of love, and love cannot be purchased.

Richard Draper
KOIN TV, Channel 6,
Portland, Oregon, USA
Q: BHAGWAN, TEN DAYS AGO IN THIS HALL, YOU TOLD A GROUP HERE -- AND I QUOTE -- "WE HAVE TO DEPROGRAM AMERICA FROM DIRTY POLITICS, FROM FANATIC RELIGIONS, FROM ALL KINDS OF HYPOCRISY."HOW DO YOU PROPOSE TO DEPROGRAM AMERICA?

A: America is too small a thing for me. We are trying to deprogram the whole world. I have my people around the world trying to deprogram every country, every religion, from all the conditions that have been forced upon them. And remember one thing. Don't get confused when I use the word deprogramming -- because there are psychologists who are trying to deprogram people. They are not really doing deprogramming, they are doing RE-programming. A Christian moves out of the fold, he is brought back forcibly to the deprogrammer, who reprograms him back into Christianity.
I am simply deprogramming and then leaving you alone to your own consciousness, your awareness, and to do whatsoever your insight allows you, your responsibility feels. It is you who have to be decisive about yourself.

Neither the Bible, nor Koran, nor Gita; neither Jesus, nor Buddha, nor me -- nobody is going to dominate and manipulate you like a puppet. A deprogrammed person is one who is no more a puppet, who has declared his independence from the bogus God and his prophets, messiahs and incarnations.
We are already doing it. If you want to see how we are doing it, come to these people, be with these people, live with these people and you will understand it. There are things which can only be experienced. Don't be afraid, because you will be deprogrammed; only through deprogramming you will know what it is and how it is done. You are welcome.

Jon Tuttle
KGW TV, Portland, Oregon, USA
Q: BHAGWAN, AS WE UNDERSTAND, THERE ARE JUST TWO RAJNEESHEE COMMUNES LEFT IN THE UNITED STATES. ACROSS THE COUNTRY WE HEAR REPORTS THAT BOTH MEMBERSHIP AND DONATIONS ARE ON THE DECLINE. IT APPEARS THAT TO DATE AMERICA HAS LOOKED AT RAJNEESHISM AND SAID, "NO THANK YOU." DID YOU COME TO THE WRONG COUNTRY AT THE WRONG TIME?

A: Whenever I would have come, it would have been the wrong time. I cannot come at the right time -- in spite of all the watches given to me. I just either come before the time or come after the time.
But this is the fate of a person like me.

The message that I am giving will never fit with the existing society. But I enjoy to be a misfit. That means I am still alive. Those who have fitted completely, comfortably, are just small parts in a big mechanism. I have belonged to no society, to no country, to no religion. I will always be a misfit even amongst Rajneeshees, because I am not a Rajneeshee. It is just their love and their tolerance that they allow me to be here. Otherwise I don't follow anything of Rajneeshism.
I can't follow anything. I simply live moment to moment. It is perfectly true. I have come at the wrong time. But that is the way, the ONLY way I can come. But we will try to change the time.
I am not going to fit with your dead and rotten society; I am going to change it.

Q: THE OTHER HALF OF MY QUESTION WAS WHETHER THIS WAS THE WRONG COUNTRY. WAS IT A MISTAKE TO COME TO THE UNITED STATES?

A: All countries are wrong, because the very idea of country is idiotic. This whole earth, this whole world, is one.

Don Lattin
San Francisco Examiner,
San Francisco, California, USA
Q: BHAGWAN, I WOULD LIKE YOU TO ELABORATE ON TWO THINGS YOU SAID IN POONA ON WHAT HAPPENS WHEN RELIGIOUS MOVEMENTS BECOME INSTITUTIONS -- WHEN BUDDHA

BECOMES BUDDHISM OR RAJNEESH BECOMES RAJNEESHISM. YOU WARNED THAT ONCE A RELIGION BECOMES ORGANIZED, VIOLENCE ENTERS INTO IT. ORGANIZATION IS GOING TO BE VIOLENT; IT HAS TO FIGHT ITS WAY. I WANTED YOU TO COMMENT ON THAT, IN LIGHT OF THE WEAPONRY WE SEE AND THE SECURITY FORCES IN RAJNEESHPURAM.
THE OTHER THING YOU SAID ON THAT SUBJECT WHICH I FOUND VERY FASCINATING WAS "WE HAVE TO LEARN ONE THING, NOT TO INSTITUTIONALIZE RELIGION. WHEN THE MASTER GOES, LET THE RELIGION GO." I WANTED YOU TO COMMENT ON THAT IN THE LIGHT OF THE ANNOUNCEMENT THAT WAS MADE HERE LAST SUMMER THAT THREE COMMITTEES WERE BEING FORMED TO OVERSEE RAJNEESHISM ONCE YOU -- IF YOU -- LEAVE YOUR BODY.

A: Your question needs no answer, because the answer is all over the place. Look at the guns around me; look at the organization of Rajneeshism -- and I am still alive, I am not dead. But I am fighting with everybody, not only the people who are not Rajneeshees. I am fighting with every Rajneeshee too.
Don't get institutionalized. Don't become an organization; remain an organism. Whatsoever I have said is absolutely true, and you can see the organization and the guns as evidence of it. And when I am going to die, who cares what happens? Please at least let me die peacefully.

Mr. Romano Giachetti
EPOCA Magazine, Italy

Q: BHAGWAN, I LIVE IN NEW YORK, BUT I AM ITALIAN.

A: It is great. In America, everybody is a foreigner!

Q: I HAVE BEEN IN THIS CITY EIGHT HOURS NOW, AND I HAVE A NUMBER OF EMOTIONS, MOST OF THEM STRONG. BUT I WAS FOLLOWING YOUR LECTURE THIS MORNING AND THERE WERE MANY THINGS THAT YOU SAY THAT BROUGHT ME BACK TO ITALY. MY... THIS IS A SERIOUS QUESTION!

A: Just ask it. Don't say it's serious. If you say it is serious you have already destroyed its seriousness. Just say it.

Q: AMONG THE MANY THINGS THAT YOU SAID THAT IMPRESSED ME, THERE WERE A FEW THAT BROUGHT ME BACK TO A CULTURE THAT I THOUGHT I HAD LEFT IN ITALY, NAMELY THAT GOD DOESN'T EXIST; THAT ANY RELIGION THAT IS ORGANIZED MEANS EXPLOITATION OF A LOT OF PEOPLE -- AND MANY OTHER THINGS THAT YOU SAID. IT CAME TO ME THAT THERE WAS ONE ITALIAN THINKER, ANTONIO GRAMSCI, WHO HAS SAID MANY THINGS THAT WERE VERY SIMILAR TO YOURS, ESPECIALLY THE ONE ABOUT GOD, THE ONE ABOUT RELIGION, AND ABOVE ALL THE

ONE ABOUT THE NEW KIND OF CONSCIOUSNESS THAT WE NEED IF WE WANT TO CHANGE LIFE ON THE PLANET. HE WAS ONE OF THE FOUNDERS OF THE COMMUNIST PARTY.
THE QUESTION THAT I HAVE IS, DO YOU SEE ANY POSSIBILITY FOR THE BIRTH OF A NEW CONSCIOUSNESS IN THE FRAMEWORK OF COMMUNISM, OF ALL THE SYSTEMS THAT EXIST ON THE PLANET?

A: There is every possibility -- not only possibility, but I would say almost certainty of its happening.
Even in a communist country, consciousness cannot be prevented from growing, from spreading; love cannot be prevented. In communist countries they can nationalize your house, your money, your other commodities, but they cannot nationalize your being. That is everywhere just the same. It makes no difference.
And to bring the consciousness to its highest peak, any place is as good as any other place. The question is basically the individual's decision.
I have sannyasins in the Soviet Union. Of course, they cannot come into the open, they are underground sannyasins. They are being persecuted, but persecution somehow always helps people to spread the message and their number is growing every day. My books are prohibited in the Soviet Union, but my people are writing them with their own hands or making typescripts, and they are moving hand to hand, from one person to another person.

In fact, in the basements of houses where my people meet in Soviet Russia, they are more excited than anywhere else, because for the first time certainly they are doing something that gives them their dignity back.
Communism has nothing to do with God, heaven, hell. Communism is an economic theory. In fact, this should not interfere with religion. Religion is not their domain, but Karl Marx is their Holy Bible because he said there is no God, there is no consciousness even. What consciousness we have is only a by-product. The moment we die, the consciousness is finished.
They have not explored within, they have not meditated; they have simply believed in Karl Marx, in DAS KAPITAL. So I include communism also in all the other rotten religions. That is a different kind of Christianity, a different kind of Hinduism, a different kind of Buddhism -- and they all are bent upon destroying the individual. All the religions of the world, communism included, are bent upon destroying the individual, his freedom.
I am trying my best, even in communist countries, and the message is reaching. And the problem is not so big as it appears. Even if there are only two hundred enlightened people in the whole world, the third world war is not possible. So the work is not that big. We CAN manage it, we WILL manage it, and I am absolutely certain about it.

Jeff McMullen
60 Minutes, Australia

Q: BHAGWAN, WHO IS THE BETTER SHOWMAN, IN METAPHYSICAL TERMS IF YOU LIKE, YOU OR PRESIDENT RONALD REAGAN?

A: Nobody can beat me. I am the best showman in the whole history of man.

Q: IF THAT IS TRUE, WHAT KIND OF SHOW DO YOU ENJOY? IS THIS THEATER, OR CIRCUS?

A: This is my circus, my carnival. And I enjoy it immensely.

Marilyn Deutsch
Public Broadcasting System, USA

Q: BHAGWAN, I'D LIKE TO GO BACK TO THE IDEA THAT YOU HAVE SAID YOU ARE THE RICH MAN'S GURU. I AM WONDERING, THOUGH. YOU KNOW OF SUFFERING ON THIS EARTH AND STARVING PEOPLE IN AFRICA. DO YOU HURT WITH THE KNOWLEDGE THAT OTHER PEOPLE SUFFER SO AND DIE FROM STARVATION, OR HAVE TO SLEEP ON STREETS AND THINGS LIKE THIS?

A: I know, and I know also why they are suffering there. They are suffering there because of your priests and your politicians. Still, all the religions are against birth control methods. They want abortion to be made illegal. Pope the Polack continuously says that these children are sent from God, so we cannot prevent them.

I am not responsible for this poverty that you see on the earth. If the world listens to me, this poverty can disappear immediately. But they are listening to the wrong people, because they have become accustomed to listening to them for centuries. The Hindu shankaracharya, the Mohammedan caliph, the Christian pope, howsoever they may be different in small, meaningless matters, are absolutely together in that people should continue to produce more and more people. Then this world is going to die, naturally.

My few Rolls Royces -- which are not mine, I just use them -- I can give to Ethiopia. Do you think Ethiopia will be saved? If you are certain, then take all the Rolls Royces from here, and give them to Ethiopia. Ethiopia is created by the pope, and I have to sell my Rolls Royces...? What kind of logic is this?

Why should I bother about the people who don't listen to me, if they are starving? They are not even ready to understand me, to listen to me. This I am saying from my own experience.

India... I have been there, for thirty years continuously moving around the country, a wandering teacher. Nobody is ready to listen. They are ready to throw stones at me, they are ready to throw shoes at me, they are ready to throw knives at me, they are ready to make attempts on my life, and when these people start dying I have to sell my Rolls Royces? I am not going to do that.

Whether there is Ethiopia or not does not matter at all. What does it matter? If India disappears, it will be unburdening the whole world, bringing a little more richness. In fact this world needs one fourth of its

population, and the only way is for twenty years, absolute birth control. And abortion should not only be legal, it should be rewarded.
You should stop giving Nobel prizes to criminals like Mother Teresa, who is increasing the world population by saving the orphans. You should give your Nobel prizes to people who can bring this whole world to one fourth of its population.

Q: WHAT ABOUT YOURSELF? DO YOU THINK YOU DESERVE A NOBEL PRIZE?

A: I do not, because what will it do -- only two more Rolls Royces...!

Peter Coster
Australian Newspaper Service,
Australia

Q: BHAGWAN, WHY DO YOU THINK SUCH A DISPROPORTIONATE NUMBER OF ATTRACTIVE YOUNG WOMEN ARE DRAWN TO YOU?

A: I am not a homosexual. I am heterosexual. I love women and they love me. And what I am saying to them is absolutely appealing to them, because I am speaking against all male chauvinists of the past. I stand for absolute liberation of women from man's hold, even to the extent that there should be no marriage, because marriage is a bondage, a life-long bondage.

People should live naturally just as all animals live -- no marriage, no divorce, no quarrels, no problems. Have you seen any henpecked camel? And on the other hand, have you seen any man who is not a henpecked husband?
You have repressed the woman, you have taken away everything from her. They were not allowed to be educated, they were not allowed to be economically independent, they were not allowed even to go out of the house, they were not allowed even to show their faces to other human beings. These people who have continuously killed the spirit of the woman are the worst criminals we have known, but they are worshipped. They are worshipped by men, because they have given men power over half of humanity. Here, everybody is absolutely free. If two persons feel like making love, and they agree, then it is nobody else's business to prevent them. Anybody preventing them -- any law, any court, any politician, any priest -- is simply going beyond his limits.
My community is a community of love. And of course, as I have said, I am the greatest showman in the world. Women are bound to be attracted to me.

Q: I HAVE ANOTHER QUESTION. YOU TALK OF PHYSICAL LOVE WITHOUT AMBITION AMONG SANNYASINS. ARE YOU CELIBATE?

A: No. Why should I be? I am just natural, why should I be unnatural? If you want to meet celibates you go to a Catholic monastery, and you will meet celibates doing nothing but masturbating.

I don't see that anybody can be naturally celibate. He is bound to become a pervert, some way or other.
And I am a simple, natural man. I follow my natural instincts in every way. I have loved many women -- perhaps no man may have loved so many women. In the beginning I used to keep a count; then I dropped it, because what is the point?

Q: BHAGWAN, ONE FINAL QUESTION. WHY DO YOU THINK OUTSIDE PEOPLE FEEL THREATENED BY THIS COMMUNITY OR YOU?

A: I don't care at all. The outside does not exist. We are absolutely contented and happy herenow. They should take care of themselves. We are not hostile to them, we are simply unconcerned. They are hostile towards us.
And remember one fundamental law of life. If they are hostile, they have hate towards us, sooner or later they are going to fall into my trap, because hate can turn into love very easily, just as love can become hate very easily.
But my people have nothing to do with them. We are not hostile to them, we are not against them, we never think about them.
For five years I have not seen a single newspaper. I don't read. I don't see television. I don't know what is being said about me. I don't care, because I have no desire to be a respectable great master, a messiah, a prophet. I am just an ordinary man. And I am notorious enough -- what is the point of reading it again and again?

Bruno Glaus

World Press Institute, Switzerland

Q: BHAGWAN, MY QUESTION REFERS TO THE WORLDWIDE FAMINE CRISIS. DON'T YOU THINK YOUR LECTURE THIS MORNING MAKES THE ECONOMIC SYSTEM AND THE CURRENT GOVERNMENTS VERY HAPPY, BECAUSE THAT'S EXACTLY WHAT THEY THINK ALSO. I QUOTE: "STARVATION IS A WAY OF NATURAL BALANCE" OR I QUOTE, IF I QUOTE IT WELL: "HELPING THE POOR IS DESTROYING THEIR LICENSE TO HEAVEN." THAT'S EXACTLY THE SAME WAY THEY SEE THE WORLD.

A: They must be quoting me.

Q: DON'T YOU THINK YOUR COMMUNITY STABILIZES, BY THIS KIND OF VIEW, THE CURRENT POLITICAL AND ECONOMIC SYSTEM?

A: No, my community is so much more intelligent that there is no need for nature to balance it. In four years' time here, not a single baby has been born. Four sannyasins have died. I am not going to overburden the earth. It is simply a way of nature to establish harmony.
It is in fact absolutely true that service to the poor has been the basic cause of poverty remaining for centuries. You go on throwing a few crumbs off your table, and those poor people go on hoping for more, and your priests go on telling them, "Just wait a little. After death you are going to be in paradise." And in paradise, even a camel can pass

through the eye of a needle, but no rich man can enter the gates.

They console the poor to remain poor. They make him happy because the rich man will suffer in hell. They make the rich man happy because their consolation of the poor prevents revolution. The happy rich man goes on contributing to make big cathedrals, churches, because he knows that if he can manage here, he will be able to manage there too -- if even a camel can manage, do you think Rockefeller, Morgan or Ford will not be able to manage? They are certainly far more intelligent than a camel.

I am certainly against poverty, and I want to destroy it completely. But to destroy it completely one thing has to be understood, that all preventive measures should be taken. People who are not giving birth to children should be rewarded. People who are giving birth to children -- their income taxes should go higher and higher. People are doing just the opposite. If you have more children, you have less income tax. This is strange. The government policy is family planning, and on the other hand if the family is bigger you support the bigger family, you don't support the person who has no family.

These priests and politicians are responsible for keeping poverty somehow alive. They are still doing that. Send help to Ethiopia, send help to India. It fulfills the ego of the super-rich countries, and it also keeps those poor countries in a subtle, mental slavery, always dependent on you.

If I am listened to, it is so simple a matter. We just need one world government; we don't need any countries. We

need one government, one world, and that government, that world can easily see where the problem is.
Even a poor country like India, where people are starving, is exporting wheat to other countries. It seems we are living in a madhouse! Indians are dying, starving, and they are exporting wheat. But they have to export, because they want to make nuclear weapons. From where are they going to get nuclear plants? They need money for that.
Seventy-five percent of the national incomes of all the countries goes to war, either fighting or preparing for fighting. If the world is one, seventy-five percent of the income of the whole world is immediately released. Poverty disappears like a dewdrop in the early morning sun.

Ma Mary Catherine
The Rajneesh Times,
Rajneeshpuram, Oregon, USA
Q: BHAGWAN, WHAT DO YOU HAVE TO SAY ABOUT POLITICS?

A: Do I have to say?
I curse it. It is the calamity that has made us live for centuries in suffering. Politics is absolutely unnecessary. But politicians will not allow it to become unnecessary because then they lose their presidencies, their White Houses, their Kremlins, their prime ministerships.
Politics is not needed, it is really out of date. It was needed because nations were continuously fighting. In three thousand years there have been five thousand wars.

If we just dissolve the boundary lines -- which exist only on the map not on the earth -- who will bother about politics? Yes, there will be a world government but this government will be only functional. It won't have any prestige to it, because there will be no competition with anybody. If you are the president of the world government, so what? You are not higher than anybody else.

A functional government means the way railways are run. Who cares who is the president of the railways? The way the post office is managed and managed perfectly, who cares who is the head postmaster general?

Nations have to disappear, and with the disappearance of nations politics itself disappears. It commits suicide. What remains is a functional organization that takes care. It can be made rotary like a Rotary Club, so sometimes a black man is the head, sometimes a woman is the head, sometimes a Chinese is the head, sometimes a Russian is the head, sometimes an American is the head -- but it goes on moving like a wheel.

Perhaps not more than six months should be given to one person, more than that is dangerous. So for six months be president and then go down the drain forever. And no person should be chosen again. This is simply poverty of intelligence that you go on choosing the same person as president again, again and again. Don't you see it as poverty of intelligence? You don't have any intelligent people? You have just one dodo to go on?

In one world there is no need for political parties, either. Individuals should decide individually. There is no need for any political party, it is very destructive of democracy. Although people say that democracy cannot exist without

political parties, I say to you democracy cannot exist if political parties are there, because they have their vested interests.

Each individual is free to run for any post or to vote for anybody he feels right. And whoever comes out may be far wiser than your presidents and prime ministers. Perhaps because he is going to be there for only six months, he cannot waste his time inaugurating this university, inaugurating that bridge, inaugurating this road, inaugurating all kinds of nonsense and wasting time. And the parliament is simply arguing about absolutely meaningless affairs as if they have eternity in their hands. A small bill takes years to pass.

A man who has only six months cannot allow this stupidity. He will choose scientific advisers, experts in different fields. For example, in economics he will find all the best economic minds in the world to advise him. He has not much time. He cannot go on with third-rate politicians who know only the art of lying and nothing else. If he has to decide about education, he will ask the advice of the great educationists of the world. But right now strange things happen....

In India, when I was there, in Morarji Desai's government a man became the education minister of the central government. I know the man. I have seen many idiots, but he is only number two -- because number one is Morarji Desai. He is the education minister. He is going to decide the whole educational system of the country.

But he decides nothing. The bureaucracy goes on running in the same way. They go on playing the small games of

back-biting, of pulling legs, of making every effort to reach to the top. Just a single formula I give to you: one world.

Q: MANY POLITICIANS HAVE ASKED IF YOU ARE RUNNING THIS PLACE.

A: No. Never. Who wants to fall back in all that bullshit? It was so difficult to get out of it. It took many lives for me to get out of it all -- and you are asking me again to take a dive into the bullshit? No. Absolutely no!

Emico Franceschini
La Repubblica, Italy

Q: BHAGWAN, I AM ENRICO FRANCESCHINI FROM La Repubblica, AN ITALIAN NEWSPAPER.

A: I love Italians... except their spaghetti.

Q: IF I MAY FIRST FOLLOW UP ON THE QUESTION CONCERNING COMMUNISM THAT A COLLEAGUE OF MINE ASKED YOU BEFORE. YOU SAID THIS MORNING THAT MESSIAHS, PROPHETS, INCARNATIONS OF GOD ARE CHEATING US, KEEPING US REPRESSED AND PREVENTING US FROM REBELLING AGAINST THE STATUS QUO. YOU SAID THAT POVERTY AND HUNGER ARE NOT A BLESSING. BUT COMMUNISTS HAVE SAID THESE SAME THINGS FOR MANY YEARS AND HAVE TRIED TO DO SOMETHING TO ELIMINATE

POVERTY AND HUNGER. WHAT DO YOU THINK OF THAT?

A: Yes, they have tried to eliminate... not poverty, but richness. And they have eliminated it. Now the whole of communist Russia is equally poor. That gives a certain satisfaction, of course, but it is not my goal. I want to destroy poverty.
I am all for the rich man. I am the rich man's guru.

Q: LET ME ASK YOU ANOTHER QUESTION. IF, AS YOU SAID THIS MORNING, YOU ARE JUST AN ORDINARY MAN, WHY IS THERE A BUDDHAFIELD AROUND YOU THAT MAKES THE GRASS GREENER, AND PUTS MORE BIRDS IN THIS VALLEY?

A: It always does around an ordinary man. To be ordinary is the most extraordinary thing in the world. You can go around the world and you will never find an ordinary man. Everybody is exceptional, everybody is special, everybody is imagining himself something big.
I am just an ordinary man, that's why a Buddhafield exists around me. You become an ordinary man, and see.

Q: JUST A VERY BRIEF QUESTION: SINCE TO LAUGH IS SO IMPORTANT TO YOU AND TO THIS COMMUNITY, IS THERE ANYTHING IN THE ARTS, LIKE MOVIES, LITERATURE, THAT MAKES YOU LAUGH? DO YOU LIKE WOODY ALLEN?

A: I am so happy that I am continuously laughing with my sannyasins -- and there is no reason why. Sometimes even I am surprised why they are laughing, but I join them in their laughter.
To me, life is not rational, it is very irrational. I enjoy everything -- except spaghetti.

Tarcisius Munaku
World Press Institute, Kenya

Q: BHAGWAN, ONE CORRECTION. I AM FROM ZIMBABWE.

A: That's okay. From wherever you are, I am glad to see a black man. To me black is beautiful, and I am all for the black people, although they have not started coming to me; perhaps they are so poor, so downtrodden, that they are involved in their own misery.
But take my message to them, that I would like as many black people as possible here.

Q: HOW DO YOU EXPLAIN THE LACK OF FOLLOWERS WITH BLACK SKIN IN THIS COMMUNITY?

A: The world has been divided into the East and the West. Now it should be divided between the North and the South. The South has been completely denied, ignored. It has not been able to grow in intelligence. It has the same potential as the white people of the North. Perhaps the black man has more potential than the white man.

One thing is certain, that black people's intelligence has not been used for centuries, perhaps never. So it is absolutely raw, unused, ready to burst forth. They are not coming to me for the simple reason that my teaching is difficult for them to understand. The poor people may turn Catholic, may turn communist, but they cannot become Rajneeshees, because the poor people have hopes with the Catholics -- yes, after life, after death -- they have hopes with the communists in this life. Of course it is a big bargain, but they are certainly impressed by those things.

What I am saying just goes above their heads for a simple reason: you cannot ask everybody why they do not understand Mozart's music -- but what can Mozart do about it? You have to learn classical music, its delicacies -- only then you can understand Mozart. I am speaking in favor of luxury, richness in all dimensions of life. Naturally the poor, wherever they are, will not feel in tune with me. But in fact, I am the only person they SHOULD feel in tune with. I can drag them out of their poverty.

Just look at my communes around the world. We have hundreds of communes around the world, and they are all living richly, joyously. We would like the same for you and for your country and for your people. But it is a very strange phenomenon: you tend to listen to those same people who are the cause of your poverty, your degradation, your slavery.

In India I have experienced it. I was talking to people to make them free of all mental bondage, all spiritual slavery, but they were turning against me, because they think their spiritual slavery is not slavery, it is something holy, a divine heritage.

It is very difficult. I can very easily reach people who have known the taste of richness and have found frustration in it, those who are educated and have found that all this education is worthless. It does not give you wisdom to live; it gives you only knowledgeability that can allow you somehow to vegetate.
The gap is big, even in India. Here you will see all white people. In India it was the same. All white people, ten thousand sannyasins from all over the world, were living with me -- but the Hindus were trying to kill me. They made attempts to kill me. Before ten thousand white people a Hindu stood up and threw a knife at me. That is their response. I can understand it, because I am speaking against their tradition, and they are so burdened with tradition they cannot imagine themselves free. (SOUND OF DOORS BANGING) Has some black man reached there?

SHEELA: TODAY ONE OF THE PRESS PERSONS IS REPORTED TO HAVE COME WITH A GUN TO SEE IF SOMEBODY ELSE HAD A BETTER SHOW THAN HE DID, THEN HE WAS GOING TO SHOOT YOU.

A: That's great. Shoot me before all these media people. I would not like to die in a dark dismal room lying on a bed. Shoot me! This is the right moment. I have done everything that I wanted to do, I have experienced everything that is possible to human consciousness. There is nothing to lose. Shoot me this moment. Gather courage, don't be afraid. I will tell my guards not to prevent you. My guards are not to

shoot the person. Assassinate me, because Jesus missed the media... at least don't let me miss the media.

Q: I WAS GOING TO ASK WHY -- YOU SAY IT'S BEEN FIVE YEARS SINCE YOU LAST READ NEWSPAPERS, LAST SAW THE TELEVISION HOW COME YOU KNOW ABOUT ETHIOPIA IF NOT FROM THE NEWSPAPERS AND THE T V?

A: Ask the Ethiopians. Go there. What have I to do with it and how can I answer it? Go to Ethiopia and ask those people why they have not come. That is their business, not mine.

Q: NO, HOW COME YOU KNOW THERE IS HUNGER AND STARVATION IN ETHIOPIA WHEN YOU DON'T READ THE NEWSPAPERS, WHEN YOU DON'T WATCH TELEVISION? WHERE DO YOU GET THE INFORMATION?

A: Just from your questions -- that's enough for me. I answer your questions, that's enough. I don't want to go into details. I have a vision of my own, a clarity. I am just like a mirror; you come before it and the mirror will reflect you. The mirror is not a photograph; the moment you are gone, the mirror is again empty.
I am just an empty mirror; you ask the question -- I will respond with my totality. But my response is pure, it is not the response of a scholar. It is not out of knowledgeability, information, it is simply the clear insight of an ordinary man.

John Ng'anga Thuruo
World Press Institute, Zimbabwe

A: Great. I was thinking there is only one. Two is too many!

Q: BHAGWAN, YOU DESCRIBED PROPHETS, JESUS AND OTHER MESSIAHS AS LIARS. WHAT MAKES YOU THINK THAT WHAT YOU TEACH IS THE TRUTH?

A: I am not teaching anything, so there is no question about my teachings; nobody can ask whether they are true or not. I am teaching only methods. I don't give you any dogma, any philosophy that you can discuss and argue and find out whether it is true or not. I give you only a method. Practice the method, and you will experience what I am saying. Your experience will prove that what I am saying is truth. These people here are here because they have experienced something. They have left their countries, their families, they have left everything they had, just to come to me. And LOOK at me. This is stupid; when you are asking a question, looking here and there is simply stupid. Just look at me. And listen to what I am saying, because when you are moving this way and that, you are not listening. Perhaps you are thinking that it is nothing.

Q: I AM LISTENING.

A: Then you must have understood what I have said -- I have no teachings, I have only methodologies. I am a scientific person; science has only experiments. I have only experiments.
Those who are courageous enough go through the experiments, and if they find something there, it becomes THEIR truth. It is not my truth. I don't emphasize to believe in me; even the method has to be accepted only as hypothetical.
This is very pleasant for me because I don't have any principles. Nobody can contradict me, nobody can criticize me, nobody can say that what I am saying is not true. To say that he will first have to go through the experiments, the meditation, the silence, the joy, the blessing, and he will know. And I have never come across a single person who has followed the path and has not reached. Existence is very compassionate.

Q: BHAGWAN, ANOTHER QUESTION. THE FOLLOWERS, YOU CALL THEM SANNYASINS, LOVE YOU SO MUCH -- I HAVE SEEN THAT AND YOU MUST BE AWARE ABOUT A COMMUNITY LIKE THIS THAT LIVED IN JONESTOWN, GUYANA, WHO COMMITTED SUICIDE SOME YEARS BACK. DON'T YOU THINK THAT IF YOU EVER TOLD THEM TO TAKE A POTION, THEY WOULD DO SO?

A: They love me, I love them; how can I help them commit suicide? Reverend Jim Jones was a Christian. And the whole responsibility of Jonestown's suicidal act is the responsibility of Christians from Jesus to Pope the Polack.

All Christians are responsible for it because they have been teaching that all that is beautiful is beyond death. Jesus was doing the same as Reverend Jim Jones, they belong to the same category. Jim Jones was only repeating Jesus. Jesus was saying, "You are all going to be with me, and soon I will come back and take all of you into the glory of God." Two thousand years have passed. The guy has not been seen again.

Nevil Aschen
National Public Radio, USA
Q: BHAGWAN, IS IT PLANNED THAT THE LEADERSHIP OF THE RAJNEESH FOUNDATIONS AND ORGANIZATIONS ARE ALL FEMALE? IS THERE A REASON FOR THAT? IS IT SOMETHING DELIBERATE?

A: Yes, there is a reason. I love women, and I want to give them all that has been taken away from them through the whole history of man. This is just a little compensation. All the women are running this whole circus of mine, and they are doing it beautifully. And there are other reasons also.
A man is more head-oriented. He thinks for and against. It is really very difficult for a man to say a total yes or a total no. He is a split personality. Some part of him says yes, some part of him says no.
The woman functions through her heart, which knows no division. If it says yes it is total, and yes is beautiful only when it is total. If it says no it is beautiful. Anything which is total has a beauty. Anything which is half and half, fifty-fifty, is schizophrenic.

So not only the women who are in a biologically feminine body are running the show, but also the men who are there have become more feminine than they would have imagined ever. They have become more graceful, more loving. Their heads are not more in the way, they have fallen deep into their hearts.
In fact, all my sannyasins are women!

Howard Sattler
6PR Radio, Australia

Q: BHAGWAN, I HOPE I WON'T REPEAT MYSELF YOU HAVE BEEN CONTINUALLY TELLING US THAT YOU HAVE THE GREATEST CIRCUS IN THE WORLD AND AS WE KNOW GREAT CIRCUSES TRAVEL. I WONDER IF YOU WOULD RESPOND TO STORIES FROM THE SOUTHWEST OF AUSTRALIA THAT YOU ARE ABOUT TO TOUR THE CIRCUS THERE AND THAT THE CIRCUS IS GOING TO SET UP ITS BIG TOP THERE NEAR A LITTLE TIMBER TOWN CALLED PEMBERTON.

A: Spread the rumor that I'm coming!

Q: I WONDER IF YOU WOULD LIKE TO TELL THE PEOPLE THERE, PARTICULARLY THE CHRISTIAN LEADERS WHO HAVE BEEN LEADING A LEGAL AND A MORAL BATTLE AGAINST YOUR PEOPLE OVER THERE, WHAT THEY CAN EXPECT IF THE CIRCUS COMES TO TOWN AND WHAT IS YOUR

MESSAGE FOR THEM?

A: They are going to be shocked by my message. Make it clear to them that my coming to Australia is going to create an immense turmoil in the whole continent, because I don't believe in their morality -- it is all hypocrisy. I don't believe in their values, which are only a mask, and I'm going to hammer on that mask as hard as I can.
My whole work is to reveal your original face to you. Naturally, if you hammer on somebody's mask he freaks out, because he has been thinking that that mask is his face. So the first response to me is always that of a shock. But if he has some guts -- which I think Australians have -- if they have some guts, they will wait to see what is behind the mask. Let the mask slip and you will be surprised: your personality was just mumbo-jumbo. This is your individuality, your true being, and it brings freedom with it. It brings wisdom with it. It brings a new kind of morality with it.
So just tell them to get ready!

Q: WE'RE READY. THANK YOU.

Tom Senior
KPTV, Portland, Oregon, USA
Q: BHAGWAN, GETTING BACK TO YOUR WRISTWATCH FOR A SECOND. AS AN ENLIGHTENED MASTER, WHY DO YOU CARE WHAT TIME IT IS?

A: Just for your sake. I know the heat; my people are suffering in the heat and you must be suffering too. I can continue forever. I am sitting in an airconditioned place, you are not. It is just a little bit of concern for my people and for you all who come from all over the world. I don't want you to be ascetics. I want you to enjoy Rajneeshpuram, not to suffer the heat here. Otherwise there is no problem... I can stop looking at the watch. You seem to feel offended by it. If that is so then it is great, because to offend is my whole work.

Carlo Silvestro
Grazia Magazine, Italy

Q: YES, ANOTHER ITALIAN. BHAGWAN, I WOULD LIKE YOU TO SPEAK ON WHAT KIND OF LOVE IS POSSIBLE BETWEEN A MAN AND A WOMAN, AND ALSO IF THERE IS ANY HOPE FOR A RELATIONSHIP BETWEEN A MAN AND A WOMAN WHICH IS NOT GOING TO BE ENTANGLED IN THE USUAL PATTERN OF SADO-MASOCHISM.

A: It is a very significant question. Ordinarily, religions have made it impossible. Any beautiful relationship between man and woman -- they have destroyed it. There was reason to destroy it.
If a man's love life is fulfilled, you will not find so many people in churches praying. They will be making love, early morning love, on Sundays. Who bothers about the idiot who is preaching in the church? If people's love lives are of immense content and beauty they won't bother about

whether God exists or not, whether the philosophy preached in the Bible is true or not. They are so contented with themselves.

Once in a while it happens that I pass on the road and two lovers are hugging each other. They don't even look at me. I feel so happy; they must be in an immensely groovy place.

Religions have destroyed your love by creating marriage. Marriage is the end, not the beginning. Love is finished. Now you are a husband, your beloved is a wife. Now you start trying to dominate each other. It is politics, no more love. Now every small thing becomes a point to be argued. And marriage is against human nature, so sooner or later you are going to be fed up with the woman, and the woman is going to be fed up with you. And it is natural, there is nothing wrong in it. That is why I say marriages should not be there, because marriages make the whole world immoral. A man sleeping with a woman, and they are not loving each other but still are trying to make love because they are married -- this is ugly, disgusting. This I call real prostitution.

When a man goes to a prostitute, at least it is straightforward. He purchases a certain commodity. He does not purchase the woman, he purchases a certain commodity. But he has purchased the whole woman in marriage -- and for her whole life. All husbands and all wives without exception are caged, trying to get free of it. But even sometimes in countries where divorce is allowed and they manage to change the partner, within a few days they are in for a surprise. The other woman or the other man proves an exact copy of the one they have left behind.

I remember hearing about one man who married eight times -- of course, it must have been in California. When he married the eighth time, after two days he recognized that he had married this woman once before too. And then he started thinking, "What have I gained by changing women? It all comes back to the same rut."

Stability in marriage is unnatural. Monogamy is unnatural. Man is by nature a polygamous animal, and anybody who is intelligent will be polygamous. You can't go on and on eating Italian food. Once in a while you want to visit the Chinese restaurant!

I want people to be completely freed from marriage and marriage licenses. The only cause of their being together should be love, not law. Love should be the only law.

Then what you are asking is possible. The moment love disappears, say goodbye to each other. There is nothing to fight for; love was a gift of existence. It came like the wind, it has gone like the wind. You will be grateful to each other. You may part, but you will remember those beautiful moments you had been together. You may remain friends, if not lovers. Ordinarily lovers when they part become enemies. In fact, they become enemies before they part -- that's why they part.

Ultimately, if both persons are meditators, not just lovers, trying to transform the very energy of love into a meditative state.... And that is my whole approach towards man and his relationship with woman. It is a tremendous energy. It is life. If, while making love to your woman, you can both move into a silent period, utterly quiet, no thought passing through your minds-as if time has stopped -- then you will know for the first time the real taste of love. That

kind of relationship can remain for the whole life, because it is no more just biological attraction which fades away sooner or later. Now you have a new dimension opening. Your woman has become your temple. Your man has become your temple. Your love has become your meditation, and this meditation goes on growing, and when it is growing you start becoming more and more joyful, more and more nourished, more and more strengthened. There is no relationship, there is no bondage to remain with the woman. But who can renounce joy? Who can ask for divorce when there is so much joy? People are asking for divorce because there is no joy, just despair and twenty-four hours a day nightmare....

My people here and around the world are learning that love is only the jumping board. There is much more ahead of it, which is possible only if two persons remain intimate for a longer period of time. With a new person, again you begin from scratch. And there is no need for a new person, because now it is not the biological or the physical aspect of the person, but you have come into communion spiritually.

To transform sex into spirituality is my basic approach. And if both are lovers AND meditators, they will not mind, once in a while, if you visit a Chinese restaurant, or she goes to visit some continental restaurant! It is not a problem. You love the woman; if she is feeling happy once in a while with somebody else, what is wrong in it? You should be happy that she is happy, because you love her. Only meditators are capable of dropping jealousies.

Be a lover -- that is a good beginning, but not the end. Go on trying to be more meditative. And be quick, because

your love may be finished the day the honeymoon is finished.
So meditation and love should go hand in hand. If we can create a world where lovers are meditators too, then there will be no problem of continuous torture, nagging, jealousies, hurting each other in every possible way.
Love without meditation is bound to turn into hatred any moment -- beware -- but love with meditation will become deeper and deeper, more and more intense. And perhaps two persons will feel together so attuned, a kind of at-one-ment, that they would love to be together forever.
But that is not a condition. Any day, even if one partner decides, "Now I am moving from this crossroad, away from you. Thank you for all you have done. I remember all these beautiful moments, but I cannot continue" -- that's enough. No court is needed to decide for you that you are married, to decide for you that you are divorced. What an insane world we are living in! Even our love is not free.
And when I say that love should be our freedom, they condemn me all over the world as the "free-sex guru." Certainly I am all for freedom of love. And in a way they are right: I don't want sex to be a commodity in the market. It has to be freely available just two persons agreeing, that's enough. And this agreement is only for the moment; no promises for the future, because they become chains around your neck. They will kill you. No promises for the future, just relish this moment. And if next moment you are still together, you will be able to relish it more.
So I don't use the word RELATIONSHIP. I use the word RELATEDNESS. You can relate, but don't create relationship. If your relating becomes a lifelong process,

good. If it does not, that is even better. Perhaps this was not the right partner, and it is good that you separated. Find another partner. There must be someone somewhere who will be waiting for you. But this society does not allow you to find out who it is who is waiting for you, who is the person who will fit with you.
They will call me immoral.... To me, this is morality. What they are trying to practice is immoral.

Burt Rudman
KOMO Television,
Seattle, Washington, USA
Q: BHAGWAN, WE'RE HERE TO DO A STORY ON YOUR PERSONAL SECRETARY, SHEELA, AND I WAS HOPING THAT YOU MIGHT BE ABLE TO DESCRIBE YOUR PERSONAL RELATIONSHIP WITH HER, AND PERHAPS WHY IT WAS WITH SHEELA WITH WHOM YOU SPOKE DURING YOUR VOW OF PUBLIC SILENCE.

A: You can just see Sheela: she is so beautiful. Do you think anything more is needed?
I have chosen her as my secretary because she has lived with me for many years, and I have seen not only her physical beauty, but also her spiritual beauty. I have seen her intelligence. I have seen that she can manage this whole commune of crazy people.

Q: SHE WAS DISCUSSING WITH A GERMAN MAGAZINE RECENTLY THE FACT THAT THE REASON THAT MOST OF THE PEOPLE IN THE

RAJNEESH TRUST WERE WOMEN WAS THAT BECAUSE WOMEN ARE MORE INTELLIGENT THAN MEN. AND I WAS WONDERING IF YOU SHARED THAT FEELING WITH HER?

A: That's true. Even if a man wants to function more intelligently, he will have to acquire some feminine qualities. As a man, he is just a barbarian.

To acquire some feminine qualities.... And just see, all qualities are feminine: love, compassion, sympathy, service, sharing -- all qualities are feminine. Even if a man wants to function at the highest peak of his intelligence, he will have to be guided by his heart.

And we are suffering so much because we have ignored the heart, we have completely bypassed the heart. Our whole educational program is how to bypass the heart -- the feeling part, the emotions, the sentiments, the smiles, the tears -- and just go directly to the head. And the head is the most insensitive place in the whole existence.

Inside the skull there is no sensitivity at all. Even if a bullet is put inside your skull or my skull, under anesthesia, and I wake up, I will not feel that there is anything inside the skull. The skull is completely insulated in a way -- it is insensitive. That's why all of science has gone in an insensitive way and has become a curse rather than a blessing.

The heart has to be the master, and the head has to be the servant. Just because physiologically the heart is lower and the head is higher, it does not mean that the head is superior. The superior part of your being is your heart. The delicate, the nice part, the most beautiful part, is your heart.

So whenever you start moving towards the heart, the heart guides the head. Then whatever you do, you do with sensitivity.
That's why I said all my sannyasins are women in essence. They have accepted the heart as the master and the head as the servant. As a servant, the head is perfectly good. As a master, it is absolutely wrong.

Swami Ramateertha
The Rajneesh Times, Germany

Q: BHAGWAN, I WAS VERY SHOCKED AT HEARING YOU SUPPORT THE PRODUCTION OF TEST-TUBE BABIES, SAYING THEY COULD BE GENIUSES, MORE BEAUTIFUL AND HEALTHIER THAN HUMAN BEINGS. SURELY THE BEAUTY OF OUR INNER BEING IS ALL THAT MATTERS? -- OR WERE YOU JOKING?

A: No. Very rarely I am serious, and at the time I made that statement I was very serious. I mean it -- because the man that has been created by blind nature, blind biology, has not proved a real growth for humanity. You can see it. Charles Darwin says that monkeys became man. But, since that time -- that must have happened a million years ago -- for these one million years man has not created anything better. Monkeys were far more intelligent; at least they gave birth to humanity. Human beings seem to be absolutely impotent. They go on creating carbon copies of themselves. This has to be stopped.

I have heard... it happened in an office. The orders from above came that the office is too cluttered with old files -- thirty years, fifty years old -- they should be destroyed. But make sure that every file's carbon copy is kept.... But what is the point? Why destroy the originals?

Man has been meeting with woman accidentally up to now. Hence, you feel shocked -- anybody will feel shocked, I can understand -- to think that a baby should not have the mother's womb, the warmth of the mother, the care of the mother, the love of the mother.... But, you know, there are many other things also in the mother: her nagging, her hatred, her jealousy, her stupidity. He will get all those things too.

And we can see, the specimens are available all over the world. This is what has come out of your relationship: Adolf Hitler is born out of your human relationship, he was in a mother's womb. Joseph Stalin is born in the same way. And all these criminals -- Alexander the Great, Napoleon Bonaparte, Mussolini, Mao Tse-tung, Nadirshah, Tamerlane, Genghis Khan -- history is full of these monsters. They have also come out of loving women.

I don't trust any more in blind biology. I trust more in a conscious human being. It is better to give the birth of the child to a test tube, where we can choose the best semen, the best egg from the woman. And there is no need to be worried because they are anonymous; in fact, every hospital should have a bank. They have banks for blood; they should have banks for semen and eggs, and they should look into the best semen cell and the best egg meeting in a very clinical way -- in a test tube. They will not have the heritage of your ugly past. They will be fresh

beings and we can program those eggs and the semen cells so that more health, more life, more intelligence becomes possible.

In each love affair the man releases millions of living cells. Only one of them will reach the female egg; he will become Ronald Reagan. They all rush -- it is really a great rush.... Millions of living beings, although they are very small and you cannot see them with your eyes -- and it is a big race, bigger than any race that happens on the earth. Thinking of their size, the track between the semen and the woman's egg proportionately is two miles long. If they were your size, the track would be two miles long. A two-mile track... and they are fighting hard to survive, because there is not much time. They are always close to the third world war. They can live only two hours, not more than that. And only one cell reaches the egg and the egg closes. It rarely happens that two cells reach simultaneously, that's why twins are born.

Rabindranath Tagore, one of the great poets of India, was the thirteenth child of his father. The other twelve proved just idiots, nobody knows their names even. Now, it is a long blind passage. If Rabindranath's father had stopped after the twelfth child -- which seems to be a good point to stop; one dozen is enough, more than enough -- then you would have missed one of the most beautiful beings on the earth: a great poet, a great painter and a great human being... in every way beautiful.

But in a test tube it is so easy. Those twelve should have been discarded. We have chosen Rabindranath to be the first child -- and who knows how much more potential

would have been in him if he had gotten the best female egg. Nobody knows.
We don't know the potentiality of humanity. Give it a chance. What I am saying is, give it a chance. It looks in the beginning inhuman. Everything new looks inhuman in the beginning.
Do you know, when the first railway train moved from London to a nearby station, just eight miles' journey, nobody was ready to sit in it... even for free. Lunch was served, free, but nobody was ready to enter the train because the priest in the early morning said in church that God never created any railway train; this is unnatural, this is dangerous, this is inhuman. Don't sit in it.
What do you think would have happened if people had stopped? There would have been no trains, no cars, no airplanes, no rockets to reach to the moon, and we have to reach to the stars. We need more stronger bodies, we need more intelligent people, and we need people who are clean of all old crap. That is possible only if we make a clinical, medical arrangement for the birth of man. I am absolutely in support of it.

Bob Chase
KEX Radio, Oregon, USA
Q: BHAGWAN, FOR THE LAST MANY YEARS WE'VE BEEN TOLD BY RAJNEESHEE LEADERS THAT THE REASON FOR THE VOW OF PUBLIC SILENCE WAS BECAUSE YOU HAD NOTHING MORE TO SAY, THAT YOU HAD SAID IT ALL IN YOUR TEACHINGS AND WRITINGS. IS YOUR FEELING NOW THAT THERE IS SOMETHING NEW

TO SAY, THAT THE PAST BEARS REPEATING, OR IS IT THAT YOU ENJOY THE SHOWMANSHIP IN THE SETTING THAT YOU HAVE HERE TODAY, FOR BREAKING THE PUBLIC SILENCE?

A: Your question implies so many things.
First, my silence was not because I have said everything. My silence was because I wanted to drop those people who were hanging around my words. I wanted people who can be with me even if I am silent. I sorted out all those people without any trouble. They simply dropped out. Three years was enough time. And when I saw all those people -- and they were not many, but they were hanging around my words. I don't want people to just believe in my words; I want people to live my silence. In these three years it was a great time to be silent with my people, and to see their courage and their love in remaining with a man who perhaps may never speak again.
When the work was done, when those people had left, there was no need to remain silent. I am back again, and I have much more to say -- and I will always have much more to say. Even on my deathbed, or in the chair being assassinated, I will still be saying something. I will not die silently.
And I enjoy talking to my people. I enjoy their response. And, of course, I am a showman. Everybody is, they just don't have the guts to say it.

Ma Prem Isabel
Press Relations Bureau,
Rajneeshpuram, Oregon, USA

Q: BELOVED BHAGWAN, I'M NOT A JOURNALIST, BUT I DEAL WITH JOURNALISTS ALL THE TIME. AND BEFORE THE PRESS CONFERENCE IS OVER, I HAVE A QUESTION THAT EVERYBODY ASKS ME BUT NOBODY ASKED YOU TODAY. AND THAT IS, DURING THE TIME YOU DIDN'T SPEAK, SHEELA WAS SPEAKING ALL OVER THE PLACE, AND MANY PEOPLE GOT OFFENDED WITH HER COMMENTS. AND EVERYBODY ASKS, "HOW COME SHEELA IS YOUR SPOKESPERSON? HOW COME SHEELA MAKES THOSE STATEMENTS? SHE IS ANTAGONIZING PEOPLE."
WOULD YOU SAY SOMETHING ABOUT THAT?

A: I was also very much offended by Sheela.
Whenever she came back, I hit her hard, because she was not the way I would like her to be-really outrageous! She was falling below the standard. And I was continuously telling her, "Don't be worried, we don't have anything to lose. We have the whole world to gain and nothing to lose. Be outrageous!" There is a saying that "No news is good news." It is only half, the other half I have to make. If no news is good news, then good news is no news! It has to be sensational. I have been sharpening her like a sword. "Go, and cut as many heads as you
Isabel, I agree. I was also offended.

Kathleen Stone
KBND Radio, Bend, Oregon, USA
Q: BHAGWAN, YOU HAVE SAID YOU HAVE NO INTEREST IN THE OUTSIDE, NO INTEREST IN

POLITICS. WHY THEN DID YOU TAKE OVER THE TOWN OF ANTELOPE, OR YOUR FOLLOWERS, YOUR COMMUNITY? AND WHY THEN DID YOU SAY YOU WOULD LIKE YOUR FOLLOWERS TO TAKE OVER THE WORLD?
SHEELA: BHAGWAN, I WOULD LIKE TO MAKE A CORRECTION. IT'S THE TOWN OF....

A: No. No need.

Q: I'M SORRY. THE CITY OF RAJNEESH, THE FORMER TOWN OF ANTELOPE.

A: I am not a Rajneeshee, first, you have to remember.

Q: I UNDERSTAND THAT.

A: And I have not taken over the dead city of Antelope.

Q: BUT YOUR FOLLOWERS HAVE.

A: They are not my followers either. They are my fellow travelers.
Now, I have such a big caravan. If a few people decide to make a dead city alive, why should I interfere? They should try to find other dead cities around and make them alive with laughter and joy. That's why I said -- because the question was asked to me, "Are you going to take Oregon?" -- I said, "No! It is too small a thing. I would like my people to take over the whole world."
But that was simply a joke. And I love jokes.

Penny Allen
Esquire Magazine, USA
Q: BHAGWAN, A NUMBER OF YOUR SANNYASINS HAVE TOLD ME THAT THEY SENSE A CERTAIN RIPENESS IN THIS MOMENT. THEY FEEL THAT THE FRUIT OF RAJNEESHISM IS RIPE NOW AND READY TO BE PLUCKED FROM THE TREE. DO YOU FEEL THIS ALSO, AND IS THIS WHY YOU HAVE CHOSEN THIS MOMENT TO ADDRESS THE QUESTIONS OF THE PRESS?

A: Yes, they are right. And this is the right moment to declare to the whole world that our tree has blossomed and the fruits are ripe, and to invite them to come and share with us. It is true.

The Last Testament, Vol 1
Chapter #4
Chapter title: Come Again And Again
21 July 1985 pm in Rajneeshmandir

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 13.]
Jeff McMullen
60 MINUTES,
AUSTRALIA

QUESTION: BHAGWAN, OF THE MANY EXTRAORDINARY THINGS THAT YOU SAY, THE ONE ON WHICH I WOULD NEVER DEBATE YOU IS THAT YOU ARE AN ORDINARY MAN. HOW ORDINARY A MAN ARE YOU?

ANSWER: Extraordinarily.

Q: ARE YOU THE NEW MAN THAT YOU SAY THE WORLD NEEDS?

A: Yes.

Q: DO YOU PUT YOURSELF ON A PLANE WITH OTHER GREAT MEN, JESUS, BUDDHA, KRISHNA?

A: No. I am just myself and I don't belong to any past, past prophets, messiahs. I am the beginning of a new man, absolutely discontinuous with the past. I have nothing to do with Jesus, Moses, Abraham, Krishna, Buddha. To me they are all dead and of no use for the future new man. In fact they are the barriers for the new man to be born. I am fighting against all those fellows.

Q: ARE YOU A GOD?

A: No. There is no God. God is the greatest fiction created by cunning priests. The new man is not going to have any God. The new man is enough unto himself No God is needed. God is needed by retarded people.

Q: WAS EINSTEIN RETARDED? HE BELIEVED IN A GOD.

A: Then I will have to explain to you that Einstein was a great physicist. He was a genius, but as far as other directions of life are concerned, he was below average.
I am reminded: he was traveling in a bus. He gave some money for the ticket, the conductor returned some change to him. He counted, and he said to the conductor, "This is not right, you are cheating." The conductor counted it again and he said, "Mister, it seems you don't know how to count." And this is the greatest physicist of the world.
It is a strange phenomenon that the great scientists are very stupid as far as religion is concerned. They are absolutely ignorant about it. Even the ordinary man is more aware of the religions. The expert is basically to be understood as a man who knows more and more about less and less. The ultimate expert is one who knows all about nothing. The religious man is not an expert. His situation is just the opposite. He knows less and less about more and more, and ultimately he comes to a point when he knows nothing about all. And that nothingness has been called nirvana. It is not ignorance, it is innocence.

Q: LET ME TRY YOU ON SOME OTHER NOT SO ORDINARY MEN. IF I GIVE YOU A NAME, PERHAPS YOU COULD GIVE ME ONE OF YOUR WORDS OF WISDOM FOR EACH OF THESE PEOPLE: MAHATMA GANDHI.

A: He was the most cunning politician the world has ever known.

Q: ADOLF HITLER.

A: He was the most idiotic politician the world has ever known.

Q: POPE PAUL.

A: He should be behind bars.

Q: MOTHER TERESA.

A: It is time for her to jump into a lake.

Q: YOUR FOLLOWERS LAUGH AND YET, WITH THAT KIND OF VERY UNSETTLING RAW STATEMENT THAT YOU MAKE, YOU CLEARLY DISTURB PEOPLE, WHO SEE THAT SORT OF STATEMENT AS PROFANE.

A: I love to disturb people, because only by disturbing them can I make them think. They have stopped thinking for centuries. Nobody has been there to disturb them. People have been consoling them. I am not going to console anybody, because the more you console them, the more retarded they remain.
Disturb them, shock them, hit them hard, give them a challenge. That challenge will bring their capacities to the climax.

Q: HOW WOULD YOU FEEL IF HELLS ANGELS, A MOTORBIKE GANG -- LEATHER JACKETS, HELMETS, A TERROR GANG -- HOW WOULD YOU FEEL IF THE HELLS ANGELS RODE INTO RAJNEESHPURAM AND DISTURBED YOUR TRANQUIL OASIS?

A: We will enjoy them. We will receive them as our guests. They cannot disturb us. Nobody can disturb us. Even if they throw an atom bomb on Rajneeshpuram, the atom bomb will have a shock, because we will be celebrating, dancing, enjoying. Even death cannot disturb us. We will celebrate it.
We do celebrate it. Whenever a sannyasin dies, even when my father died, we danced, we celebrated. We enjoyed a beautiful departure, a goodbye.
So there is no question: anybody can come, he will have an appropriate welcome.

Q: THEN, BHAGWAN, WHY THE ARMED GUARDS AND THE PERIMETER AROUND YOUR EXISTENCE HERE? SURELY NOT ANYBODY CAN COME?

A: Those guards are the responsibility of the Rajneeshees, I am not concerned. I don't interfere in anybody's life. I have never interfered in any way. If somebody wants to assassinate me, I am the last person to give him any resistance. I will simply welcome him. I will say, "Glad to meet you. Shoot me and let me be free from the body and its cage." But if people who love me want to protect me, I

am not going to interfere with their work, either. Those guards have nothing to do with me, they are managed by people who love me.
Now, I am an outsider to both the assassin and the guard. It is between them. They have to settle. I am simply an outsider.

Q: A TECHNICAL LIMITATION OF FILM, WE HAVE TO PUT A NEW MAGAZINE ON.

A: Okay.

Q: EVEN IN THE ATOMIC AGE.

A: Okay.

Q: HOLLYWOOD ISN'T EASY....
YOU SEEM VERY FOND OF THE WILD WEST, HERE IN AMERICA. DO YOU HAVE AN EQUAL AFFECTION FOR THE WILD WEST OF WESTERN AUSTRALIA? DO YOU HAVE ANY INTENTIONS OF GOING THERE AND TAKING YOUR FOLLOWERS THERE?

A: I never function through intentions. I am a man of spontaneity, so beware. Any time I can come with my whole circus. I may never come. I never decide for the next moment. One moment is enough to live at one time. And nobody can get two moments together. We always get one moment, so why bother about other things? -- because while we are bothering about other moments, this moment

will be gone, empty, unlived, and that is the misery of humanity. They go on thinking of tomorrow and today is disappearing.
We are the people who are living in the present. So it is possible.

Q: BUT NOT LIKELY....

A: It is likely.

Q: NOT AT THIS MOMENT....

A: Not at this moment. But perhaps tomorrow morning.

Q: YOU DO LOVE THIS THEATER, YOU SAID THAT. YOU LAUGHED YESTERDAY... IT IS A CIRCUS. BUT IN ANOTHER MOMENT WILL YOU TIRE OF THIS CIRCUS, THE TRAPPINGS?

A: No, never, because it is such a beautiful circus, and changing continuously. New flowers, new seasons go on coming. I am not tired of it. And the people who make my circus are not the animals of a circus. They are the most intelligent people of this earth, the very salt of the earth. They go on creating something new every day. It is always new.
And it is always new also because I never compare anything. Yesterday is gone. I don't bring it back to compare with today. Tomorrow has not come. Who cares? It is always new, fresh. People get tired because they go on comparing.

Comparison means: you have lived this thing many times, you have seen this rose flower many times; so slowly, slowly you become blind to it, you start taking it for granted. I take nothing for granted and my people take nothing for granted, so every moment we are ready for any surprise.
The day I left India, I informed my people to immediately prepare, that I was going to leave. It was a shock! Ten thousand sannyasins were settling there, making arrangements, purchasing houses, lands. And within twenty-four hours' notice I told them to make arrangements, that I was leaving. And ordinarily I never come back to any place that I have left in my life. So I am not tired or bored, I am rejoicing in it as much as possible.
(THERE IS A SLIGHT TECHNICAL PROBLEM WITH THE FILM)
You seem to have in Australia very ancient equipment!

Q: THIS IS HOLLYWOOD, THIS IS FILM AS DISTINCT FROM MERE TELEVISION, MERE VIDEOTAPE. BUT THE FINAL LOOK -- YOU TALK OF BEAUTY AND GOODNESS -- THE BEAUTY OF THE FILM IS STILL THE ESSENCE, I THINK, WHICH IS WHY WE TAKE A LITTLE MORE TIME. BUT WHEN WE GET THERE IT IS WORTH IT.

A: That is good.

Q: YOU SOUND LIKE YOU WILL NOT GO BACK TO INDIA. EVEN IF THE MADNESS WERE TO CHANGE,

THAT DOESN'T SEEM TO BE A PLACE YOU WOULD BE DRAWN TO AGAIN?

A: Nothing can be said about it. But in my whole life I have never gone back. The place I have left, I have left. So looking at my crazy behavior of the past, it is very unlikely that I will go to India. But then, one never knows. I am not a reliable person.

Q: THAT IS YOUR MOST RELIABLE QUALITY. WE HAVE HAD A VERY PEACEFUL TIME HERE FOR... IT HAS ONLY BEEN A FEW DAYS BUT...

A: Come again and again.

Q:... GIVEN THE MADNESS THAT WE PARADE AROUND IN FOR MOST OF THE YEAR IT'S BEEN VERY ENJOYABLE.

A: Come whenever you feel like having a holiday.

Q:... THANK YOU FOR SHARING THIS WITH US. YOU HAVE SO MANY AUSTRALIANS HERE ALREADY, WHAT DO YOU THINK OF US?

A: I love you. I see a beautiful human being in front of me, open, available. I don't see you as a prejudiced man. I don't see you as unintelligent, and I see every possibility of growing more and more into higher and higher consciousness. I don't predict ordinarily, but I see one of my potential sannyasins sitting here in front of me.

Q: DID YOU FOLLOW OTHERS, AS OTHERS NOW FOLLOW YOU?

A: No. I have never followed anybody, and I have never allowed anybody to follow me. These are my fellow travelers. My sannyasins are not my followers, they are my friends.

Q: WELL, I THINK I AM JUST A FELLOW TRAVELER TOO. I AM AN ORDINARY MAN AND I AM AN ORDINARY STORYTELLER. WHEN I ASK ABOUT AUSTRALIANS AND YOU SAY WE ARE OPEN... I THINK WE ARE OPEN.
WHEN SHEELA CAME TO AUSTRALIA, SHE HAS LEARNED YOUR SKILL -- FOR HOW TO UNSETTLE PEOPLE, SHE HAS MADE PEOPLE burn. IS THAT REALLY NECESSARY? I MEAN, WHAT DO YOU WIN WITH THAT? WOULDN'T YOU HAVE MORE SUPPORT REALLY TO SHOW...?

A: We don't need any support. I am not a politician seeking for support. I want to share something, but that is possible only when you are shocked and disturbed in your sleep. I have to wake you up, and Sheela has been doing a good job of shaking people and waking people. She prepares the ground for me. When she has done enough, then perhaps I may come there to find people with whom I can relate heart to heart. And there are millions of people in the world who need just a little bit of shaking and they will be awake. Their sleep is not very deep.

Q: YOU DO SEEM TO LIKE TO SHAKE THE RICH MOST. MAYBE IT IS THE JINGLE OF THE COINS IN THE POCKET YOU LIKE TO SHAKE LOOSE.

A: The reason is that the poor man is fast asleep; otherwise he cannot tolerate his poverty. He needs deep sleep. He needs some opium given by the politicians, by the priests. His sleep is not just ordinary sleep, it is narcotic. The rich man needs no consolation from anybody. The rich man is not worried about heaven and hell. He knows he can purchase everything -- the priest, his God, his heaven, his hell -- everything can be purchased. He is not in the same situation as the poor man, he can be easily awakened. Between the poor man and me there is a great distance.

Q: AND THE BLACK MAN? THERE ARE FEW BLACKS HERE.

A: A few blacks have come... because they are as beautiful people as anyone. The problem is, once a person comes here and just gives us a little chance to shake him and wake him, he is not going to leave the place. So those few black people had come just for three months to live with us -- we had invited anybody to come and live with us for three months -- and they have remained.
Many have gone, but they go on continuously writing to us that they miss us and would like to come back because for the first time they had been treated as human beings. For the first time a white man has hugged a black woman or a black man has hugged a white woman, made love to a

white woman. For the first time he was not thought to be second rate. He was respected, just the way everybody else is respected. There was no discrimination.
The problem is, people are afraid to come, because the politicians are making them afraid. The religious leaders are making them afraid, creating all kinds of rumors, preventing them from coming here, because they know perfectly well that anybody who comes here with open eyes, alert mind, is going to fall in love with this place.

Q: IT IS VERY PEACEFUL. I SAY THAT TO YOU, THAT ANY VISITOR HERE FINDS IT PEACEFUL. ONE OF THE RUMORS ABOUT THE PLACE IS ABOUT THAT SIDE OF FREE LOVE. IF THERE IS THIS MUCH FREE LOVE HERE, WHY THE RUBBER GLOVES IN THE HOTEL ROOMS? WHAT HAS CHANGED?

A: It is being careful about my people. They should take every precaution that they don't get AIDS, which is spreading fast. There is no cure for it. Once you have AIDS, at the maximum you have only two years more to live. That is the maximum. Most probably within six months you will be finished.
I would not like my people to be finished that ugly way. Love is free, AIDS is not free.

Q: YOU ARE MORE CERTAIN ABOUT SOME OF THESE THINGS THAN SCIENTISTS THAT I HAVE TALKED TO. WHAT IS IT? HOW DOES AN ORDINARY MAN BECOME A GURU, BHAGWAN,

WITH SUCH CLARITY AND CERTAINTY ABOUT THESE THINGS?

A: Only an ordinary man can become so certain, so clear. The extraordinary man is so much burdened with his ego, with his knowledgeability, with his schizophrenic mind, with all kinds of arguments.
I am reminded of Immanuel Kant, one of the most important philosophers of the West. A woman fell in love with him. He said, "I will have to think about it."
Now, you don't think about love -- either yes or no -- but Immanuel Kant is a big philosopher. He thought about it for three years and he managed to find all the arguments for marriage and against marriage. The trouble was, they were equal. After three years he went to the woman's house, knocked on the door. He had gone to say, "Forgive me, I cannot decide. The arguments are equal, fifty-fifty." But the woman was not there....

Q: PLEASE FINISH.

A: Let them change (THE FILM).
Q: TALKING TO AUSTRALIANS WILL NOT BE LIKE "GOOD MORNING, AMERICA." WE DON'T PLAN TO EXHAUST YOU. THERE IS ENOUGH WIT AND WISDOM AND MAGIC AND THEATER ALREADY IN WHAT WE HAVE TO FILL TWICE THE LENGTH OF OUR TELEVISION PROGRAM. BUT THERE ARE ONE OR TWO MORE SPECIAL QUESTIONS THAT I WOULD STILL LIKE TO BRING TO YOU, IF YOU COULD.

A: Okay.

Q: THE DAM THAT YOU HAVE HERE IS NAMED AFTER GURDJIEFF. THIS IS NOT THE QUESTION FOR THE CAMERA, BUT I AM CURIOUS ABOUT IT. HE WAS ALSO A FELLOW TRAVELER ON THE ROAD. WAS HE TO YOU AT LEAST, IF NOT AN INSPIRATION, WAS HE A REMARKABLE MAN?

A: He was an immensely remarkable man. In fact nobody else has been so remarkable in this century. But he was an ordinary man. He never claimed that he was a prophet. He lived just like an ordinary man, but he was most remarkable. His insight and clarity are just inconceivable.

Q: HE MOVED, WHEREAS YOU SIT STILL. DO YOU THINK ONE IS SUPERIOR? HE SEEMS TO BE A TRAVELER; WHEREAS YOU ARE TRAVELING HERE, BUT YOU PHYSICALLY REST ANYWHERE. IT SEEMS NOT EVEN VERY IMPORTANT TO YOU WHERE YOU ARE IN THAT SENSE. DO YOU THINK ONE IS A SUPERIOR CHOICE TO THE OTHER, OR...?

A: No, there is no question of any superiority. It is just with whom your heart starts beating. It is just a question of liking, loving. Somebody may like Mozart and somebody may not like. Somebody may like Vincent van Gogh and somebody will think him crazy, mad. (SOME PROBLEM WITH THE VIDEO EQUIPMENT) If you are ready, I have to finish my answer.

Q: HE STILL HAS HIS HANDS IN THE MAGIC BAG.

A: So when he is ready, please tell me, because I don't forget anything. You can talk about things that you don't want to put on the film.

Q: WELL, WITHOUT GIVING YOU THE WIT AND WISDOM OF YET ANOTHER ORDINARY MAN, ONE THING MIGHT BE USEFUL MAYBE MORE TO THE RAJNEESHEES, BUT I THINK IT IS A LITTLE SILLY, THE TOY SOLDIERS THAT YOU HAVE HERE. I KNOW THAT THEY ARE DOING IT OUT OF LOVE FOR YOU, BUT IT WOULD SEEM TO ME OUT OF KILTER WITH THE SERENITY OF THE PLACE, THAT PROBABLY THE MORE PEACEFUL SIDE OF WHAT YOU DO HERE IN THIS OASIS IN THE DESERT IS ENOUGH DEFENSE WITHOUT THE WILD WEST TRAPPINGS. I MEAN THAT SEEMS TO ME WHAT GOVERNMENTS AND ARMIES DO, AND I DON'T REALLY THINK THAT THE RAJNEESHEES NEED TO BE THE SAME AS THE REST.

A: You have not been here long enough. And you have not seen... I have been attacked...

Q: YOU HAVE...?

A:... many times.

Q: HERE THOUGH, OR IN INDIA?

A: In India. Efforts were made to poison me, to kill me. I know, those guns are silly. In an age which is nuclear, they are carrying toy guns. But what is the harm, if they enjoy and they feel that they are doing something?

Q: IT DOESN'T UPSET YOU?

A: It is perfectly okay. Let them enjoy. They are toys, but what they are doing -- their love is not a toy. They cannot have nuclear weapons, otherwise they would have nuclear weapons too. Whatsoever they can.... (THE FILM IS READY)

A: I come back....

Q: WOULD YOU LIKE ME TO PICK UP ON WHERE WE WERE TALKING?
A: YES.
Q: YOU SAID THAT IMMANUEL KANT COULDN'T CHOOSE...

A: Yes, that will do.

Q:... BETWEEN ONE VERY SIMPLE MATTER OF LOVE. COULD I INTERJECT AND ASK YOU SOMETHING ON THAT...?

A: Just wait. Let me finish, because I had not finished it.

He knocked on the woman's door. There was no woman. An old man opened the door and recognized Immanuel Kant. Kant asked about the woman.
He said, "She was my daughter, but she has been married for three years and she has two children, too. She does not live in this town anymore. What business do you have with my daughter? You go and think a little more."
Thinkers are the most clumsy people in the world, most indecisive. I am not a thinker. I simply SEE, and whatsoever I see I say it without bothering about the consequences. I am an absolutely open person -- nothing private in me.

Q: THE SAME QUESTION THEN, THAT IMMANUEL KANT HAD TO ANSWER, THE YES OR NO ABOUT LOVE. ARE YOU IN LOVE WITH SHEELA? IS SHE YOUR...?

A: I am in love with so many women around the world. Sheela, of course, is one of them. But I cannot point out a single woman that I love. I LOVE, and my love is not addressed to anybody in particular. And I have loved so many women, I don't think anybody else could have managed it. Even Gurdjieff is far behind me in that matter. He loved many women, but not more than a dozen.

Q: IF SHEELA IS THAT SPECIAL, IS SHEELA THE POWER BEHIND THE THRONE? IS SHE THE HEIR APPARENT TO YOUR SPIRITUAL KINGDOM?

A: No. There is no power, no kingdom. I am here. She is just a fellow traveler, as others.

Q: IT IS A KINGDOM WITH MORE ROLLS ROYCES THAN ANY OTHER CITY IN THE WORLD.

A: That is true. I am a man of very simple taste. I like the best of anything -- this is certainly true. I would like this city to be in many ways the only city in the world which has that capacity. Certainly, we have ninety or more Rolls Royces. No city of a comparable membership can claim that. In every way: we don't have a single beggar, we don't have a single thief, we don't have any crime, no murder in four years -- in America, where twenty percent of the presidents are being murdered -- no prostitution.
In many ways this place is unique, and we are going to make it more and more unique and beautiful. Just the stupid politicians cannot understand a simple thing: that we are not doing any harm to anybody. Don't prevent us from doing things which are not harmful. But they go on, they are so afraid. The governor goes on speaking against us and we have been inviting him, "First come and just visit. Be here and see the people and the place, then if you feel to speak against, speak against. We have no problem with that. But at least be acquainted, at least be a gentleman."

Q: IT DOESN'T FEEL LIKE JONESTOWN TO US.

A: It is just exactly the opposite of Jonestown. They were death-oriented. We are life-oriented. We love to enjoy everything. They were just an unintelligent group of people

-- mostly black, uneducated, knowing nothing -- following this man who was telling them that if they go with him, they will enter into the kingdom of God. We are creating the kingdom of God here. In fact, we are waiting for God to knock on our doors some day and say, "Let me come in." We are just the opposite. Reverend Jim Jones and his people are really the logical conclusion of Jesus and the Christian theology.

Q: NOT THE LOGICAL CONCLUSION OF THE POWER OF ONE MAN OVER A GROUP OF PEOPLE?

A: That was exactly what Jesus was doing. That is exactly what the popes have been doing. That is why I say he is the logical conclusion from Jesus through all the popes and all the Christian theologians. They have all been trying to prove the power, the glory of Jesus, his specialness and his special connection with God. And if you follow him then you need not worry about the future. He will take care of you.
Here I teach people that nobody can take care of you. I am not your savior. I am not going to help you in any way to enter into the kingdom of God, but I can explain to you how we can live here in the kingdom of beauty, love, joy. To me GOD is a dead word. It is a dirty word, a four letter word.

Q: I THINK I ACTUALLY WOULD PREFER TO END OUR INTERVIEW WITH SOMETHING YOU SAID A BIT EARLIER, AS FAR AS THE WAY WE STRUCTURE THE BEAUTY OF SOMETHING AS YOU

SAID EARLIER, RATHER THAN THE UGLINESS OF JONESTOWN. SO, AS FAR AS THE TELEVISION PART, I WOULD LIKE TO TALK TO YOU A LITTLE MORE, IF WE CAN TURN THE CAMERAS OFF UNTIL THEY NEED TO GET A FEW MORE SHOTS OF US SITTING HERE.

A: Okay.

Q: IF WE COULD CONTINUE TALKING.... WAIT A SECOND, LET'S GET THESE MICROPHONES OFF

A: Do whatsoever you want to do.

Q: FOR OUR PURPOSES, WE ARE TRYING, I SUPPOSE, IN THE SPACE OF THE VERY CONDENSED TELEVISION PROGRAM TO GET YOUR ESSENCE, AND THAT IS AS MUCH, I THINK, THE FEELING OF WHAT WE HAVE HAD THESE THREE DAYS. IT IS TRYING TO COMPRESS WHAT YOU HAVE BEEN SAYING -- FOR FIFTY-THREE YEARS OR FIFTY-THREE LIFETIMES -- INTO A SIXTY-MINUTE PROGRAM, WHICH IS ALMOST AN IMPOSSIBLE TASK. BUT WE DID THINK THAT WE HAVE CAUGHT FOR THE SAKE OF OUR FILM SOME OF THE MAGIC AND THE TRANQUILITY OF THIS EXPERIENCE.

A: Good.

Q: I HOPE YOU DON'T MIND MY SAYING THAT I ENJOY THE CIRCUS AND THE THEATER OF IT AS MUCH AS... MAYBE THAT IS CLOSE TO A SPIRITUAL FEELING. BUT TO ME YOU ARE TRULY ONE OF THE FUNNIEST PEOPLE THAT I HAVE EVER MET.

A: That is right.

Q: YOU HAVE A WONDERFUL SENSE OF HUMOR. AND WHERE DID YOU LEARN SUCH TIMING?

A: I have never learned anything. I just go on doing naturally whatsoever I feel to do. Whatsoever I have to say, I say it, because I don't have any obligation to anybody, and I don't have any commitment to anybody. I don't belong to any party line. I am absolutely free to be funny, to be shocking. I don't even bother about contradicting myself, because to me it seems that a man who remains consistent his whole life must be an idiot. A growing person has to contradict himself many times, because who knows what tomorrow brings in? Tomorrow may cancel this day completely. And I am ready to go with life with no hesitation.

Q: DID YOU LOVE THOSE CONTRADICTIONS WHEN YOU WERE A DEBATER MANY YEARS AGO?

A: I have always loved the contradictions, because for me contradictions have something of tremendous value. They

appear contradictions to the intellect, but the deeper you go into them, you will find they are compensatory, they are not contradictions. They somehow depend on each other; if one disappears, the other will not be there. For example, if there had been no British rule in India there would have been no Mahatma Gandhi -- no possibility. If there had been no Adolf Hitler, forget all about Churchill and Roosevelt and Stalin. Life exists in such a way that it makes contradictions, complementaries. I have always loved them.

Q: WOULD YOU BE HAPPY THEN, IF WHAT YOU INSPIRED OUT OF THIS BRIEF PART OF A VERY LONG JOURNEY, IF SOME OF THESE PEOPLE WHO NOW FOLLOW YOU IN FACT WANDERED OFF TO SOME OTHER SPHERE OF DISCOVERING WHAT IS TO THEM, THEMSELVES?

A: I will be happy and I will bless them to go there, because they have come here to seek some truth, some tranquility, some sanity. If they feel they can get it better somewhere else, I will be the first person to send them and help them to go. I have been doing that for years. In fact, I have had to do it in such a way that they don't feel they are leaving me. Even against their will, I had to bless them and tell them to go. I knew that they loved me, but now their minds were in difficulty; they wanted to go somewhere else, but their love for me had become an attachment. I had to destroy that attachment -- only then could they go.
And I have been destroying many attachments for their sake, because I don't want anybody to be a slave. Out of freedom they have come to me, out of freedom they should

go. And if they want to remain here, out of freedom they should remain here. This is not a concentration camp. It is a meditation camp.

Q: THIS HAS BEEN NOT SO MUCH AN INTERVIEW AS A CONVERSATION.

A: No, I loved it.

Q: I HAVE WRITTEN IT HERE, ANYWAY. I WILL FIND OUT LATER HOW MUCH IS ON THE TELEVISION FILM, BUT....

A: Do whatsoever you feel like doing. Just remember one thing: I love you, and whenever you feel alone sad, tired, come here. Again and again, come here. Good.

The Last Testament, Vol 1

Chapter #5

Chapter title: Be Ready
22 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 15.]
Howard Sattler
6PR RADIO,
AUSTRALIA

QUESTION: BHAGWAN, YOU HAVE THE CHAMPAGNE, I HAVE THE WATER. YOU SAY YOU'RE AN ORDINARY MAN. WHERE DOES THAT PLACE THE REST OF US?

Answer: You will be drinking water and I will not be touching the champagne. There is the difference.

Q: YOU AND PARTICULARLY YOUR RAJNEESHEES HAVE CREATED QUITE AN IMPACT ON WESTERN AUSTRALIA, WHERE I COME FROM, THROUGH A LOT OF THINGS -- THEIR COMMERCIAL ENDEAVORS, AND THEIR EFFORTS TO START A COMMUNITY SCHOOL IN OUR SOUTHWEST. THE PEOPLE OF WESTERN AUSTRALIA WANT TO KNOW ABOUT YOU, ABOUT YOUR PEOPLE. COULD YOU TELL THEM WHAT SORT OF PERSON YOU ARE?

A: I don't know at all. I just live moment to moment, so you cannot confine me into a personality. You cannot define me, you cannot predict me. I don't know even myself what I am going to do tomorrow morning. I am simply as open as the existence, and as indefinable as the existence itself. So people have to figure out whatsoever they want. I am available. There are people who love me, there are people who would like to kill me. They have chosen different parts of me. They have focused their eyes according to their prejudices. But I am not concerned in any way about the opinion of others. I don't have any opinion about other people, any judgment about other people.

Q: ARE YOU A THREAT TO THEIR EXISTENCE AND THEIR FUTURES? MANY PEOPLE HAVE BEEN TOLD YOU ARE.

A: Perhaps. If you don't understand what I am saying, I am a threat, certainly. But if they understand what I am saying, they will rejoice, there is no threat. In fact, I want to make these people contemporaries. They are not. Somebody is hanging two thousand years back with Jesus Christ, somebody is hanging even farther back with Moses or Buddha. These people certainly will feel me a threat because I belong to the present.
I want them to come to the present, otherwise there is no hope for humanity. These people are simply walking corpses, burdened with the whole load of the past -- ugly, superstitious. Certainly I am a threat to their superstitions. I am a threat to their rotten theologies. I am a threat to their concepts about morality, God, religion, about everything they have that is out of date. Certainly they will feel threatened because that's how they have become identified in their own eyes, and it is always difficult to change. Whenever a man like me is there, there are not two ways: either you have to be with me or you have to be against me.

Q: DOES THAT MEAN THAT THEY HAVE TO BECOME RAJNEESHEES?

A: No, there is no need. They have to become contemporaries, that's enough. Rajneeshees are not an alternative. It is simply the groundwork for the

contemporary man to begin with. Once the world has understood that we have to live in the present, not in the past, Rajneeshees will simply dissolve. It is not something that I would like to remain forever and forever, it is a simple device to challenge people, to bring them to their senses. And once our work is done they don't need to become Rajneeshees, they need to become contemporaries. And the moment they are contemporaries, our work is done. Rajneeshees will simply melt and dissolve into the whole world.

Q: YOU CERTAINLY CHALLENGE PEOPLE'S TRADITIONAL VALUES, AND THAT'S ONE OF THE THINGS I BELIEVE MAKES YOUR JOB MORE DIFFICULT. DO YOU THINK THAT YOU COULD BE A LITTLE BIT MORE MODERATE AND LOOK FOR THE END RESULT RATHER THAN THE IMMEDIATE REACTION?

A: I don't care about the end result. My whole concern is not diplomatic, not political. I am simply responding with my totality to anything that comes in front of me. I cannot be cunning. What you are saying to me -- be a little more cunning -- I cannot be.

Q: YOU'RE NOT A POLITICIAN, ARE YOU?

A: I am not a politician. That is the ugliest thing that can happen to a man. I am not diplomatic. I do not want people to be manipulated politely. I am not a hypocrite, I simply say the truth as it is. If it hurts, it is your problem. If it

creates enemies I am not worried, because the enemies are the first step to becoming my friends. They have already recognized me in their hate. They have already recognized their defeat and death. Now nobody can save them. They cannot ignore me. If they can ignore me, then there is no threat for them. That's why I have to be intense, fiery, and I have to hammer hard on each traditional value, because the only thing that I would not like is to be ignored.

Q: YOU CERTAINLY WON'T BE IGNORED, I CAN ASSURE YOU OF THAT.

A: Thank you for the compliment.

Q: YOU HAVE A SITUATION WHERE I COME FROM IN WESTERN AUSTRALIA WHERE YOUR RAJNEESHEES HAVE GOT TO GET APPROVAL FROM GOVERNMENTS, FROM POLITICIANS, TO GO AHEAD WITH THEIR PROJECTS THERE. WHAT'S YOUR ADVICE TO THEM IF THE POLITICIANS ARE AGAINST YOU?

A: Fight.

Q: WITH GUNS?

A: No. Legal methods are available. Those politicians themselves are claiming that they are democratic. Use their own democracy and fight with them. They are saying that their judicial system is fair? Use it and fight them. Guns are just barbarous.

Q: YOU WOULD NEVER USE GUNS OR CONDONE THAT SORT OF...?

A: I myself will never even touch a gun. My advice to the people who belong to me is to be intelligent, use your intelligence. And against those idiotic politicians it is a simple matter: we are going to use their own devices for their own destruction. We need not use any guns.

Q: YOUR PERSONAL SECRETARY, SHEELA, CREATED AN INCREDIBLE IMPACT IN WESTERN AUSTRALIA. CERTAINLY SHE WAS PROBABLY NUMBER ONE ENTERTAINMENT FOR AROUND ABOUT A MONTH ON RADIO AND TELEVISION OVER THERE. BUT I UNDERSTAND THAT YOU ARE A LITTLE BIT UNHAPPY WITH THE WAY SHE HANDLED THINGS. YOU THOUGHT SHE COULD HAVE BEEN A BIT TOUGHER.

A: She could have been.

Q: I DON'T BELIEVE IT.

A: And I have been very tough with her because I don't see any limit anywhere. You can go in any direction infinitely. Sheela is not ever going to satisfy me. She is doing her best, but I would like her to do a little more... more.

Q: WELL, PERHAPS YOU SHOULD COME NEXT TIME.

A: First she has to go on preparing the ground for me. One day I am going to come.

Q: TO AUSTRALIA, TO WESTERN AUSTRALIA?

A: Certainly. When Sheela comes, that means I am coming.

Q: SHE'S GETTING US READY, IS SHE?

A: Yes. She is coming again. She will come again and again, and prepare the ground. And she will hit people more and more, and their values more and more, so they become ready. Because when I come, then comes the final hit.

Q: ALL YOUR OPPONENTS WILL BE ALMOST KNOCKED OUT BY THEN.

A: Just tell your people, "Be ready."

Q: WHAT WILL YOU DO WHEN YOU GET THERE?

A: I cannot say that now because I don't know myself When I come there and I see the situation and I feel the atmosphere, then whatsoever happens in me as a response.... I never prepare myself for anything. I am not an actor. No rehearsal.... I simply start the drama without knowing what is going to happen. We will see it. And up to now everything has gone well.

Q: IT SURE HAS. I HAVE BEEN TOLD THAT ONE OF THE REASONS YOU LIVE IN OREGON IS BECAUSE THE WEATHER SUITS YOU, BECAUSE OF YOUR MEDICAL CONDITION. THE WEATHER IN WESTERN AUSTRALIA IS ALMOST THE SAME AS OREGON.

A: That's great! It may become my permanent residence.

Q: THAT'S NOT GOING TO BE GOOD NEWS FOR YOUR OPPONENTS.

A: Certainly not. But wherever I am the situation is the same. I will find my friends, I will find my enemies. Both belong to me. In fact, they are two polarities, complementaries. There is nothing wrong in it.

Q: YOU SAID JUST A LITTLE WHILE AGO THAT YOU ARE NOT AN ACTOR. BUT A LOT OF PEOPLE MIGHT CLASS YOU AS ONE OF THE GREAT COMEDIANS OF THIS WORLD.

A: I am.

Q: WHERE DOES THE TALENT COME FROM?

A: Just because I don't expect any respectability from anybody. So I can act the way I want. I can be funny without any trouble. I have nothing to lose, because in the first place I have never expected the world to praise me and give me Nobel prizes and this and that. I have everything

that I need, and it is within me. And I am completely fulfilled. Now I can be crazy, mad, a comedian. I am absolutely free to be anything. I can afford anything, even to be a madman. But it is within my control. And I enjoy the whole show so much....

Q: YOU ENJOY THE LAUGHS?

A Yes

Q: MORE THAN ANYTHING ELSE?

A: Yes

Q: YOU'VE SUGGESTED THAT PERHAPS YOU CAN BE A MADMAN. I DON'T THINK YOU ARE A MADMAN AT ALL. BUT THERE ARE MADMEN AROUND THE WORLD WHO ARE RELIGIOUS LEADERS AND I'D ASK YOU, IF I COULD, IF YOU WOULD COMMENT ON SOME OF THEM. THE AYATOLLAH KHOMEINI?

A: I said to you I can be a madman, and that is possible only if I am not mad. I can enjoy being mad, but I am not mad. That's why I can enjoy it. The madman has become identified with his madness. One thing is absolutely certain about every madman: he will never accept that he is mad. The religious leaders are mostly mad people, fanatics, and just because they are mad, fanatic, they gather all kinds of idiots around them.

Q: WHOLE NATIONS SOMETIMES, LIKE IRAN.

A: Yes... because most human beings are retarded. Scientifically, the average mental age of a human being is below thirteen. Now if thirteen is your mental age, you may be seventy years old, but you can be exploited, you can be conditioned for any nonsense. You can be made afraid of hell, for which no evidence exists. You can be motivated. Your greed can be aroused for heaven, for which no evidence exists. You can be conditioned to pray to a God who is the greatest lie in the world.

And the wonder of wonders is that even in your supreme courts, where you have your best judges, the cream, the oath has to be taken in the name of God. The oath to be truthful, in the name of the greatest lie! None of those judges have seen God, none of those judges have any idea what God is. But it is being used. Most of humanity is so mediocre that it can follow any madman. The madman just has to be a little methodological, and the religious madmen are very methodological. There is no contradiction in being methodological.

Methodology does not need intelligence. Now, what is the methodology of Jesus? -- "I am the only begotten son of God." And the mediocre people are going to believe it, because not to believe in it is to go to hell and suffer for eternity. Nobody wants to suffer for eternity. As it is, one is suffering enough already. One wants some relief. Even if the relief comes after death, one wants to live peacefully and joyously, not starving, not sick, not old, not ugly. Naturally, simple methodology -- "I am the only begotten son of God, I can save you, I have come to save the whole

world, those who believe in me I will choose for paradise, and those who don't believe in me will fall into an abysmal darkness of hell" -- a very simple methodology. And the suffering, the poor, the starving, the uneducated, the downtrodden, the oppressed, exploited are ready to cling to any hope.

Q: WHY?

A: Because there is nothing in their life. It is so empty that if there is no hope for them they will commit suicide. Then there is no other way. For what should they go on, continue dragging their empty lives? Just to suffer? Just to get hit, just to be crushed under the boots of people who are in power? The hope helps.
And that is the methodology of all the religions: give people hope. But the strategy is very cunning: keep the hope beyond death -- because they know perfectly well that hope in this life cannot be fulfilled, and then these same people who are their followers will kill them. So keep the hope beyond death. You can never be caught. Nobody comes back from death to say that these people are lying. So they go on lying, and the more a lie is repeated, day by day, year by year, century by century, for thousands of years... it almost starts sounding as if it is true.

Q: SO IS THE POPE A FRAUD?

A: Certainly. Absolutely. All religions up to now have been fraud. They have deceived people and because of their deception humanity has continued to suffer. Otherwise, we

have enough intelligence. If we can reach to the moon, do you think we cannot manage enough food for humanity?

Q: PERHAPS WE ARE SPENDING TOO MUCH MONEY REACHING THE MOON.

A: That, too, is foolish. If you cannot feed people here, what are you going to do on the moon? Seventy-five percent of every nation's income, even poor nations, is going into construction for the coming war. Everybody is getting ready.

Q: IS IT GOING TO HAPPEN?

A: If all these people are getting ready and getting excited about it, any fool can start it. My effort is that it should not happen, but the only way to prevent it is to make human beings more alert, so that they cannot be exploited by priests and politicians. And that's what I am doing. Naturally, politicians are against me -- all kinds of politicians. It is a miracle: the capitalist is against me, the socialist is against me, the communist is against me, the fascist is against me. It is simply a miracle.

Q: BUT YOU'RE A CAPITALIST HERE, RUNNING A COMMUNE.

A: I am not a capitalist. I use capital as a servant. It is not my political ideology. I want people to live richly in every possible way. Luxury should be available to everybody. I don't want people to become equally poor and call it

communism. I want people to become equally rich, and then whatever name you want to call it, you can call it. Names don't matter.

Q: IS THAT SORT OF WEALTH AVAILABLE TO THE PEOPLE OF, LET'S SAY, INDIA, THE SORT OF PEOPLE THAT MOTHER TERESA TRIES TO HELP?

A: These people like Mother Teresa, who have been helping the poor for centuries, are really the causes for continuing poverty. The poor cannot be helped the way Mother Teresa is helping. This is not help. This is politics, because all those orphans she helps are transformed, converted into Catholic Christianity. In fact, Mother Teresa would be out of a job if there were no orphans in. India. She needs more orphans. That's why they are all against birth control methods, against abortion. Otherwise, where are you going to get orphans? They need the poor, because without the poor whom are you going to serve? And without service you cannot reach heaven. This is a simple strategy to reach heaven.
I love one story: It happened in China that a man fell into a well. It was the annual fair and there was so much noise that nobody took any note that he was shouting, "Save me!" A Buddhist monk passed by. He looked into the well and told the man that there was no need to cry and scream. "Accept whatsoever is the case, be contented. In the next life you will be fulfilled a thousandfold." The man said, "I am not here to listen to philosophy. I am dying and you are talking philosophy. First, please help me to get out."

The Buddhist said, "That is against my religion, to interfere into the actions and the consequences of somebody else. You must have committed some sin in your past life. You have fallen into the well. Be happy that your sin is finished, your punishment is over. But I am not going to take you out, because tomorrow if you murder somebody then I will also be responsible for it. I am not going to be responsible for any murder." And he went away.

The man could not believe it: "These Buddhists talk about compassion. I am dying and he talks philosophy. I am not in a state even to understand what he is saying."

And just after him came a Confucian monk. In the old days in China the wells had no walls surrounding them, so it was very easy to fall into them in the darkness, there was no preventive measure. The Confucian monk said, "Listen, you are the proof of what my master has said. My master has said that every well should have walls around it. Don't be worried. I am going to create a great revolution in the whole country, so that every well is well protected." The man said, "But when will the revolution happen? And when will all the wells have walls? By that time I will be gone." The Confucian said, "You are not the question. Individuals come and go. It is a question for the whole society. We cannot bother about a single individual, we think in terms of the whole civilization." And he went away to create revolution.

And then came a Christian monk with a bag hanging on his shoulder. He took out a rope from the bag, threw it in, took the man out. The man was immensely grateful, fell at his feet and said, "You are the only religious man. But tell me how you guessed that somebody has fallen into the well.

And you came with the rope... why are you carrying the rope?" He said, "We carry everything in this bag for emergency purposes, anywhere. Somebody will need to be served, and our lord Jesus Christ has said that those who serve will receive immense rewards in heaven."

Now, think of a world where nobody is in need of anybody's service; everybody is happy, healthy, comfortable, luxurious. What will happen to the great Christian servants and saints? They will simply be out of a job. They need poverty to remain. That is their very source of becoming saints, holier than thou.

I don't say to my people, "Go and serve the poor." Service, to me, is not a beautiful word.

I say to my people, "If you have something, share it. But remember one thing: there is no reward beyond it. Sharing, enjoy -- that is the reward. If you pull out somebody who is drowning in a well, that's a great joy. What more reward do you want? You saved a life; you should be immensely happy. The reward is in the act itself and the punishment also in the act itself They are not extrinsic, they are intrinsic."

But all these religions have been telling people the reward is somewhere far away -- beyond death, and punishment, too. Neither can it be proved, nor can it be disproved; hence their business goes on and on, and mediocre people go on following it. If all these religions disappear two things are possible: either the poor will die out of poverty... Ethiopia will disappear. So what? -- it is better that Ethiopia disappears from the earth, rather than thousands of people dying in hunger. And in hunger you don't die in a day; a man can live hungry for three months. He will become just

a skeleton, and what is the point of these three months of torture?
So, there are two alternatives if all these great servants of people don't interfere. Either countries like Ethiopia, India, other poor countries will disappear.... Let them disappear. This earth cannot manage so many people.

Q: WHAT WOULD YOU SAY TO THE MILLIONS OF AUSTRALIANS WHO HAVE DONATED TO BUY FOOD FOR ETHIOPIANS WHO ARE DYING OF HUNGER, DYING OF WAR?

A: It does not help. It simply will save a few Ethiopians, who will produce more Ethiopians.

Q: WE SHOULD STOP AID TO ETHIOPIA?

A: You should completely stop, because the world needs only one-fourth of the population that it has right now. Only then can people be peaceful, living comfortably, joyously. There is no need. What is the point? I have been in India for fifty years, and for thirty years I have been teaching people that birth control is absolutely essential, that abortion is absolutely essential. And they were throwing stones at me, knives at me, shoes at me; that was my reward.

Q: IN PLACES LIKE INDIA AND PERHAPS SOUTH AMERICA, OPPRESSED COUNTRIES, SHOULD THERE BE A MORATORIUM ON ALL BIRTHS FOR, SAY, TWENTY YEARS?

A: That's what I said, that there should be total birth control for twenty or thirty years.
That's what I was saying, that there are two possibilities. One, the poor will disappear. Please don't serve them, be compassionate. Your service is not compassion, your service is your greed for heaven. You are using human people and their poverty for your own joys in heaven -- beautiful women who are always young, who don't even perspire and don't need any deodorant.
In the Mohammedan heaven there are rivers of wine. You cannot get water in the Mohammedan heaven, only wine. Here it is a crime, here it is a sin. And the same thing that is sin here -- Mohammedans are against alcohol; by a miracle, the same wine becomes virtue. Saints are enjoying it. To look at somebody else's wife with lustful eyes is sin. And your saints, what are they doing in heaven? They are not married, there is no marriage in heaven. They are enjoying all kinds of women.
Be compassionate. Either let the poor die, or if you are REALLY compassionate, then stop this wastage of your energy and money for war efforts and drop these boundaries between nations. Let there be only one government -- which is enough! There is no need for America and Soviet Union and India and Ethiopia. Just let there be one global government.

Q: WHO WOULD BE ITS PRESIDENT, RONALD REAGAN?

A: Certainly not!

Q: YOU?

A: No! Not I, because I don't want to get into any stupid mess. Not Reagan, because if the world is one, people will find a better, wiser man. Because the world will be available to choose, and they will not choose Reagan, with a chimpanzee as his friend. There are wiser people in the world.
And the moment nations are not there, war is impossible. Seventy-five percent of the income of the whole world can change the whole scene. There will be nobody who is poor. There is no need for anybody to be poor. And if there is one world, all scientific effort will become creative. Right now it is destructive, right now it prepares only for war; but when there is no need for any war all scientific minds will take a 180-degree turn. It will be creative. We can create so much that nobody will bother about paradise.

Q: WHAT'S IT GOING TO TAKE FOR THIS TO HAPPEN? YOU'RE ENOUGH OF A REALIST TO KNOW THAT IT WON'T HAPPEN TOMORROW.

A: I don't know. I am simply saying that these are the two alternatives. Either let the poor die and don't make a fuss about it, or, if you are really concerned, then let the nations disappear so there is no need for war. And scientific efforts automatically will go towards making more comfort, more luxury, more health, longer life. I am not concerned what happens, I am simply saying these are the only two alternatives. There is no third alternative. And I am telling

my people to spread the word all over the world. Four years we have been here, and not a single baby has been born. Just simple intelligence is needed.

Q: BUT WHY NO BABIES HERE? PEOPLE HERE, I WOULD HAVE THOUGHT, COULD AFFORD TO PROCREATE.

A: No. If they want to live really joyously and luxuriously, there is no need. If they want freedom and equality between man and woman, then it is better to avoid babies.

Q: BUT SURELY THE HUMAN RACE WILL DIE OUT OF EXISTENCE IF EVERYBODY DOES THAT?

A: No, no. I am not saying that. My proposal is that people stop this accidental creation of babies and start looking for a more scientific way. Any man, any woman who wants a baby, should be given permission by the medical board. It does not matter if the medical board says to the husband, "You are not the right person for this woman. You will have to take some semen, either from the hospital bank or from somebody whom we propose, to make this woman pregnant. Then your child will be a genius."

Q: SO YOU'RE ATTRACTED TO THE TEST-TUBE BABY PROGRAM?

A: I am absolutely in favor of scientific production of children.

Q: A MASTER RACE.

A: Right now it is mass production -- and accidental. That will not be mass production and it will not be accidental. It will be intelligent, and we will not be producing in a factory. There is no need for so many people to be produced, we need only a few people. And as science goes on serving humanity and human needs, people will be living longer and longer, and we will need fewer and fewer new people. It is an absolute certainty that we have the capacity to live at least three hundred years.

There is no question of mass production. And even if you want to call this mass production, so what? If it is better than your individual, haphazard way of production, not knowing what you are doing, not knowing what is happening....

You are just making love to a woman, absolutely unconscious of what is going on in the biology, of what kind of child is going to be born: blind, deaf, retarded, mad, sick from the very birth, crippled.... You call it an intelligent way? The intelligent way will be that we can manage that the best human seeds meet together from the very beginning. And we can program -- now it has become possible -- we can program the egg and the semen cell for anything. It is a question of giving a certain program.

Q: BHAGWAN, I AM FIFTEEN THOUSAND MILES AWAY FROM HOME, AND EVEN NOW I THINK I CAN HEAR PEOPLE SCREAMING THAT YOU'RE TRYING TO DESTROY THEIR FREEDOM OF CHOICE.

A: Let them scream. It will give them good exercise. I call it Dynamic Meditation. I am always for scientific, intelligent efforts because all religions and political efforts have failed. Now there is only one thing left, and that is science. Let us try it once. If that too fails, that means life is impossible on this earth. Perhaps it has come to its death point.

Q: IF YOUR PREDICTIONS ARE CORRECT IT WILL BE AIDS THAT WILL REDUCE AND CONTAIN THE WORLD'S POPULATION, BECAUSE YOU HAVE SAID THAT IT WILL KILL TWO-THIRDS OF THE PEOPLE. PEOPLE HERE HAVE GONE TO EXTREME LENGTHS TO STOP IT INFILTRATING YOUR COMMUNITY. THERE ARE CONDOMS AND RUBBER GLOVES SUPPLIED TO ALL. MEDICAL SCIENTISTS, HOWEVER, ARE CLOSELY MONITORING AIDS, AND THEY SAY THAT ONLY A FEW THOUSAND PEOPLE WILL BE AFFECTED. HOW DO YOU KNOW IT IS GOING TO KILL SO MANY PEOPLE?

A: It is absolutely clear, simple arithmetic. It is scientifically certain now that there is no remedy for AIDS. The man who has it is going to die within two years' time. Two years is the maximum limit. He may die within six months or two months or six weeks or today, but he cannot live more than two years. And medicine has nothing to help. There is no way, because AIDS is not an ordinary disease. It is a very strange disease. It simply destroys your

resistance against diseases. You become vulnerable to all infections, all contagions. Nothing inside you is there to fight against it, it is as if the very life force has disappeared. And this man who has AIDS can have many contacts. Before he became aware, he may have had many contacts, sexual relationships. He must have given AIDS to those people, and they will be spreading it. And now it is known that it can be given to a person even by kissing -- not even sexual intercourse is needed -- because saliva carries the disease. Kissing should be absolutely illegal.

Q: WHAT'S THE ALTERNATIVE?

A: Rub your noses. There are tribes who don't kiss, they just rub their noses and enjoy. I don't see that there is any problem. And noses are hygienic. Find some other alternative. But kissing cannot be in favor of human life anymore. It can pass, they suspect, even through breathing. That's why I say it can spread like wildfire.
I would not like my people to die from AIDS. Dying is not a problem. I am not afraid of death, but death should be a celebration, it should come out in a joyful, blissful mood. We celebrate death here. We dance, we sing. This is the final goodbye to the person whom we have loved and with whom we have known many beautiful moments. What more can we do? But dying from AIDS will not be a celebration.

Q: WHAT DO YOU THINK OF HOMOSEXUALS? -- BECAUSE THEY HAVE BEEN BLAMED FOR SPREADING MOST OF THE AIDS.

A: They are all perverse. But the religions are responsible for homosexuality, it is a religious perversion. The first homosexuals happened in monasteries where men were not allowed to see women, in nunneries where women were not allowed to see men. There are monasteries where for one thousand years not even a six-month-old female baby has entered. It is not allowed. Sometimes I wonder! A six-month-old female baby is not allowed to go inside... are there monks living there, or monsters? But they have become monsters. They are not meditating, they are masturbating.

Q: THEY TELL US THEY'RE CELIBATE.

A: They go on telling that to the whole world. But they should come to the scientific lab and prove it. How can they be celibate? Nobody can be celibate. It is just as if somebody says that he does not urinate. You will not believe him. He will say it is his religion not to urinate. Nobody will believe him, but everybody believes celibacy. There is no celibacy. It has never existed, and all those who have pretended either became homosexuals or became masturbators. Or, if they were not courageous enough even to be homosexuals or to masturbate, then nature has its own way: in their sleep their semen will be released. They will be having beautiful women in their dreams. Mahatma Gandhi, who tried his whole life after he had given birth to five sons -- he must have been forty at that time -- for thirty years he tried to be celibate. Impossible. He was having wet dreams even at the age of seventy.

Q: HE MIGHT HAVE BEEN LUCKY. NOT MANY SEVENTY-YEAR-OLDS HAVE THAT SORT OF DREAMS, DO THEY?

A: No. If you are repressed, only then can you have them. If you are enjoying love, you will be spent.

Q: HAVE YOU EVER BEEN CELIBATE?

A: Right now I am celibate, but if my health gets better I am not going to be celibate. I have never been celibate. I do not do anything against nature. Right now I am celibate not because celibacy has any value, but just because I am sick. I don't have any energy to make love to a woman and do all the gymnastics, no. I have enough energy to talk to my people, to talk to you. If I get healthy again, I promise you, I will not be celibate.

Q: DON'T PROMISE ME, PROMISE THEM. ALL THESE LADIES ABOUT THE PLACE TELL ME THAT YOU'RE A GREAT LOVER.

A: I am!

Q: HOW DO THEY KNOW THAT?

A: Many of them must have loved me. I must have loved them.

Q: DOES THAT MEAN YOU'VE HAD SEX WITH THEM?

A: Certainly. How do you love if you don't have sex with them?

Q: HOW DO YOU CHOOSE YOUR SEXUAL PARTNERS?

A: No question, because I don't have any contract, any relationship, anything similar to marriage. No, just for the moment, in the moment.
Traveling in a train I meet a stranger... I don't ask even the name of the woman, because we may never meet again. What is the point? But if she is willing.... And I am really the Blessed One: I don't know why, but women are always willing. I have never come across a woman who was not willing. If I was not willing, that is another matter -- but if I was willing, then I have never come across a woman in my life who was not willing.
And there was no question of any promise that, "I will love you forever, forever." There is no problem. It is just a momentous, momentary affair. We share this moment, we enjoy this moment. And perhaps at the next station I will be gone, or she will be gone and we may never see each other again. I have not seen again many women with whom I had a beautiful moment of love.
But there are many women here in my commune, and that proves a very fundamental thing: that although I have loved so many women they are not jealous of each other.

Q: HAVE YOU EVER COME CLOSE TO GETTING MARRIED?

A: No, never. I have been against marriage from the very beginning, because that means cutting down your freedom. Getting attached legally to a woman or to a man, no. Freedom to me is the ultimate value There is nothing higher than freedom.
It was difficult, because I was fighting from the very beginning. My parents were in difficulty, my family was in difficulty, but I told them absolutely clearly that I was not going to be married. They would have been perfectly happy if I had been going to be a celibate monk. I said, "No, I am not going to be a celibate monk either."
That was their trouble: if I was going to be a celibate monk they would be happy. In fact, they would have felt proud that their son had become a great monk. I said, "No, both are ditches. I am going to walk just in the middle, on the razor's edge." And I have enjoyed the walk tremendously.

Q: WHAT ABOUT THE PRESSURES FROM THE SOCIETY IN WHICH YOU LIVED? -- NOT JUST YOUR PARENTS -- BECAUSE PARTICULARLY IN THOSE DAYS INDIAN SOCIETY WOULD HAVE BEEN VERY, VERY CLOSE AND WOULD HAVE DEMANDED THAT YOU DID ONE OF TWO THINGS.

A: I am intelligent enough for that society.

Q: SO, WHAT WOULD YOU SAY NOW TO ALL THE PEOPLE IN THE WORLD WHO ARE MARRIED? SHOULD THEY ALL GET DIVORCED?

A: Everybody should get divorced, without exception. People should meet and love each other occasionally, as opportunity comes. There should be no ugly state when a wife has to make love to a man whom she does not love anymore, but she has to fulfill her duty. The husband is fulfilling his duty. While he is making love to the woman he may be thinking of some other woman, she may be thinking of some other man. What kind of neurotic society have you created? If you don't love each other, at least be human and say frankly that it was beautiful to be together, but now it is finished. Say goodbye.

I would like marriage to disappear completely from the world, and with marriage, divorce will disappear. With marriage, prostitution will disappear. With marriage, most of the work of the priest will disappear. With marriage, almost ninety-nine percent of the psychoanalysts, therapists, psychiatrists will disappear. It is marriage that is creating all kinds of psychological perversions, repressions, guilt.

It is simply human that you see a beautiful woman and you would like to have some time with her. It does not need any God's permission. Even your God committed rape with the Virgin Mary without her consent.

Q: DO YOU BELIEVE THAT STORY?

A: I just believe that story because it proves that your God is a rapist; otherwise, I don't believe in the story. Jesus must be a bastard. It is certain he was not the son of Joseph, and just to cover up the whole thing, that great story has been invented.

Q: GOT GOD TO DO THE JOB!

A: They say God is a trinity: God, the Holy Ghost and the son. The Holy Ghost did it, but he is part of God. It is just like my hand is part of me and your genitals are part of you, the Holy Ghost is part af God. Perhaps he is his genitals. Otherwise, how could he manage to make a virgin girl pregnant?

Q: WHAT ABOUT FAMILY RESPONSIBILITIES, THE MARRIED PARTNERS' RESPONSIBILITY TO THEIR CHILDREN, FOR A START?

A: Children should be the responsibility of the commune, not of the family. It is the family which creates tremendous problems in the children's minds. It gives them all their sickness, all their superstitions, all their stupid ideas, theologies, religion, political parties. It enforces on the child. The child has to be freed from the family. If you want a new man... then the family is an ugly institution, its time is over. It should be replaced by the commune. And then it is very easy: the commune takes care of all the children.
There will be the father, the mother. They can meet the child, the child can come to them. But basically it is the

responsibility of the commune to take care of the children. The children will have many uncles and many aunts, and they will have more opportunity for human contact with different types of people. They will be immensely enriched. Our children are very impoverished. They know only one man, one woman, and they know the constant quarrel between the two. The woman is nagging the husband, the husband is beating the woman. And this is what you are training them for. Your boy will repeat you. He will be your carbon copy, knowingly or unknowingly. Your daughter will repeat your wife, knowingly... unknowingly. That's why no son can ever forgive his father, and no daughter can ever forgive her mother. They destroyed their lives. It is absolutely a psychologically proved phenomenon.

But if the commune takes care, then they will have experiences of so many different kinds of people. It is my experience that every person is so unique that the more contacts, intimacies, love affairs you have, the richer you will be. I have not seen two women who are similar. Making love to many women, I have seen every woman is a unique personality in herself, her way of making love is totally different. The people who have never known anyone except their wives are really poor. They don't know how many nuances, how many fragrances, how many different ecstasies are possible through love.

The same is true about children. They should be available to the whole commune. And because the commune is responsible, you need not be afraid what will happen to the children if you separate. You can separate. Nothing will happen to the children, the children will be the same.

Q: HOW DO YOU RELATE THAT TO A WESTERN SOCIETY WHERE MOST PEOPLE LIVE AS AN INDIVIDUAL FAMILY IN EACH HOME, NOT IN A COMMUNE? WHAT SHOULD HAPPEN THERE?

A: It can be immediately transformed into a commune. There is no problem. Just understanding is needed. A whole big building which has ten thousand people living in it can become a commune. It is a question of understanding, there is no problem in it. Now there are skyscraper buildings -- each building can be a commune.

Q: AND A STREET ROW OF HOUSES?

A: Yes, they can also become communes. We are making communes all over the world; purchasing properties, different houses, making one commune. Sometimes we have difficulty getting all the houses in one place. No difficulty then, either. We have one main house, the meeting house, and the commune people live in different places.
But they have dropped the idea of the family. It is not a question of arrangements. Arrangements can be made very easily The question is of understanding. Our mind is created by the family, so it is very difficult to think that there should be no family. But the family is the basic unit of the nation. Unless the family disappears, the nation cannot disappear. The family is the basic unit of the church, so I am cutting at the very root.

Q: YOU SURE ARE.

A: If the family disappears, then nations cannot exist anymore. Churches and their congregations will simply disappear from the world.
We need individuals. I respect the individual the most. The individual should be able to have as many experiences about everything as he is capable of, so that all his potential becomes actual.
Right now the situation is really sad. Even our geniuses like Albert Einstein use only fifteen percent of their potential. What a poor world we are creating. If an Albert Einstein uses only fifteen percent of his potential, then what about the ordinary people? -- perhaps three percent, four percent, at the most five percent... and you will call these people talented. Beyond five percent you will call them geniuses. I am not ready for this retarded world.

Q: YOU TALKED BEFORE ABOUT WOMEN AS SEXUAL PARTNERS AND AS LOVERS, BUT YOU SEE THEM AS A LOT MORE THAN THAT. IN FACT, LOOKING AROUND HERE, IT WOULD SEEM TO ME THAT IT'S THE WOMEN WHO ARE RUNNING THE PLACE.

A: Yes, that is true.

Q: WHAT'S WRONG WITH THE MEN?

A: Man has been running the whole society for thousands of years, and he has proved absolutely impotent to run the

society in the right direction. Give the chance to the woman now.

My commune is running far better than any society which is dominated by male chauvinists. It is running perfectly beautifully. There is no problem. All my communes around the world are run by women. Man has proved his incapacity. He has tried hard enough to repress women, to keep them uneducated, to keep them economically dependent, to keep them almost like cattle, so that he can prove he is very superior. But the basic phenomenon is that man feels inferior to a woman because he cannot give birth to a child. The woman can give birth to a child; man's function in giving birth is only that of an injection.

The woman has the capacity to give birth to children. That creates a deep sense of inferiority complex in man. To cover it up he started repressing woman, cutting her talents, telling her that she is not capable of anything, that she is only capable of doing the jobs of cooking, taking care of the children, washing the floor; of more than that she is not capable. Only man is capable of all the great things.

All religions are founded by man, and all religions have condemned women. Jainism, one of the most ancient religions in India, says that from the body of a woman nobody can be liberated, nobody can become enlightened. From the female body, nobody can grow into consciousness. Strange. The same people go on teaching that body and soul are separate, and the soul is neither male nor female, and that growth happens in the soul, and that liberation is of the soul, not of the body. Then why can't women enter into paradise?

No, they have to be put down in every possible way. First, they should practice religious disciplines so that they are born in a man's body in their next life. All that they can do right now is pray, meditate, fast, to get into a man's body in the next life. Then there is a possibility. From the female body there is no possibility. In India they were not allowed to read religious scriptures.

Jesus had twelve apostles, twelve idiots around him, who could not do anything to save the man. They all knew that the next day he was going to be crucified, they all knew that he was going to be caught that night, and not a single one of them was courageous enough to tell Jesus that going to Jerusalem was suicidal. There was no need. Why should they go there? It was not the right time. He would be crucified.

Not a single woman was Jesus' apostle. But when he was crucified all the men had escaped. Only three women were there under the cross: his mother, Mary; his lover perhaps, Mary Magdalene, who was a prostitute; and another woman called Martha. All the apostles had disappeared.

Men have been telling women that they weak, which is medically wrong. Women live longer than men, five years longer. Women suffer less from diseases than men. Women go mad half as often as men. Women commit suicide half as often as men. Still, the woman is weak, and she has to be kept cut off from every corner so she cannot grow. And half the society consists of women. They give birth to your children.

What you are doing to the woman you are also doing to your children, because they will be taking care of the children; the children will be learning from and imitating

the woman. That's why every language is called mother tongue. Even Germans don't have the guts to call their language father tongue.

Q: SO WHEN YOU GO, WHEN YOU DIE, WILL A WOMAN BECOME THE LEADER OF THE RAJNEESHEES?

A: I don't care. I don't care at all. I am a man who is not concerned with past or future.

Q: BUT YOU CARE FOR THE FUTURE OF RAJNEESHEES?

A: I care in this moment. It is not caring about their future. In this moment I care. What happens tommorrow I have nothing to do with. But in this moment, whatsoever response arises in me I have to share with my people.

Q: HAVE YOU MET A WOMAN WHO COULD DO THE JOB THAT YOU'RE DOING AS WELL?

A: It is very difficult to say. Because unless the opportunity is given, one never knows what a woman can do, what a man can do. It is always the opportunity. While I am here it is difficult for any woman to do what I am doing. Once I am gone, perhaps a woman can do it better than a man. Perhaps she may do even better than me. After all, unfortunately, I belong to the male race.

Q: WOULD YOU HAVE LIKED TO HAVE BEEN A WOMAN?

A: No, because I love women so much. I would not be able to love men, that would be the difficulty.

Q: WHAT MAKES YOU SO SPECIAL? WHY ARE YOU THE ONE WHO IS THE LEADER? YOU TELL PEOPLE THINGS, AND THEY FOLLOW WHAT YOU SAY, BUT WHY YOU? WHY NOT SOMEBODY ELSE? WHY NOT NOBODY? COULD THESE PEOPLE NOT JUST FOLLOW YOUR PHILOSOPHIES WITHOUT YOU TELLING THEM?

A: You ask them -- because I am not their leader. I have not told them that they are my followers. I have not asked them to come and be here with me. It is their business and their problem, and their responsibility. I am a very irresponsible person. I don't take anybody else's responsibility. It is enough that I take my own responsibility.
You will have to ask my people why.

Q: DOES IT SURPRISE YOU THAT THEY FOLLOW YOU THE WAY THEY DO?

A: It surprises me immensely. It is really a miracle. I am nobody's leader, but there are half a million people who think they are my followers.

Q: DO YOU ENJOY THE ADORATION?

A: No. Not at all. I hate it. I enjoy friendship. Adoration is putting somebody high above you. I don't have any ego. I am not higher than anybody else, not holier than anybody else.
But it certainly surprises me. They adore... they must be crazy! Now what can I do about it? You tell me.

Q: I'D JUST GO ALONG WITH IT.

A: That's okay.

Q: I'M NOT GOING TO ASK YOU ABOUT YOUR ROLLS ROYCES AND I'M NOT GOING TO ASK YOU ABOUT YOUR HALF-MILLION-DOLLAR WATCH, BUT I KNOW THAT ANY FASHION-CONSCIOUS PEOPLE, PARTICULARLY WOMEN, WHO'VE SEEN YOU WOULD SAY, "WHERE DOES HE GET THOSE MAGNIFICENT CLOTHES FROM?"

A: My women make them. They love to see me in fabulous clothes.

Q: ARE YOU FASHION CONSCIOUS?

A: I love everything that is beautiful. I will not say I am fashion conscious, because my robe is not a fashion.

Q: WELL I'VE GOT A FEELING YOU MIGHT BE GOING TO START A NEW FASHION.

A: That is possible. I love everything that is beautiful, but I am not fashion conscious, otherwise I would be imitating somebody else who is fashionable. My people design my clothes. They enjoy, and they know that I love only the best of everything. So they do it, and try their best. And I am perfectly contented with my people. In fact, I adore them. Nobody has been so fortunate as I am.

Jesus certainly was surrounded by fools. Buddha had not the guts to allow women to enter into his commune. For almost twenty years he continuously refused to initiate a woman. What was the fear? And when he was asked why, he said, "If I allow women into the commune, then my religion will last only five hundred years. If I don't allow women into my commune, my religion will last for five thousand years."

But why this desire that the religion should last for five thousand years? This seems to be only greed, immense greed, to keep your firm running for five thousand years. What is the point? And why are you afraid that if you allow women entry, your religion will be gone within five hundred years? The fear is every man's fear.

Man feels deep down that he is inferior; the woman is superior. She is beautiful. The man tries also to imitate. For what reason does he shave his mustache, his beard? Just think of a woman growing a beard and mustache -- do you think she will look very beautiful?

Q: SHE'D BE IN THE CIRCUS.

A: Yes. And that is the situation about the men who have cut their beards and mustaches. They are in the circus.

Q: BHAGWAN, YOU'VE RAISED A LOT OF CONSCIOUSNESS, I KNOW. I CAN PREDICT THAT ALREADY FROM WHAT WE'VE TALKED ABOUT HERE. ARE YOU SERIOUS ABOUT IT ALL, OR IS IT ALL JUST ONE BIG JOKE?

A: Not serious at all. It is all a big joke. Seriousness is not my business at all. I am an absolutely nonserious person, enjoying the small things of life, unconcerned about the next moment.
I have lived my whole life this way and I don't repent. I don't feel that I have missed anything.

Q: PERHAPS A FINAL MESSAGE TO THE PEOPLE IN WESTERN AUSTRALIA ABOUT YOU, ABOUT WHAT THEY'RE GOING TO HEAR FROM YOU IN THE FUTURE, AND PERHAPS WHAT THEY'RE GOING TO SEE FROM YOU? DO YOU HAVE ONE? THEY'RE ALL WAITING.

A: Nothing can be said about the future, but they will see some great circus, certainly.

Q: SOON?

A: Soon.

Q: THANK YOU FOR AGREEING TO APPEAR ON THE PROGRAM.

A: I was glad to talk to you.

Q: IT'S BEEN A PLEASURE.

A: Come again and again whenever you can. And tell the people there that I am coming.

The Last Testament, Vol 1

Chapter #6
Chapter title: It Is Up To You
23 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 16.]
Ma Yoga Pratima
BHAGWAN MAGAZINE,
RAJNEESHPURAM,
OREGON

QUESTION: BELOVED BHAGWAN, ON BEHALF OF ALL THE SANNYASINS I WANT TO THANK YOU THAT YOU ARE SHOWING US EVERY DIMENSION OF YOUR BEING -- SO CASUALLY, SO MATTER-OF-FACT. ONE OF THE FIRST THINGS I WANT TO ASK AS A DISCIPLE MYSELF AND AS A REPORTER WHO COMMUNICATES IT TO FELLOW SANNYASINS, IS: HOW, IN WHAT WAYS WOULD YOU LIKE TO SEE US BECOME AS ORDINARY AS YOU ARE?

ANSWER: One never becomes ordinary. You can become extraordinary. The very process of becoming leads you away from being ordinary. So there is no how as far as being ordinary is concerned. You are ordinary. You don't have to become. You have to drop becoming, you have to start living. These are the two types of people in the world: those who are continuously becoming and in their very effort of becoming this and that, they are losing being what they are. They are losing time, life, energy, and their becoming is never going to end.

It is just like the horizon there, appearing so close that you can reach it -- just a few more miles to go. But as you reach the few miles, you find the horizon has receded again, the distance remains always the same. The person who is caught in the net of becoming wastes his whole life, dies unfulfilled, in tremendous despair, because he can see that the whole life was there for him to live, but because of his desire to become something, someone, he sacrificed all that was freely available to him.

One does not become ordinary. You are ordinary. You are born ordinary, just like everything else in existence: animals, birds, trees. No bird needs to be ordinary. No tree asks, inquires how to be ordinary. But man asks it. And this very process of becoming makes you insane.

Drop becoming anybody else. Drop the very idea that you have to be according to some discipline, some scripture, some theology. Forget completely that you have to be like Jesus or Buddha or Mahavira, and suddenly you will find you are who you are. Live it joyously, without any guilt. Existence wanted you to be what you are. If existence

wanted another Jesus he would have created thousands of Jesuses, there is no problem. He would have made Jesuses on an assembly line. But he makes only individuals. Existence never duplicates, never makes anybody similar to somebody else.

This is the beauty and the glory of existence. This is a blessing, that nobody like you has ever existed and will ever exist again. You are simply unique. Don't waste this uniqueness in running after some goal, some shadow.

Now, because I am telling you it is so beautiful to be ordinary, it is so joyous to be ordinary, you have made being ordinary also a goal. Your question would have been perfectly right if you had asked how to become a Jesus Christ, how to become a Buddha, how to become a great celebrity.

But the very processes of becoming and being ordinary are absolutely diametrically opposite to each other. You are where you are trying to reach. There is nowhere to go. You have not to become anybody. This very moment you are what existence wanted you to be. Don't miss it. Enjoy it.

All the religions have deceived humanity and created the idea of becoming in the mind of man. Once you get caught in the idea of becoming, then there is only misery, suffering, anxiety, anguish, despair, defeat, death.

That's what has been happening to millions of people for thousands of years. Everybody was trying to become something. You cannot go against nature. You cannot in any way be anything other than what you are. The very effort of becoming something, someone, is absurd. But how have the religions managed to make this whole earth a madhouse? They gave you goals, they gave you great ideals

you have to fulfill. It is impossible. By the sheer nature of things, it is impossible. But because it is impossible, far away, it becomes a challenge to your ego. The impossible has a tremendous attraction, but you are forgetting that it is impossible. It may have tremendous attraction because of its impossibility, but you are going to be a failure finally. There are so many people who realize that they were alive only when they die. When they were alive they were so busy with so many things, they completely forgot about life. They remembered it only when they knew that only a few breaths are left -- the heart is sinking, only a few beats more -- that is the moment the realization occurs to them, "What a fool I have been. The whole life has simply passed by my side. I have not drunk from its wine, I have not eaten its fruits, I am not even acquainted with its fragrance. What was it? And now it is too late."

That's why I say only the ordinary being is capable of rejoicing, because his energy is not involved in any process of becoming. It is all available, it is overflowing. What can you do with overflowing energy? Sing, dance, rejoice.

My insistence for ordinariness has tremendous implications you may not be aware of. By telling you to be just ordinary, I am making you free from all strategies of religions, theologies, political ideologies. I am cutting their very root, even without mentioning it. If you are ready to be ordinary, nobody can exploit you. Nobody can push you in a direction which is not for you. Nobody can create a guilt in you. Nobody can say that something is wrong in you. I am making you free from all kinds of parasites.

All over the world they have been using the same methodology just to make you feel guilty. What you eat is wrong, how you live is wrong, how you sit is wrong, how you walk is wrong. They have not left anything for you to decide for yourself. Somebody else -- Manu, five thousand years ago -- has decided for Hindus how they should be, and for five thousand years Hindus have been imprisoned by that man Manu. And it is so stupid.

You just be what you are... no becoming. Being is my message. Up to now becoming has been the message of everybody. Being is my message. Becoming has created guilt, sadness, despair, because you cannot do it. On each step you fall, and on each step you realize how poor, how inferior, how powerless you are. On each step you are forced to recognize that you are unintelligent, stupid; otherwise, why are you not succeeding?

You are not stupid, you are not unintelligent, you are not powerless. You are just trying to do something which simply cannot be done.

Have you seen sometimes a dog trying to catch his tail? A dog is sitting, is in a thinking mood, contemplating; he sees the tail, becomes curious: "What is this?" Naturally, if human beings are doing such stupid things, you cannot expect a dog not to do a stupid thing. He tries to catch hold of the tail that is lying there, but as he tries, the tail moves away. He tries harder -- that is logical -- he jumps with as much force as possible, but he is simply amazed that the tail also jumps in the same proportion and the distance remains the same. But I think dogs are not so idiotic. After a few efforts he realizes that this is not possible. He drops the idea, forgets about the tail. It is his own tail, there is no

problem. But man goes on and on, chasing something, a shadow.
No, don't make ordinariness a goal somewhere away from you, so that a path is needed, a discipline is needed; so that you have to follow a leader, you have to listen to a priest, you have to change your habits, you have to fit with the goal. Nobody in the whole history has ever succeeded in becoming anybody else. And it is good that everybody has failed, because even if one man had succeeded, he would have proved all the religions right. One exception would have been enough. If one can succeed, then why not others? History totally supports me. Without exception, everybody has failed-except those few rare people who have never tried to become anybody, who simply lived ordinarily without any plan, without any tomorrow, without any ideals, without any philosophy, who have simply lived. Living is my religion. Living herenow, and living as you are without any conditions, without any qualification, that's my message.

Q: BHAGWAN, WHY DO RAJNEESHEES, WHEN THEY GO OUT INTO THE WORLD, INTO THE COURTS, ALREADY FEEL AS IF THEY ARE GUILTY? WHY DOESN'T OUR CONVICTION COME OUT? WHY AREN'T WE PROUD OF OURSELVES? WHY DO WE BEHAVE LIKE SUCH WIMPS?

A: For the simple reason that you are not yet what I am trying to get you to understand. When you go out, you try to prove you are somebody special. You try to prove that you are no ordinary human beings. You are somebody

chosen, you have a message, you have a special way of life. You have certain understanding which everybody else is lacking. Naturally you will feel in difficulty because they are in the majority and you are alone.

Here in the commune you can rejoice in being special, because everybody is rejoicing in being special, there is no problem. And nobody cares what anybody thinks, nobody is trying to impress anybody. In the commune you are living simply. There you become tense, tight, afraid of public opinion; you want to prove in the public's eyes that you are a superior being to them, which you cannot prove. Nobody is superior or inferior. There is no question of comparison. And the very tension, tightness, anxiety makes you feel guilty, as if you have betrayed me, as if you have not been the way you were expected to be.

I have no expectations of you. Go to the courts, to the marketplace, anywhere, but remain ordinary, with no attitude of holier than thou. And you will be surprised: there is no tension, there is no anxiety, there is no guilt. And your intelligence will function more efficiently because you will be so relaxed.

It is a miracle to know the beauty and the power of being relaxed. Suddenly your intelligence has a sharpness that you were not aware of Your capacities come to their very peak. You function not just on the minimum survival level, but on the maximum. Your torch of life burns from both ends together.

It is a strange thing. You were trying to be special and you felt guilty. You were trying to prove yourself holier, higher, and you were feeling a failure. Now you are not trying to be higher, and you are. You are not trying to be better than

anybody else, but you are, because they are not relaxed and you are relaxed. And that small difference makes such a great difference that it is immeasurable.

In my whole life I never felt guilty about anything. I don't have any idea how you feel guilty. What kind of thing is guilt? Intellectually I understand, but existentially I have never experienced it, for the simple reason that I have never tried to be anything other than I was.

I have been in the courts and I have enjoyed it. In fact, the judges became tense, the advocates became tense, my own advocate became nervous about what I was saying, what I was doing. The whole court was full of tension. I could not understand what was the matter. I should have been tense. Why were they in such anxiety? The case was against me, I was ready to face it, because I didn't see there was any crime....

There was one church, specially for British people, which had been closed for many years, because when the British rule ended in India, all the foreigners moved out. The archbishop of England -- thousands of miles away -- was the owner of that church in Jabalpur.

I had a few Christian friends. I said to them "This beautiful church always remains closed." They said, "The congregation of that church is no more here, the nearest authority is in the capital, Nagpur. The bishop of Nagpur is the nearest authority who has the keys. But the real authority is with the archbishop of England."

I said, "You are just fools. Break the lock -- it is already falling apart since ten years. Clean the church. This is your church. Use it."

They became excited, the idea was good. The church was a beautiful building with a very big garden around it, but it had become a jungle, nobody was taking any care. They broke the lock. They asked me to inaugurate the opening. I said, "I am perfectly ready" and so I inaugurated their church.

It took a few days for the bishop of Nagpur to understand what was happening there. Then he inquired of the archbishop of England what to do, "because a few Christians have broken the lock, entered the property, and are worshipping every Sunday there." Of course the archbishop was angry and he told him, "Take legal action against them."

The legal action was taken against them. That's why I was also found guilty. I inaugurated it, I inspired those people to enter into the church, so I was the most responsible person. I said to the judge, "A church, a temple, a mosque, a synagogue belongs to those who worship there. It is no ordinary property. For ten years the church has remained without a single worshipper. The archbishop of England is guilty for that, the bishop of Nagpur is guilty for that. Who are they to lock a church and prevent worshippers?

"I am not a Christian, but I can see that a beautiful place which was meant for worshipping, for prayer, is lying empty. Jesus Christ is still hanging on the cross and nobody comes. He must be getting bored."

I said, "Yes, I inspired these people to make that church again alive. It is dying. And to make any church alive is not a crime. To keep it locked... locked against whom? In fact, churches and temples should not have doors, so that they

are available twenty-four hours for anybody to meditate there. It is a place of silence."

My advocate was getting to the point of nervous breakdown when I said that the archbishop of England should be given an arrest warrant... and these people were going to continue worshipping in the church. The judge said, "Whatever you are saying is absolutely right, but it is not legal. The church is a property owned by the Church of England. Entering into somebody else's property, taking possession of it, using it, is trespass."

I said, "Then I am ready to be punished, to be jailed. But remember, you are doing something absolutely wrong. You are not making any difference between a place of worship and an ordinary house. A place of worship cannot be owned by anybody, cannot be possessed by anybody. It belongs to those who are ready to worship there. Tell the archbishops of Nagpur and England that either they should come here and bring their congregation, so the church becomes alive, or... why are they worried? They were happy for ten years. The church was gathering dust, it was going to become a ruin.

"And I am not a Christian at all. I have no concern with that church, just a human concern, a compassion. These people I know, and I told them, 'If you are ready to worship, the church is yours.' And I take the whole responsibility on myself, these people are not in any way responsible. They simply got inspired by me."

There was silence. The advocate sent by the bishop of Nagpur could not figure out what to say. The judge told me that it was legally wrong, but spiritually right: "I cannot

give any punishment to you. But please don't do anything like that again."

I said, "That I cannot agree with. I will continue my whole life doing things like that, because I don't care about man-made laws. My concern is with the existential, with the spiritual, with the real. Man-made laws go on changing."

But those Christians who had agreed and opened the church became afraid. The bishop of Nagpur put another big lock. I lived in Jabalpur for twenty years, and by the time I left Jabalpur the church was in ruins, the roof had fallen. This is according to the law.

Why should I be afraid or guilty? And I am ready to accept any consequences of my actions. I have been moving for thirty years in the country facing hostile masses -- sometimes fifty thousand people, all hostile. But I have never felt any guilt, because whatever I was doing, I was doing with my totality. And whatever I was doing, I was doing with full consciousness. And seeing me, listening to me, although they had come with aggressive prejudices, I could see slowly, slowly a calmness was descending on them. And by the end, when I left, many were in tears.

In Ahmedabad a man came just after I had finished the meeting, fell at my feet and said, "Forgive me." I said, "But you have not done anything to me, why should I forgive you?" He said, "I have not done what I had come to do," and he showed me a big knife that he was carrying. He said, "I had come to kill you because I had been told that you are against religion, and I am a great devotee of Krishna." He was a fanatic Hindu.

I said, "Then why don't you kill me?" He said, "Listening to you I became aware that what you are saying is religion.

You are not against religion, you are against religions. Those religions I have followed up to now, but I want to change. I had come to kill you, but you have killed me!" And that man is a sannyasin since then and has been a very stable, reliable sannyasin.

Just go simply anywhere as you are and present yourself openly. We don't have any secrets; only guilty people have secrets. Only people who are burdened with the idea of sin have secrets. We don't have any secrets. We don't have any theology, so nobody can contradict you.

There is a saying that man proposes and God disposes. What I am doing here is: I have disposed of God and I am asking you not to propose anything. So both parts of the proverb, "Man proposes...." Why? Why should you propose? Proposals can be contradicted, better proposals can be produced. There is no need to propose anything. Live whatsoever you feel is right. And it is your life, nobody else's business to interfere. God I have disposed of completely. And if you don't propose, even if God is there, how can he dispose it?

I am making a very strange and unique effort with you. Buddha was making people special, holier, higher than the layman. The layman was almost a word of condemnation. The bhikku, the sannyasin, was truly a man. The layman was not worth anything. Now, he was creating a class, helping their egos to become stronger and stronger.

And these are the methods to make your ego stronger: Do things which are against nature. Do things which other people find very difficult to do. Fast, and then people will respect you. They cannot fast for seven days, and you have fasted for twenty-one days. You have done something

superhuman. They cannot drop even one breakfast; they cannot live without eating for just a single day. But whatever you have done is against nature. You have tortured yourself, but it will give you a very sophisticated ego. So do things which are not natural: be celibate, which is not natural. Don't enjoy anything, because every enjoyment iS condemned.

Jainas, Buddhists, Hindus have five great principles of life which can make a man a superman. The first of those five is aswad. The word means tastelessness. Drop all taste. They are asking of you something absolutely unnatural: don't enjoy your food, don't enjoy eating anything, or, before eating it, destroy its tastefulness.

The Hindu monk begs from houses and then goes to the river, mixes all kinds of food into his begging bowl, gives the begging bowl a dip in the river, so whatsoever is left unmixed, the water does it, and then eats it. Now, in that begging bowl was every kind of thing -- salty, with sugar, sweets. They have all lost their taste. Now it is religious. People will worship you because you have conquered taste. All you have done is destroy a sensitivity that is part of your individuality.

Islam is against music. Strange: "Don't enjoy music." Someone is against the tongue, another is against the ear. And there are Mohammedans who have never listened to any music. Then why not become deaf? Why not give your tongue plastic surgery? Remove those small buds on your tongue which taste things -- which is so much easier and so scientific -- rather than the whole life suffering. And because these things are unnatural, you are never absolutely

successful. Hence the guilt arises and hypocrisy, because you have to go on pretending that you have succeeded.
I have been very friendly with a few Jaina monks and nuns. They had become very intimate and were almost ready to drop their monkhood. Then I came to know about a few things which no Jaina knows. These monks are not supposed to enjoy taste, but I found that in the temple where they were staying, they were keeping Coca-Cola, Fanta, hidden behind the statue of God, Mahavira. And because I was very intimate and they trusted me, they offered me their Coca-Cola. And I said, "Great, but how do you manage?" They said, "A few laymen love us so much that whatsoever we say, they manage." They all had small transistor radios; no Jaina can suspect their monks are carrying transistor radios, listening to all kinds of film music.
Whenever you ask people to fulfill unnatural things, you are asking for them to be guilty. So on the one hand they are creating a big ego, the ego becomes bigger, becomes a mountain; and on the other hand, side by side, a deep valley of guilt. The bigger the mountain, the bigger the valley.
I want you to be just walking on the earth. There is no need to go to Everest. I don't want you to be anybody special. Your dress is not to make you special; on the contrary, it is to remind you that you are an ordinary human being. Behave with that ordinariness and you will be surprised that you are received and welcomed. Your ordinariness will destroy the hostility in the other person. Just go into the whole world. It is ours; why should we feel anxiety and tension in any way? By making you realize your ordinariness, I am giving you the whole kingdom of God

here on the earth, and only an ordinary person can enjoy the kingdom of God.

Try. And when I say try, I don't mean make effort. I mean give it a chance the way I am saying. Give it a chance, and something will trigger.

I was in the university, a student of philosophy, and I was never in agreement with my professors because they were all outdated. They had studied in the universities twenty, thirty years before. In these thirty years the whole world of philosophy had changed. They had read Bradley, Bosake, Kant, Feuerbach, but they had not heard about Wittgenstein, Jean-Paul Sartre, Jaspers, Heidegger. I was ahead of them, so there was continuous argument. And because I was ahead of them, they were always in trouble. They had never conceived that Kant can be criticized, that Bradley can be criticized. And after they left the university they had never touched another book of philosophy.

So it was an everyday trouble. I would not agree with their arguments, their arguments were so poor, and they were continuously in a nervous breakdown because the whole class was with me, and nobody was ready to agree with them.

One of my professors, finding it almost impossible to manage me, one day invited the vice-chancellor, the head of the department, the assistant head of the department and all other professors of the department, almost eight persons. As I entered the class I could not believe what was the matter, because in my class there were only three students: two girls and me. What were the vice-chancellor, head of the department and other professors doing there?

And the professor said, "Now I am going to teach, and you, before all these people, bring your arguments." He was thinking that I would become nervous. The vice-chancellor was there, the greatest authority in the university. The head of the department was there, who could make or mar my whole future. All the other professors were there. Anybody in my place would have collapsed. His mind would have gone berserk, he would not have been able to argue.

But I got so ecstatic that first I thanked the vice-chancellor, the head of the department and the other professors. I said, 'I was waiting for this opportunity to show you what kind of professors you have. This man must have been dead thirty years ago. In thirty years' time philosophy has taken such quantum leaps he is not aware of. He does not know even the names of the latest philosophical minds, developments. I am grateful that he has gathered you; in fact I was going to invite you all one day, but I am lazy. So I waited for some day, but he has done my job. I am thankful to him also." And I told him, "You start."

He was teaching Gautam Buddha at that time and he said, continuing, that the country in Gautam Buddha's time was so moral, so religious, so spiritual, that there was no crime, no theft, no murder. In fact, people never used locks on their houses. Even if they were going for months, their houses remained unlocked, because it was unheard of that anybody would steal. That's what Buddhist scriptures say. He asked me, "Now what do you have to say?"

I said, "They had no locks on their doors for two simple reasons: for the first, there were no locks invented. You will have to give me proof that locks existed. Otherwise, how do you suppose poor people locked their houses? You

will have to give evidence that there were locks in existence. Secondly, I say to you that the people were so poor, they had nothing in their houses. Even if locks existed, they would not have been able to purchase them. And for what? -- there was nothing in the house to be stolen." And he turned to the vice-chancellor and said, "You see, this is how the whole year goes by. Now what am I supposed to do?"

I said, "You are not supposed to do anything, just listen to me a little more and withdraw whatever you have said. If it is true that people were rich and there was nobody who was poor, then why does Buddha continuously teach to help the poor, serve the poor? Why does he make it a great virtue? If there were no poor people, whom are you going to serve? He continuously preached for forty-two years.

"I can bring all the scriptures tomorrow," I said, "and put them before you. Every day for forty-two years he was teaching that stealing is a great sin, never steal. If there were no thieves and everybody was a spiritual saint, who was he talking about, who was he addressing? Where could he get every day for forty-two years people he had to teach, 'Don't steal, don't be violent, don't be jealous, don't be this, that'? It certainly proves people were stealing, people were thieves, people were lying. That's why he goes on insisting, 'Don't lie, speak the truth.' What more evidence do you want?"

The professor was absolutely dumb. The vice-chancellor stood up and said to the professor, "It will be good for you to learn from that student. And if you don't have any argument, then accept his argument. It does not matter who

is arguing, whether he is a professor or a student; the question is whose argument is closer to the truth."
The vice-chancellor was a retired chief justice of the high court. I thanked him. I said, "I was expecting fairness and I am happy that you have not been unfair. You have not supported the wrong side just because he is a professor. You have supported a student."
In my whole life I have never found there is any problem, any need to be nervous, to be guilty, to be tense. But people are. Everybody is, not only you. Perhaps you will feel it more because you can immediately be distinguished by your dress, by your mala. You can immediately be distinguished, and you are standing against a thick wall of prejudice.
But remember: truth may be very small, but its power is almost like an atomic explosion. And howsoever big the lie may be, almost as big as God himself -- God is the lie -- a small truth is capable to expose the greatest lie.
I don't say you need conviction, because that is a wrong word here. A Christian needs conviction, because he does not know. Don't make conviction a problem at all. Just say whatsoever you know, and just be whatsoever you are. Don't pretend to be bigger than yourself. Don't pretend to know that which you don't know.
Always be ready to say, "I do not know this." There is no guilt in it because in fact nobody in the whole history of humanity has been able to say that he knows everything. There is always a point where he has to accept and say, "I do not know." So why be afraid? We are ordinary people. If even Socrates has to say, "I do not know," why can't Pratima say, "I do not know"? Conviction is not needed.

Experience, and don't pretend beyond your experience, and you will be always at ease and relaxed.
Can't you see me? I never think what I am going to say to you, because one thing is certain with me: if I know, I will answer; if I don't know, I will say I don't know. What is wrong in not knowing? There are limitations to everything. If I don't have to say I don't know, it is because of you. You cannot find the place, the point, the question, where I will have to say,"I don't know." It is your problem, not my problem. Seek and search and try to find something that I have to answer, "I don't know," and I will say it with the same strength as I say anything that I know. I will not speak out of weakness, I will not hesitate. I will not be wishy-washy, I will not try to divert the subject.
But to ask a question for which I have to say, "I don't know," you will have to come to the same space where I am. And in that space you cannot ask. You yourself know that in this space all questions are futile and no answer is possible.
People are afraid of me. Strange: I am not a Muhammad Ali, and I am not going to do any boxing, so why are they afraid of me? The journalists have been continuously asking me why people are afraid of me. They are afraid for the simple reason that whatsoever they know, they really don't know. And coming in front of me, they are going to be exposed. They will be standing utterly naked, and that is the fear.
I am not afraid of anybody. What can anybody do to me? At the most somebody can assassinate me. To me it seems exciting. Death is bound to happen, and assassination is not a bad way, in fact perfectly suitable to a man like me. I will

enjoy it. I will thank the man; I will not die before thanking him. And I will ask you that that man not be punished, because to me he has not given any pain, he has simply given me an opportunity to move beyond the body. So don't drag him to the court. Don't force him to be sentenced to death. Make history out of it: be the first people in the whole history whose Master has been assassinated, but you are not against the assassination or against the assassin. And there is every possibility the assassin will become a sannyasin, otherwise he will not be able to survive.

Do you know what happened to Judas? He sold Jesus for only thirty pieces of silver. When Jesus was crucified, he was also expecting a miracle would happen and God would save him. And meanwhile, just being a Jew, if he has earned thirty silver pieces, what is wrong in it? Jesus is not dead; on the contrary, on the cross God fulfills his promise and Jesus is recognized as the real messiah for whom the Jews have been waiting for thousands of years.

So in fact I don't think he was betraying Jesus. He was just being an authentic Jew. It is all profit: Jesus will be recognized as the messiah, God will be known by thousands of people -- an opportunity which is rare -- the ultimate miracle of God descending to save Jesus will be a proof that God is, that Jesus is God's only begotten son. There is no problem in it. Judas believed it; and if he can make some money by the way, it is simply Jewish and human.

But the miracle did not happen. Nothing descended from the sky. Judas was hiding in the hills waiting for the miracle. When the miracle did not happen, Judas committed suicide within twenty-four hours. He felt that he

had done wrong, just for thirty pieces of silver. If he had really betrayed Jesus, there was no point in his committing suicide. He felt so full of guilt that he had to punish himself with the same punishment that poor Jesus got because of him. He hanged himself from a tree.

Christians never talk about Judas. He is a man of a certain character; I don't see anything in him that has to be condemned. He believed in Jesus, that's why he sold him. His trust was so much that he thought there was nothing wrong in getting thirty pieces of silver. Jesus was going to be saved by God. But Jesus was not saved. He must have thrown those thirty pieces of silver in the mountains and hanged himself out of sheer guilt: what has he done? As far as I can see his crucifixion by his own hand is far more significant than Jesus' crucifixion by others. Judas should be counted among the great names of world history. He is as valuable as Jesus.

But why did the guilt come in? It came because he was convinced. It was not his experience that Jesus was something divine. He had heard Jesus say that he was God's son, but it was not his experience. These were words repeated so often that he started believing in them. The conviction of Judas was greater than the conviction of the other apostles. But conviction is superficial. It is not that you don't have conviction, so you feel afraid; no, it is because you have certain conviction that you feel afraid. Do you see my point? I am emphasizing continuously: don't believe in anybody, particularly in me. Between Jesus and you is a great distance; Moses even greater. These people are just names to you. But I am not just a name. I am flesh and bones, and as real as you are. It is possible

that you can start believing in me; then, that belief will create fear. Facing the hostility of others, your suspicions which you have repressed by the belief may start asserting. Perhaps, if so many people -- and the world is large -- are against Bhagwan, then who knows whether he is right or not? That hesitation will create fear in you, nervousness in you.

I have been surprised giving interviews to the journalists, seeing that they are so nervous. And this must have been their experience also... because whomsoever they go to interview is usually nervous about what they are going to ask. They may ask questions which may create trouble. They may ask questions that if he answers them, he will be exposed; if he does not answer them, then a great suspicion will arise. People are very much afraid of journalists, very nervous. With me the experience has been totally different. And I have told Isabel, "Now find all the journalists from all over the world, and bring each guy and I am going to give him a good heart attack. This will be his real experience of journalism." If I am open, you cannot expose me. If I am utterly available, if I put all my cards before you on the table, what can you do? In fact, they become nervous because they start feeling the truthfulness of what I am saying. They forget that they are here only as journalists. Their human being is also there in the same search as everybody else, in search of silence, serenity. One journalist was here. His people wanted only a thirty-minute interview and it went on for two hours. His director was getting very disturbed, but the man forgot completely that he was only a journalist and he was to ask only questions in which the ordinary public and the audience

would be interested. He became so involved personally, he started asking questions which were relevant to his growth. Of course the director was puzzled about what he was doing. They had prepared all the questions. He was given the list again and again, and he would hold the list, and carry on with me.

You need not be nervous, afraid. And remember, it is not lack of confidence. It is your belief, conviction, your confidence that you feel here in the commune, where everybody is supportive of you, nobody is hostile to you. Outside, you are alone there with hostile people. But enjoy it. My whole life I have enjoyed facing the hostile public. It is such a beautiful challenge, and if you have something to say, they are going to hear it. They will have to hear it. If you have something authentic, existential, experiential, their lies will start dropping from their heads. If you are open to them, soon you will find they start becoming open to you. It is infectious.

Q: WHY ARE WE AFRAID, AND SOMETIMES EVEN RESENT TAKING RESPONSIBILITY FOR OURSELVES, AND WE EXPECT EITHER YOU OR THE COMMUNE TO TAKE THE RESPONSIBILITY?

A: It is because from your very childhood you have been taught not to be responsible. You have been taught to depend. You have been taught to be responsible to your father, to your mother, to your family, to your motherland, to all kinds of nonsense. But you have not been told that you have to be responsible for yourself, that there is nobody who is going to take your responsibility.

No, on the contrary, your parents were taking your responsibility. Your family was taking your responsibility. The priest was taking your responsibility for your spiritual growth. You were just to follow all these people and do whatsoever they said. When you are grown up and you are no more a child, a great fear arises because you have to take responsibility and you have not been trained to take responsibility for yourself.

You go to confess your sin to the priest... what kind of stupidity are you doing? First, to think that you have committed sin; second, feeling guilty that you committed it; third, now you have to go to the priest to confess it, so that he can pray to God to forgive you. A simple thing has become so complex, so unnecessarily long and circuitous. Whatever you have done, you wanted to do it, that's why you have done it. And who is there to decide what is sin and what is not sin? There is no criterion anywhere, no weighing scale that you can go and weigh how much sin you have committed -- one kilo, two kilos, three kilos. How long a sin have you committed? -- one yard, two yards, three yards? And what was this sin, and who is this priest you are going to confess to?

And this is his strategy: if you go on confessing to the priest, you are certainly afraid of him, because he knows all the ins and outs about you. The priest knows every gossip going in the town; he knows how many husbands are flirting with other people's wives, he knows who is doing what. They themselves go on confessing it. This is the priest's strategy to keep control of his congregation. You cannot leave the congregation because the priest can expose you. And also you are afraid that if you leave the

congregation the priest may not ask God for you to be forgiven, and you have committed so many sins.... Now it is too late. You have to remain in the same herd, in the same crowd, for your whole life.

I teach you not to be responsible to anybody; the father, the mother, the country, the religion, the party line -- don't be responsible to anybody. You are not. Just be responsible to yourself. Do whatsoever you feel like doing. If it is wrong, the punishment will immediately follow. If it is right, the reward will follow immediately, instantly. There is no other way.

This way you will start finding what is wrong, what is right, on your own. You will grow a new sensitivity -- Indians call it the third eye. You will start seeing with a new vision, a new eye. Instantly you will know what is wrong, because in the past so many times you have done it and always suffered in consequence. You will know what is right, because whenever you did existence showered great blessings on you. Cause and effect are together, they are not separated by years and lives.

You are responsible then. If you want and enjoy a certain act, although it brings suffering, then do it. It is good, because you enjoy it. The suffering is not big enough to deter you from the enjoyment that your act brings. But it is up to you, wholly and solely up to you to decide. If the suffering is too much and the act brings nothing, no joy, and necessarily a long anguish follows it, then it is up to you if you are an absolute idiot, and what can anybody do about it?

This is what I mean by being responsible to yourself. There is no God on whom you can dump your responsibility, but

you are always searching to dump on somebody, even on a poor man like me, who is continuously telling you that I am not responsible for anything, for anybody. Still, somehow, deep down you go on carrying the illusion that I must be joking.

I am not joking. He is our Master, you must be thinking, how can He say that He is not responsible? But you don't understand. Dumping your responsibility on me, you will remain retarded, childish. You will never grow. The only way to grow is to accept all good, bad, the joyful, the sorrowful. Everything that happens to you, you are responsible for. That gives you great freedom.

If I am responsible for something, then the key to your actions is in my hands. Then you are a slave to me. Then you are a puppet and the strings are in my hand. I say dance, you dance; I say stop, you stop. Of course, the puppet cannot be responsible for anything. The puppeteer, who is behind the screen, is always responsible.

God is the great puppeteer. And all these popes and saints and mahatmas are great puppets, just mediators between the big puppeteer and you. They are also puppets, but they are great puppets because they follow every single instruction from on high, absolutely. You are a little smaller puppet. Once in a while you dance on your own, too. Once in a while the puppeteer goes on pulling your strings and you don't dance.

The moment I say there is no puppeteer, no God, no saint, it is all rubbish, I am trying to give you total freedom. I am making you absolutely responsible for everything that happens to you or does not happen. Rejoice in this freedom. Rejoice in this great understanding that you are responsible

for everything in your life. This will make you what I call the individual. And to become the individual is to know all that is worth knowing, is to experience all that is worth experiencing. To be an individual is to be liberated, is to be enlightened.
Okay, Pratima.

Q: THANK YOU, BHAGWAN.

The Last Testament, Vol 1
Chapter #7
Chapter title: The Time Is Short
24 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 17.]
Swami Anand Maitreya
BHAGWAN MAGAZINE,
INDIA

QUESTION: BELOVED BHAGWAN, WE HAVE CHOSEN TO BECOME DISCIPLES, TO PARTICIPATE IN YOUR VISION IN THIS NEW PHENOMENON. YET WE ARE AFRAID TO TAKE THE RESPONSIBILITY AND DEFEND THIS VISION. THE FEW PEOPLE WHO DO TAKE THIS RESPONSIBILITY ARE OFTEN CRITICIZED BY SANNYASINS FOR THAT. WHY THIS CRITICISM?

ANSWER: My vision is so new, so revolutionary, that if you are all massacred for it, it will not be a surprise to me. I am fighting against the whole past of humanity. Nobody has ever done that. Christians were fighting with the Jews, Mohammedans were fighting with the Hindus, Jainas were fighting with the Buddhists; but this is happening for the first time -- one single man standing against the whole history of man. And you are choosing to be with such a man. Your participation, your devotion, your love, are towards a very dangerous man. But I don't see that the whole past -- it is vast and big -- can destroy what I am saying.

The past is not in my favor. I don't want it to be in my favor, I want to destroy it from the very roots. But the future is mine, the future is yours, and the future is far greater than the whole past. The forces of the future are far bigger than all the forces of the past, because the past is dead. Life knows no past. It is in the present and always moving into the future.

People will be against you. People will condemn you, particularly those who are trying to materialize my vision. Don't care a bit about their criticism and their condemnation. They are just on the verge of their graves. They have failed. They have been promising man for thousands of years and all their promises have proved false. Man has remained poor, sick, starving, a slave to so many things, imprisoned, chained. They have driven man almost to madness. They have completely failed.

Naturally, they will be offended by your small successes. They have not even been able to achieve small victories. Just your very presence is offensive to them for the simple

reason that you are rejoicing, enjoying, loving, and they have never loved, they have never enjoyed. They have always been guilty, feeling the burden of so many sins. How can they dance? When you see their situation, you will be able to forgive them for their condemnation. They have missed their life, and you are not missing a single moment.

They are jealous of you. Their condemnation and criticism arise out of their jealousy. When everybody else is depressed, you are dancing. You are taking a risk. Those depressed people will not allow you to dance. They will try to prevent you. They will start telling others that you are mad.

I have heard a story about a faraway mountain land where a community of blind people lived. Nobody was born blind, but there was a certain fly whose bite made the person immediately blind. Every child was born with eyes, but those flies were there all around. It was impossible to escape from those flies. All the older people, the adults, the mothers and fathers, could not do anything -- they were all blind. The whole community was blind.

The fly affected only a certain age-group, below five years of age. Five years is a long time for a child, and the fly was all around. Within those five years... any moment. In fact, within six months every child was blind; those flies were not waiting for five years.

For the first time, a stranger came into the community from faraway lands. He was an adventurer. Seeing from the hilltop thousands of blind people, he could not believe his own eyes. He felt immensely sorry for them. He forgot about his further exploration in the mountains and he

remained with those people. He wanted to help them somehow. He wanted to find what had happened. It is acceptable that in thousands of people there may be one man blind -- that he knew -- but in thousands of people not a single man with eyes? -- it was a great challenge for him. He wanted to find out what was the matter, what had happened.

Soon he was able to find out that every child was born with eyes, and every child became blind within six months. He discovered the fly, too, which was a common fly. But while he was doing this research, why these poor people had all gone blind, he fell in love with a blind girl. She was immensely beautiful. He had seen beauty before, but this girl's beauty was a category in itself, incomparable. Although she was blind, she looked like a marble statue made not by any amateur, but by some Leonardo da Vinci.

The girl was still unmarried. A great problem arose in the community, because never before had it happened that anybody from their community had married somebody, particularly a stranger -- and more emphatically, a man who is mad because he thinks he has eyes. But they were simple mountain people, they did not want to make these two young people miserable.

The community agreed that the man could marry the girl, but first he had to become blind. Then he would be one of them, no more a stranger. First he had to drop that madness that he had eyes -- who had ever heard about eyes? -- if he was not willing to drop that insane idea, then the marriage was not possible. He was not only a stranger, he was insane too. The man so loved the girl that he destroyed his eyes. In

his life, for the first time, love became blind. For love he became blind.

Why could those people not accept that he had eyes? It was against the egos of the whole community. They were blind and he had eyes. He was somebody special, so either he was mad, imagining, hallucinating about eyes, or perhaps he had eyes. But then he could not be tolerated, allowed to continue to have eyes, because he would remain a stranger, an outsider, and the very idea that he had eyes made everyone feel inferior. The day he destroyed his eyes and said, "I have dropped that idea of being a man with eyes," there was great rejoicing, dancing, singing.

This is the situation. This is my situation. This is your situation. On your own accord you have become part of my caravan. I had started alone; then people went on coming, and the caravan went on becoming bigger, and bigger, and bigger. Now we are a reality the world cannot tolerate. They will condemn you, they will curse you, they will criticize you -- but they cannot destroy you for the simple reason that they are mere ghosts of the past.

They are not living people. They can make much noise, but you just have to remember that they are dead and that the future does not belong to them. They can look backwards into the past. They can sing songs of glory about Jesus, Moses, Mohammed, Mahavira, but they don't have any eyes for the future. They don't have even eyes for the present. And to have eyes for the past is absolutely meaningless, because the past is no more. It is dead, it is a long, long graveyard.

And suddenly you come and start dancing and singing and celebrating. It hurts their egos. It makes them feel inferior.

When they have missed joy, how dare you dance and sing? And for what? They know only one thing, that you can be happy. But for happiness you need a certain cause... and I am teaching you that happiness is your nature. You don't need any cause.

It is not that when you win a lottery of one million dollars, you give a big party, wine and women and dance. This will be understood. I am saying you need not win any lottery, you need no cause to be blissful. Blissfulness is your very nature. Sadness needs a certain cause. Bliss is free of all causality. Once you have understood it, you become a participant in a new way of life, a way so new that it is discontinuous with the past.

But you have to understand that all those poor people who have missed are going to be angry with you. In their criticism, in their condemnation, there is nothing but jealousy, anger. They cannot believe that you can be right, because for millions of years they have lived the life of sadness and sorrow and suddenly a few strangers arrive on the earth as if from another planet and start doing things which have never been done. They would like to destroy you so they feel comfortable; they would like that you are not. They will feel a certain satisfaction that whatever they are is the only reality, that there is no other reality.

But they cannot destroy you for the simple reason that you are living. You are vital energy and they are spent cartridges. They can shoot you with their guns, but their guns are full of spent cartridges. They cannot destroy you. Life is so strong and death is so weak. Joy is so strong and sadness is just a shadow. You are undefeatable.

When they condemn you, enjoy that, too. When they criticize you, sing a song as a response to their criticism, and don't pay much attention to them. Ignore them. Anyway, they are going down, drowning. Don't waste your time arguing with drowning people. You continue your dance, and you go on spreading your dance. Religion, in the authentic, true sense, is here.

You may not be aware that you are participating in something which is so important that nothing like it has ever happened before. And because you are capable, intelligent, you can forgive them. Not to let them feel inferior, you can forgive them, knowing that they are on their deathbed and you are just starting to grow and live and flower. There is no comparison.

One journalist has asked if my commune can live in coexistence with the neighbors. In the first place, there are no neighbors, we are alone on the earth. Ghosts are not neighbors, graveyards are not neighborhoods. Those dead people, although they are still breathing, are not alive. Just to breathe is not enough to claim life. Much more is needed.

Just to breathe is to vegetate -- even trees are breathing. Being able to walk is not much; animals and even a few trees can walk. In Africa, trees walk miles away from their place of origin to find new sources of water. Of course it is a very slow journey, but they go on spreading their roots, and slowly go on moving miles away to where they can find water, miles away to where they can find open sky, the sun.

Yes, these people we are surrounded with are breathing, walking, eating, doing all kinds of things which any robot

is capable of doing. Any mechanical device will be able to do all that these people are doing, but no robot can feel joy without any cause. No robot can be meditative and experience silence, ecstasy, blissfulness. What coexistence can there be between living, overflowing people and the dead? -- or the nearly dead, which is even worse. If you are dead, at least a misery is finished, a long tragedy has come to an end; but nearly dead, almost dead, life is not there but the tragedy continues. They have enough energy for misery. Misery does not need much energy. You cannot say that you are so weak you cannot be miserable. Can you say that? -- that I am feeling so weak today that I cannot feel miserable?

Misery needs no energy. It is easy, cheap, costs nothing. But to be blissful, to be dancing and singing, to be a joy to yourself and others, certainly you need energy, more energy than is needed only for survival. If a tree gets enough energy just to survive, it will not flower. No fruits will come for the simple reason that flowering is an overflowing of energy. The tree has so many colors within it, so much fragrance that it cannot contain it anymore. It has to be shared with existence, with the sun, with the moon, with the wind, with the birds. That's how flowers come and open up. That's how it gives you fruits -- it has so much life energy that it can give.

These people who condemn you because you have become a participant with a man who is against the whole past of man, just forgive them. They do not know that they are being foolish. Rather than wasting their energy in condemnation and criticism, they should come closer to you, know you better, feel you deeper; because if this

ecstasy is possible to you, it is possible to them also. Howsoever late, it is still possible.

There is a proverb in India: if you get lost in the morning but somehow manage to come back home by the evening, you are not lost. These people you are surrounded by are coming closer and closer to evening, but they are still far away from home. And if they could not find home in the sunlight, it cannot be conceived that they can find home when the sun has set and the darkness of night covers the earth.

That darkness is not far away. Its name is the third world war. Every moment we are coming closer to it. That is going to be the night, unending, perhaps forever and forever. It is going to destroy all that is living and all possibility for life to exist on this planet. It has happened on other planets; it is now a recognized scientific fact that there are planets which give indications that some day life had existed there. How it disappeared nobody knows, but soon we will know how it disappears.

But there is time still, even if the sun is setting, there is time still. Those people, if they are intelligent, will come and try to mix with you, so that they can understand where they got lost, where they missed the right path.

So remember, those who are intelligent are going to become participants in this caravan. Those who are retarded will criticize you, condemn you. Ignore them. They are already stepping into their graves, soon they will disappear. They don't have any vision for the future, they don't have any solution for the problems that the past has created.

Every day more and more problems are being created by their past, and not a single solution. We don't have any problems from the past, any hangups. And we can see clearly that all their problems can be solved. But they are blind and deaf; they cannot listen, they cannot see. Perhaps they don't want to see, they don't want to listen because that will make them feel more inferior. They want to continue to feel that they are superior beings, that the problems are bad, the problems are insoluble, but they are doing their best. If the problems still remain, what can they do?

I want to say to you that those problems are their creations. With one hand they go on creating the problem, with the other they go on trying to solve it. Their right hand knows not what their left hand is doing. I have not come across a single problem which cannot be solved right now. But they have their vested interests -- and if the problem is solved, then what will happen to their vested interests? So they go on talking about solving the problem -- poverty, war, disease, death -- but just talking, and they have been talking for thousands of years. Their philosophers have been thinking, creating great treatises, but what is the outcome? What is the outcome of that whole genius of the past? How have Kant, Hegel, Feuerbach, Bradley, Bosake helped to solve any human problems? Has Mohammed, or Jesus, or Buddha, or Mahavira been able to give any solution so that man can live at peace?

No. On the contrary, they all created more problems, they added more problems. The older ones were there, they created new ones with their so-called solutions. It is really very surprising and amazing to see into the past and to see

the people who have been adored in the past, respected like gods. And what is their contribution? Nobody asks.
What has Krishna given to the world? Nothing at all. Yes, a few problems, certainly. He has given the idea to the Hindus that they are the right people, that everybody else is wrong in the world. Hindus think they are the purest race, everybody else is impure. Hindus go on saying that it is a great blessing, that they are fortunate to be born as Hindus. To be born as Christians or Mohammedans would have been a condemnation from the very beginning. Unless you have committed some great sins in the past, how can you become a born Mohammedan, a born Christian? All the virtuous people are born brahmins, Hindus.
But the same kind of idea is given by these so-called geniuses to everybody. Jesus says to Christians the same stupid thing: You are the very promise, all God's hopes are with you. Everybody has gone wrong, now only you can help people to come to the right path. Moses says to the Jews: You are the chosen people of God. You are born to rule over the world.
Now, what is the difference between Moses and Adolf Hitler? From where did he get this idea that German Nordics are the purest Aryan race in the world and they have, by their very birth, the right to rule over the world? Adolf Hitler must have got it from Moses. Perhaps that's why he killed one million Jews.
You will be wondering what the relation is between them. It is very simple. What Hitler is claiming is also being claimed by Moses. Those claims are going to be clashed against each other -- either the Jews are to rule the world, or the German Nordics. Both cannot rule the world, both

cannot be the purest and the highest race. Something had to be decided, and he decided. By killing one million Jews, he made it clear to them who is higher, more powerful, stronger.

Religious leaders, political leaders, they are all sailing in the same boat. I see man's whole past as utterly impotent. It has not contributed more beauty to the world, more joy to beings, more health, more happiness. It has not been creative. It has been simply destructive. I am totally against it.

It has been asked by very scholarly professors, "As you are a rational person, how can you say that everything in the past is wrong? Something must be right, too. There must be something that is good in Buddha's approach, something good in Jesus' approach. You may not agree with their total message, but to deny the total message -- not of one person, one country, one culture, not of one civilization, but of all the civilizations, all the cultures, all the prophets, all the messiahs, all the religions!"

This professor was the professor of Buddhism in Benares University. His name was Bhikshu Jagdish Kashyap -- he said, "You are a rational man. I cannot see how you can say this." I said to him that just because I am a rational man I can say it, and also can prove it.

Yes, there are things in Buddha which look beautiful. There are words of Jesus which look beautiful. But remember one thing: Jesus is one organic whole, his good words cannot be separated from his bad deeds. Buddha has to be taken as a whole, because whatsoever he says and does is interconnected. You cannot just cut pieces from different people, the good ones, the nice ones, and make a living

culture out of it. That is impossible. In the first place, the moment you take a small piece from Mohammed, it is already dead. It was alive in the Mohammedan context. Once it loses that context it has no meaning at all.

For example, Jesus says: Blessed are those who are the last in this world, because they will be the first in my kingdom of God. A beautiful sentence. To find something wrong with such a beautiful sentence is difficult. Even enemies of Jesus cannot do that.

I am not an enemy, neither am I a friend. I am simply looking with open eyes, with no emotional antagonism, favoritism. He says: Blessed are those who are the last. But how many people can be the last? If the whole humanity is standing in a queue, one man will be the last; and if humanity is standing in a circle, then it will be impossible to find who is the last. And how do you determine? What is the criterion to decide who is the last?-the beggar? Buddha was a beggar. Do you have the guts to say that he is the last? He had nothing but his begging bowl, that was his only possession, but you cannot say he is the last. He was so magnificent a person that you can only put him as the first -- this world or that does not matter. And Jesus is saying this thing without considering how long humanity has existed. How many people would have been the last in each generation? And why were they last in the first place? They had no intelligence, they had no strength, they had no guts to move. These will be the first in the kingdom of God? -- then in the kingdom of God only idiots will be found, and those who are intelligent, geniuses, they will be thrown into hell because they were never the last.

A beautiful sentence, but if you start thinking and dissecting it, you find that you will have to accept Jesus' whole theology. Only in that context can that sentence have any meaning.

Buddha says beautiful things but also says stupid things. Now, I cannot conceive of a man doing both things together. On the one hand he says that men and women are equal; on the other hand he is not willing to initiate women into sannyas. Now what to make of it? If they are equal, then why are you preventing the equal people equal opportunity?

Certainly they are not equal. Your action proves they are not equal. You initiate the most idiotic man and you are not willing to initiate the most intelligent woman. Then, when you say men and women are equal, it seems to be just a political, diplomatic statement. It has no value. You yourself have canceled it completely.

I have looked into the past, I have tried my best to find something. It is always connected with something which is ugly. Now the Hindu god Rama is a beautiful person, if you are not very alert. If you are very alert, you will find that this man is an enemy of humanity. His wife was stolen by another king. Three years he had to fight to get the wife back. Poets and Hindu saints praise him because he respected womanhood so much that he fought for three years. Otherwise, in those days, who bothered? Every king had many wives, who cares if one is lost? It looks right, the man must be very respectful towards women.

But the same man when he is victorious, when he takes out his wife Sita from the imprisonment of the enemy king, the first words that he says destroy him completely. He says:

Listen, woman -- he is not even saying, My dear, my darling. Three years of separation, and the word he uses is derogatory -- "Listen, woman, I have not fought this war for you. I have fought this war for my own prestige, for my kingdom's prestige, for my forefathers' prestige. It is not a question of you, so don't get a big head because Rama fought for you for three years."

These are ugly words. And then he is known to have forced the woman to pass through fire to prove that she is pure, that she has not made love to the enemy king. In the first place, it is such a stupid idea that the fire will judge whether the woman is pure or not.

You can try it. Do a small experiment. Speak something absolutely truthfully. Speak something which cannot be in any way untrue. Say the time in your clock at this moment, and put your hand just on a candle flame to see whether you are true or not. And you will know that the candle flame does not bother whether your clock is there or not, whether you are saying the truth or untruth. It is going to burn you. Then try a lie, anything that cannot be true in any possible way, that two and two make five, and put your hand on the flame. See whether it burns you more, less, or the same. Fire has its own laws.

Now, putting this poor woman who has been three years in prison waiting to see her husband, crying and weeping... this is the welcome. And I do not understand how she becomes impure even if she has made love. On what grounds is she impure? And, secondly, Rama himself was three years without his wife. He also should have walked through fire to prove his purity. That he does not do. This is strange, that only the woman has to be pure, and man need

not bother about such small things. You ask the wife to be pure, at least you should have the courage to go through the same test.

The story is beautiful. Sita passes through the fire, is not burned by the fire. It cannot be an historical fact, but just for argument's sake we accept that she survived the fire. But it did not make Rama any more respectful towards her. When they reached their capital, one washerman, just one washerman, condemned -- that too in his privacy -- his wife, because she had not been home the whole night. In the morning when she came, he was angry, started beating her, and told her, "This won't do. Where have you been the whole night? With whom? And remember, I am not Rama that I will accept you. One night is enough, now get out of here. I am not Rama, who accepted Sita after three years." The message was brought to Rama by one of his people who was passing and heard the washerman's statement, that one man in the capital was shouting loudly, "I am not Rama. I cannot tolerate such things" -- and this was enough.

What happened about the fire test? Rama renounced Sita again, and sent her back into the forest, into an ashram. He abandoned her. And Hindus go on saying that this must be something right, unless there is nothing right. Then people like Mahatma Gandhi continuously worshipped Rama. His last words were, "Ah, Rama!" when he was shot dead. But the way Rama behaved with his wife was just ugly, inhuman. She was pregnant, and she was thrown into the forest, abandoned. For what? Again it was a question of prestige.

One man has suspected her integrity.... I don't see the point. If he thought that it was a question of prestige, he should have gone with Sita to the forest and renounced the kingdom -- "I don't care about the kingdom, I love the woman. I love her purity. I put her under the fire test, now what more I can do?" But no, the kingdom was too precious. The prestige of the family was too precious, and just one idiot washerman was enough to make a statement and Sita was abandoned.

Now, whatsoever good things this man may have said and done -- I have looked into everything minutely, and I have tried to find something good that can be taken out -- I am puzzled, because with that good thing so many things are joined absolutely. You choose it, you choose all that which is connected with it organically.

It is not a hasty judgment on my part that I abandon the whole past of humanity. For almost forty years I have been continuously trying to be fair and to find something that can be saved. But I'm sorry to say to you that there is nothing. It is far better to start humanity anew, from the very scratch, fresh.

Naturally, you will be in danger. I am in danger. I have put myself in danger, this is my responsibility. You have become my participant; that is not my responsibility, that is your responsibility. I have made it clear to you that being with me is dangerous. Still you choose to be with me. It is your responsibility.

I don't want to take your responsibility, because with responsibility goes your freedom, too. That's how things are connected. You will feel good if I say, "I will take your responsibility, don't be worried." You will feel good, not

knowing that your freedom is finished. Now I am the Master and you are simply a follower. I have reduced you into a certain inferiority. No, I cannot do that.
I am a master of myself, but you are not my followers. My mastery does not depend on your following. It depends on my experience. Even if all the followers are gone, I will still be the same Master. You are not my followers. I emphasize it again and again that you are my fellow travelers, that I am doing something risky, that I am walking on the razor's edge. And you have chosen to be with me, with full responsibility and freedom. Then you are not inferior and I am not superior.
I want to destroy all kinds of inequalities in the world. They are all the same -- man is higher, the woman is lower; the white man is higher, the black man is lower; the Master is higher, the disciple is lower. I want a very simple fact to be recognized: Everybody is unique, incomparable. Nobody is higher, nobody is lower.
Let the whole world condemn; the victory is going to be ours, because we are the people of the rising sun and they are hanging around the sunset. Soon they will disappear into the darkness and be lost forever. And the sooner it happens, the better. But you have a vast future ahead of you, a tremendous opportunity to create man again, because the old man has failed, and the new man is needed urgently. We are living in one of the hottest times. There has never been such an emergency before. The time is short and the job is immense. But, if you are intelligent, silent, blissful, it can be done.
And it can be done without any hardship. It can be done almost as if it is fun, and I don't want you to be serious. I

want to create the new man in a very nonserious way, playfully. The old man was serious. I don't want even that connection with the new man. The new man must be playful, nonserious. No God, no hell, no heaven, nobody to impose what is right and what is wrong except your own awareness to decide and then to accept the consequences.
I love one of the statements of a Baul fakir -- baul means a mad man. His name was Chandidas. He says, Sabar upar manus satya, tahar upar nahin. "Above all is the truth of man, and above that there is nothing." No God, no heaven, no hell. He was condemned as a madman, and he was saying one of the basic fundamentals. You will be condemned, you will be cursed, you will be criticized, but you cannot be defeated, because the time is with you. The future is with you.
Only the new man can survive. The old man is almost fading away. Say goodbye to the old man, he has done enough nuisance on the earth. It is time that the new man takes over and does not repeat the old mistakes.

Q: BELOVED BHAGWAN, THE MIND IS AN EXPLOITER OF EVERY SITUATION. EVEN THE MOST BEAUTIFUL SITUATION OF BEING AROUND YOU IS EXPLOITED IN TERMS OF HIGHER AND LOWER, SPECIAL AND NON-SPECIAL, MORE MEDITATIVE AND LESS MEDITATIVE, CLOSER AND NOT CLOSE. HOW CAN AVOID THESE EXPLOITATIONS?

A: There is not much difficulty in it. Simply drop the whole idea.

I am teaching you every day that there is nothing higher, nothing lower. It is simply man's ego creating if not money, if not politics, then meditation. The ego can exploit any situation, but it will play the same game. One is higher in meditation, the other is lower in meditation. One is an older sannyasin, senior -- as if it is a government bureaucracy -- and the other one is a new fellow. You can tolerate him, but he is not to be considered much, not to be taken seriously. It is the same ego, you just have to watch.

It is the same ego. Whenever it creates any comparison and brings the qualities of higher and lower and judgments, immediately cut its head, then and there. Take a deep breath and drop it. Exhale it! And it is only a question of a few days and the wrong habit disappears. It is only a wrong habit, nothing to be worried about, a hangover from the old society where everything is compared, everything is put in a certain hierarchic system.

You have come from the old society with much junk from the old society within you. Be alert and go on cleansing yourself of the old, of the past, of all you have brought with you. Become emptier, become cleaner. And it feels so beautiful. It feels so ecstatic that I can only be silent about it. I cannot say anything about it.

The Last Testament, Vol 1

Chapter #8

Chapter title: Commune Is The Way

25 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 18.]
Denise Kovacevic
KATU TV, CHANNEL 2
PORTLANDS,
OREGON

QUESTION: WE APPRECIATE YOUR TAKING THE TIME OUT TO SPEAK WITH US THIS AFTERNOON.

ANSWER: Thank you.

Q: PROBABLY THE FIRST QUESTION ON MY MIND IS, WHAT IS IT ABOUT YOU, WHAT IS IT ABOUT YOUR RELIGION, THAT PEOPLE FIND SO APPEALING? WE SEE PEOPLE LIKE ISABEL AND SHEELA AND SARITA AND K.D., PEOPLE THAT WE THINK ARE LIKE OURSELVES, AND SEE WHAT THEY HAVE HERE, AND WE ASK OURSELVES, WHAT IS IT ABOUT YOU AND THIS PLACE THAT IS SO ATTRACTIVE TO PEOPLE?

A: It is very simple. I am so ordinary a man that nobody can feel any inferiority with me. And all the so-called religious leaders of the world were nothing but egoists, making everybody feel inferior, guilty, sinners. I don't make anybody feel guilty. If he feels guilty already, just coming to me his guilt disappears. I transform sinners into saints instantly, and that's what appeals to them -- that I am one of them, and they're my fellow travelers, not my followers.

I am nobody's leader. They are not sheep and I am not their shepherd. I am just a human being, as they are. And my emphasis is that every human being has the birthright to become enlightened. This is nothing special.

Q: BUT ARE YOU REALLY AN ORDINARY MAN? WHEN WE SEE THE PEOPLE WHO ARE PART OF THE COMMUNE AND WHO SUBSCRIBE TO YOUR WAY OF LIFE, THEY SEEM TO WORSHIP YOU, AND THEY TREAT YOU WITH REVERENCE, THEY TREAT YOU WITH RESPECT THAT, PERHAPS, THEY WOULD NOT TREAT OTHER PEOPLE. SO DO YOU REALLY CONSIDER YOURSELF AN ORDINARY MAN? YOU CALL YOURSELF THE ENLIGHTENED ONE.

A: I am. I don't consider, I don't think. I am just an ordinary man. And that's why they adore me. They have adored for centuries people who are just egoists, people who have been deceiving them, calling themselves prophets, messiahs, only begotten son of God, and all kinds of nonsense. They are intelligent enough to see that I am not putting any burden on them. I am trying to remove all burden. I am saying to them continuously there is no need to worship me, because I am just amongst you. There is no need for adoration.

Q: BUT THEY DO GIVE IT, AND THEY DO NOT TREAT YOU AS AN EQUAL.

A: That is the problem. The more I try to be nobody, the more they love me. Now what do you propose I should do?

Q: I HOPE YOU'RE NOT WAITING FOR AN ANSWER. I REALLY DON'T KNOW. I'M SUPPOSED TO ASK THE QUESTIONS. IF YOU SAY THAT YOU ARE NOT THEIR LEADER, WHAT DO YOU DO FOR THEM? DO YOU JUST SET AN EXAMPLE? WHAT DO YOU OFFER THEM?

A: I don't offer them anything except myself. I am available to them. I have no secrets. I am completely open. All the prophets and the messiahs had secrets, esoteric philosophies. I have none.
But I say to them that being nothing, nobody, brings you all the blessings of the world. And just being close to me, slowly they start feeling also that they are nobodies, nobody is special. And the moment one feels he is nobody, the whole existence starts pouring immense blissfulness. It showers on him like flowers. And once you have known the secret, that is how you can commune with existence. With your ego you cannot commune with existence; you are separating yourself. With no ego, there is communion. And that communion is enlightenment. That is real godliness. I don't have any God to offer them, but certainly I can show them the way to godliness. And remember, godliness is nothing special. It is our birthright, we just have to claim it.
It has been said for centuries, again and again, that you have to earn virtue. It will take many times, many lives for you to reach the kingdom of God. They have made it very

far away, it is always beyond death. I say to my people that this is sheer stupidity. They were exploiting people's gullibility. They were exploiting people s hope.
I am saying to them that there is nothing beyond this moment. Don't wait for any Godot. Live this moment in its totality and squeeze the whole juice out of it. And if the next moment comes, do the same to it. Go on squeezing each moment and you will be surprised that unawares you have entered into paradise. In this very life, here and now, existence knows only one tense: the present. It knows no past, it knows no future.
So I simply help them to be here and now, getting more rooted in the present, and then everything becomes possible. And it is not a question of deserving God. We are part of existence already. It is not a question of earning. No virtue is needed, because it is not a bargain, not a business. Just we have to be a little quiet, silent, so we can hear the still small voice within. And we can also hear the silent music that surrounds the whole existence.
And that I call godliness. There is no God, but there is certainly a quality of tremendous beauty, grace, love.

Q: SIMPLY AND BRIEFLY: IS THERE A WAY THAT YOU CAN HELP THE PUBLIC UNDERSTAND WHAT IT IS TO BE A SANNYASIN? I WILL GIVE YOU AN EXAMPLE: MOST PEOPLE ARE FAMILIAR WITH CHRISTIANITY AND CHRISTIANS. THEY BELIEVE THAT CHRIST IS THE SAVIOR, THE MESSIAH. CHRISTIANS TRY TO LIVE THEIR LIVES ACCORDING TO A CERTAIN SET OF STANDARDS.

CAN YOU GIVE ME SOMETHING BRIEF LIKE THAT FOR HOW SANNYASINS LIVE?

A: I don't have anything like that. I don't have any catechism, any dogma. I don't offer any principles, any philosophy, any theology. My sannyasins live individual lives in freedom.

Q: SO THERE IS NO SUCH THING AS A BAD SANNYASIN, LIKE THERE IS A BAD CHRISTIAN, OR...?

A: No. There is no good sannyasin, there is no bad sannyasin; there are only sannyasins. Good and bad are ugly words and I have dissolved them completely. Here is no judgment. Everybody has to be responsible for himself, his freedom and whatsoever he wants to do with his life. So it is difficult for me, impossible, to explain to the outside people how a sannyasin is. The only way is to invite him to be here, live with the sannyasins, experience what they are going through. Taste it -- their fragrance will be my explanation. The taste of being with the sannyasins is my theology. Those people will have to come to the well, the well does not go to the thirsty.

Q: SO, IF THERE IS NO GOOD AND BAD AND NO JUDGING, HOW DOES ONE KNOW IF HE IS IMPROVING? OR IS THERE EVEN A NEED TO IMPROVE? OR IS THAT UP TO THE INDIVIDUAL? OKAY, AM I HAPPY WITH WHAT I AM DOING

NOW, AM I HAPPY WITH THE LEVEL I AM AT NOW?

A: I do not teach that you have to become somebody other than what you are. No improvement is needed. No goal is there to be achieved. Whatever you need is already provided by existence each moment. It is up to you how to use it, or not to use it.

Q: YOU KNOW, I'M NOT VERY FAMILIAR WITH THE BIBLE. I DO KNOW A LITTLE BIT ABOUT IT. BUT WHAT YOU JUST SAID IS ALMOST SOMETHING THAT I THINK IS IN THE BIBLE: THAT ANSWERS ARE THERE, YOU JUST HAVE TO OPEN YOUR EYES AND SEE THEM. EVERYTHING THAT YOU NEED IS HERE RIGHT NOW. YOU JUST HAVE TO OPEN YOURSELF UP TO IT. THE ANSWERS ARE ALL THERE.

A: No, it is not in the Bible. You don't know anything about the Bible. In the Bible it is said, seek and ye shall find, ask and you will receive the answer, knock and the door shall be opened. This is totally against what I am saying. I am saying, seek and you will miss. Do not seek because it is here right now. In seeking you will forget the moment which is slipping by. Do not ask because you are the answer. Why become a question? It is simply stupid to become a question when you can become the answer.

Q: WHAT DO YOU THINK OF THOSE OF US WHO DO NOT SUBSCRIBE TO YOUR WAY OF LIFE?

A: I don't care. I simply allow them their freedom -- nor do I subscribe to their philosophy, their religion. It is perfectly right they don't subscribe. But we are not at all worried about them. They are worried about us. That makes the difference. Somehow they are troubled by us. We are not troubled.

Q: DOES THAT AMUSE YOU?

A: Yes, it amuses me immensely. It is our whole entertainment. Their worry, their concern, their continuous curiosity makes it clear that whatever philosophy, theology, religion they belong to, it is not giving them what they want. It is not making them joyful. It is not making them sing, dance. It is not giving them anything substantial, any nourishment.

That is the reason they go on looking, perhaps somewhere else.... They are curious, but also afraid, because they have been conditioned. They have lived according to a certain dogma. A man who has lived for seventy years according to a certain dogma is in a really big mess if he comes across sannyasins. He can see there are people who are happy, dancing, singing for no reason at all. To dance is enough, a reason unto itself. To sing is enough, you need not be rewarded for it in heaven. In the very singing of it you are rewarded.

They can see these people are happy. That makes them curious. But they are afraid to come too close, because of their seventy years' devotion to Christ, to the Bible. They don't want to recognize the fact that for seventy years they

have been idiotic, not Christian. They have been calling their stupidity Christianity. It needs guts to come close to my sannyasins. Those who have guts, they are coming, from all over the world. Those who have no guts, let them go to hell. It is none of our business to interfere in their journey, in their pilgrimage to hell. Let them go.

Q: HOW MANY SANNYASINS ARE THERE NOW THROUGHOUT THE WORLD? WE HAD HEARD THAT PERHAPS YOUR NUMBERS WERE SHRINKING AND THERE WERE NOT AS MANY.

A: Never shrinking. We are always expanding. But we don't bother about numbers, we don't even have an exact account of how many people are there. But they are every day growing; around the world in every center people are taking sannyas, joining communes. There are almost eight hundred thousand sannyasins.
And a few have left; they can be counted very easily on ten fingers... a dozen or two dozen people. And even though they have left, they are in tremendous trouble, because once a sannyasin, you cannot again become part of the old world. Now they are in a limbo. They cannot mix with the old world. I have already deprogrammed them. They cannot go to the church and listen to the sermon without thinking this is idiotic. They cannot come back because of their egos. Now that they have left, how should they approach Bhagwan again? I would like them to know that the doors are open. Nobody is going to ask you why you had left. We never ask anybody why they have come.

Q: IT APPEARS THAT MOST OF THE PEOPLE IN TOP, OR VISIBLE POSITIONS ANYWAY, IN THE COMMUNE AND WITHIN THE ORGANIZATION AND THE RELIGION ARE WOMEN. WHY? HOW DID THAT COME TO BE?

A: Certainly. Because I am a man.

Q: AND WOMEN ARE IMPORTANT TO YOU?

A: Certainly. I love them. I love you.

Q:... AND WE HAVE ONLY MET.... DO YOU THINK THAT -- THIS IS GETTING INTERESTING -- DO YOU THINK THAT WOMEN ARE NECESSARILY BETTER THAN OR MORE IMPORTANT THAN, OR PERHAPS SMARTER THAN MEN?

A: They are lovelier, delicious, tasteful. And they have been repressed for centuries, that's why they appear not to be so intelligent as men. Otherwise, they are exactly equally as intelligent as men. And more earthly than the man. Man is always a moongazer: the woman doesn't care about the moon. She cares about the earth, her concern is very practical.
And I am creating a certain way of life which is not schizophrenic, which does not divide materialism from spiritualism, a life in which materialism and spiritualism are together -- not as enemies, not as contradictories, but as complementaries. And one has to begin from the earth. Even if you have to go to the moon, you have to begin from

the earth. The woman is very earthly. I don't need moongazers, I need very earthly people. And the woman gives roots to you. A man without a woman is without roots.

Q: IS THERE A SPECIAL WOMAN IN YOUR LIFE? OR DO YOU HAVE MANY?

A: I have so many that it is very difficult to say who is special. In this moment you are. It is moment to moment.

Q: WELL, OKAY, OTHER THAN THIS MOMENT, IS THERE A COMPANION THAT YOU SHARE YOUR LIFE WITH?

A: No. I don't make any contracts, particularly about love, because love is a very delicate phenomenon. It is just like the wind. A cool breeze comes in and passes from the other door. You cannot catch hold of it, you can enjoy it, but if you try to catch hold of it you miss the moment of enjoyment. In a closed fist there is no wind. If you want to enjoy, keep the fist open.
I have no contract with anybody. I never promise anything. Because I don't know if tomorrow I will be there or not. And who knows, the next moment somebody else enters into my life, and I am enchanted. I never make any promise.

Q: HOW CAN SOMETHING SO FLEETING GIVE A MAN ROOTS THEN?

A: It gives you roots. It is not that you love one woman, then you will get roots. What gives you roots is that you love. Lovers can change but your love remains. And that gives you roots. That is permanent, that is not a fleeting thing. I have always loved. Addresses have changed, but I have been writing love letters my whole life. That gives roots, and that gives you a very beautiful centering and a feeling of earthliness. From there you have to start to grow, just like a tree. The phenomenon of the tree is exactly similar to what I call my religion. (BHAGWAN SPEAKS TO THE VIDEO CREW) Change it. There, you see? No contract even with the film. In the middle of a sentence the film changes... what to do?

A tree is exactly symbolic of what my religion is. The tree grows roots deep under the earth. The deeper the roots go, the higher the tree stands up. It is equal, proportionate. If the tree wants to reach to the stars then the roots will have to reach to the very hell.

My commune is a very balanced phenomenon. There are more women than men, for the simple reason that I am preparing the earth. Men are coming. Soon you will see equal numbers. But they can come only, the trees can grow upwards only, when the ground is ready. The woman is of tremendous importance.

Q: WHAT WILL THE CHILDREN PLAY?

A: The children are the commune's. They are not yours or mine. In the first place my approach is that the world is already overpopulated, so don't burden it anymore. And science has given you the greatest revolution in human

history, the pill, which makes you absolutely capable of making love just a play, a fun, a game. There is no need to be serious about it anymore. In the past, of course, people were serious, because children will come, and who is going to take care of the children? So first my emphasis is, remember, the earth is already too burdened and we have to unburden it. So in four years' time, in my commune not a single child has been born. Although four sannyasins have died, we have not even replaced the four sannyasins with four children.

Q: IN HOW MANY YEARS?

A: In four years.
Secondly, there are children, because when sannyasins come, a few sannyasins come with children. When they became sannyasins they were already mothers and fathers. Those children are here, but the commune is responsible. We remove the responsibility from father and mother. We make them free, unburdened. Their children are there, they can love them, they can live with them, they can go to them, they can call them, but they belong to the commune. If they don't care about their children, the children are not going to suffer in any way. The children have the whole commune of uncles, aunts, and they go on making friends with different kinds of people.
This is a tremendous education and a great preparation for a rich life. It is an established fact that the boy loves his mother and the girl loves her father. But this kind of love remains only in the mind. The boy cannot make love to the mother. That is unimaginable. The boy fantasizes but goes

on repressing it, feels guilty. The girl feels guilty. You can see small girls flirting with their fathers. It is natural; he is the only man she knows from the very beginning.

This is a very significant thing, because the girl becomes impressed with the idea of men according to the image she carries of her father. And the same with the boy: his whole life he will remain frustrated. He will not find the right woman for the simple reason that it is always his mother that he is looking for, unknowingly, unconsciously.

When he falls in love, he cannot say why he has fallen in love with this particular woman, but psychologists know perfectly well. Something in this woman resembles his mother -- perhaps the color of the hair, the style of her dress, the way she walks, the sound of her voice, her eyes, her face, her color -- anything. But something resembles the mother so much that the boy has fallen in love. But the woman soon will not be able to fulfill all the demands that the boy is going to make, that he was making on the mother. And soon he is going to discover that she only walks like his mother, but she is not the woman he was seeking, searching.

In the commune we destroy this neurosis completely, because the child goes on moving with many aunts, many uncles. And remember, father and mother are later additions to language. Uncle and aunt are far more ancient; because there was a time when there was no family, so everybody of the age of the father was an uncle. Nobody knew exactly who was the father.

I would like my commune's children not to be focused on one figure, but to have a rich experience of many women,

many men, so they have only a general, vague feeling which can fit with any woman, any man.

Q: HOW WERE YOU RAISED? WERE YOU RAISED IN THE SAME WAY?

A: No. How I could be raised in the same way? I had to fight for it. I had to struggle for it. I was raised in a family, but the family never thought that I belonged to them, because I never listened to them.
In fact I had made it clear that if they want me to do something they should keep quiet. If they say they want me to do it, then I'm not going to do it. Then I will do just the opposite, because I don't want to be ordered in my life, and I don't receive anyone's commandments. I told them, "If you want to throw me out of the house you can. This is your house. Remember, I am born through you, but I have my own individuality and I have to discover it on my own. Your orders will not help me."
Soon they became understanding, because how long could they fight? And slowly they started understanding what I was saying. Now my mother is a sannyasin. My father, who died a few years ago, died a sannyasin, and before his death he told me, "We were trying to mold you, we were trying to make you. Forgive us. If we had succeeded, we would have destroyed something beautiful."

Q: HOW OLD WERE YOU WHEN THEY FINALLY UNDERSTOOD?

A: When I came back from the university, then they had to understand it, because their first thing was to get me married -- just the general idea around the world, that if a person is married then his wings are cut, he is chained. Then he forgets all about revolutionary ideas, rebellion, those youthful dreams of a better world, better humanity. Just chain him to responsibility. He has a wife who nags him. He has children who are not allowing him to sleep in the night, and he has a job where he never reached in time because of those children and the wife. He forgets all about revolution, a new man.
So that was their way. They thought that the first thing after I came back from the university was to force me to get married.

Q: HOW OLD WERE YOU WHEN YOU STARTED REBELLING?

A: I must have been four years old when I started rebelling.

Q: FOUR?

A: Four.

Q: THAT'S YOUNG.

A: It is, yes, certainly young, but I was strong enough. I was even ready to go and beg on the street, but not to be commanded, and not to be forced to do anything.

Q: AT FOUR?

A: Four.

Q: WAS THERE ANYONE THAT YOU ADMIRED WHEN YOU WERE GROWING UP?

A: Yes... a few people I admired, but very few people. I admired one of my professors, for the simple reason that he had as much respect towards me as I had for him. When I used to enter his room, he would stand up to receive me. I would say, "This is not right, this is not done." He said, "I don't do it for anybody, but somehow, the moment I see you I cannot remain sitting. It feels embarrassing."
I loved the man. He was a gambler, a drunkard, but a very prominent philosopher. Most of his years he was teaching in America. Only in his old age he had come back home, and that was the time I entered the university. He had just come back from Havana. We fell in love with each other for the simple reason that he had been in rebellion his whole life. His wife, his sons, his daughters were all in New Delhi. He never lived with those people, only on holidays. He made it clear to them that, "Too much time with you drives me insane, so I will be coming only on holidays."
And then he found my ideas... because I was continuously arguing in the class. I was not just a silent listener getting ready for the examination. The examination never meant anything to me. Learning was my purpose. And I said to him that the examination does not matter, what matters is learning, so I have to argue if I see that something is wrong, that something you are saying is illogical -- and on so many

points he found himself wrong. But he was a man of tremendous courage. He accepted that he was wrong and I was right.

Slowly, slowly we became more and more close and intimate, so intimate that one day he took all my luggage from the students' hostel to his own house. He said, "You don't live outside, you live with me." I said, "It will be a little difficult for you. For me it is just beautiful -- so silent a place, and a beautiful bungalow with a beautiful garden -- but for you it is going to be difficult."

And within three days he understood what I meant. After three days he said, "You were right, because I want to drink, but I cannot drink before you, I feel bad. I want to smoke, but I cannot smoke before you, so in my old age I am hiding in the bathroom and smoking. You have brought my childhood back. When you go to sleep, then I drink. I have to keep my bottles hidden." I said, "I know everything, because when I see cigarettes in the bathroom, and only we two persons are here, it is a simple deduction who is smoking. I am certainly not smoking. And I know that you are drunk; in the morning I see your hangover. So I know where you are hiding your bottles; I have figured it out, because you go to the university every day."

He was the head of the department of philosophy, and I was a rare visitor. I was a student, but I visited the university very rarely, only to some professors whom I liked. If their period was happening I would go, otherwise I would remain in the house. So I explored the whole house and I found out where he had been hiding the bottles. I said, "You don't do this. Now it is becoming embarrassing to me. Just for me, you have to smoke hiding, you have to drink

like a thief. If you cannot smoke before me, and cannot drink before me, I am leaving."
And you will be surprised: he said, "No, you don't leave. I will stop smoking, I will stop drinking." He threw away all the cigarettes, the best that he had brought from Havana. He poured all the wine that he had brought from outside into the gutter, and he said, "Nobody has been able to convince me. My doctors were against my smoking because my heart is weak, my lungs are weak. My doctors were against drinking because I have diabetes. But I never cared, I told those people, 'I may live two years less, that does not matter, but I will live in freedom.' You never asked me not to smoke. On the contrary, you told me, 'Smoke in front of me. If you feel too embarrassed, I will start smoking with you. If you feel too guilty drinking, I will share.'"
I loved that man. Only very few people I have found, but I was never impressed by anybody. I have never followed anybody. I have met remarkable men, but the more remarkable a man was, the more alert I was not to be influenced, because I want to remain myself -- good, bad, famous, notorious, but I want to be just myself And I have retained my individuality, not even a dent on it. I don't like even a dent on my car.
I was born just as everybody is born -- in families -- but with a rebellious mind. And as far back as I remember -- that is four years old -- I started asserting myself, slowly, and then it became absolute assertion when they asked me to get married. I asked my father, "Are you satisfied with your marriage? I have seen you being nagged by my mother every day. You cannot even eat your meals

peacefully... I have seen you eating your meals, your eyes down, and the mother continuously hammering you, because that is the only time she gets when you are at home, otherwise you are in the shop. Do you want me also to be harassed by another woman? You think it over."
I asked my mother, "Are you happy that you got married? Are you happy that you have eleven children? Your whole life is wasted -- what have you got out of it? -- not even a single moment of peace. So please, before asking me to marry, think for fifteen days, and then, if you both say so, I will get married. But remember, I am giving you a great responsibility... my whole life." And that was really a great challenge for them.
My father broke down within three days. He said, "I take my words back. I will never again ask you to marry. I have suffered much, and I know everybody is suffering." My mother took fifteen days -- naturally, women are stronger, can resist anything longer than men -- but after fifteen days she told me, "You forget about marriage. Our life is enough proof, and we don't want you to get into the same trap. You be yourself."

Q: WELL, BHAGWAN, THEN WE KNOW YOU'RE NOT MARRIED; WE KNOW YOU GET TO EAT YOUR MEALS IN PEACE. HOW DO YOU SPEND THE REST OF YOUR DAY? DO YOU MEDITATE A LOT? DO YOU GET INVOLVED IN ANY KIND OF PHYSICAL ACTIVITY? WHAT DO YOU DO IN A TYPICAL DAY?

A: I do many things. One, I have always loved my bathroom -- the bathtub, the shower. So, one and a half

hours in the morning, one and a half hours in the evening, three hours every day, I devote to my bathroom -- that is my temple.

Q: WHAT EXACTLY DO YOU DO IN THE BATHROOM FOR THREE HOURS A DAY? OR SHOULD WE NOT DISCUSS THAT ON VIDEOTAPE?

A: Just I enjoy sitting under the shower, lying down in my tub. I change from hot, extreme hot, to extreme cold, freezing water. That is immensely healthful to the body. One and a half hours is not long. It goes so fast because I enjoy it so much. So three hours go into the bathroom.
Two hours, or two and a half hours in the morning, I talk to my disciples. Then in the night, two hours, just the way I am talking to you, I talk to some journalist, some author. So four or five hours I am talking.
Then I enjoy my food. I don't like to talk even, because whatever I am doing, I want to do it totally. When I am eating, then I just want to eat and relish every bite to the fullest. So one hour or one and a half hours -- because I take two meals, lunch and supper -- and then I take, before I go to sleep in the night, my whole life I have taken some special sweets which are made only in Bengal, India. So in all, one and a half hours goes to my food.
Two hours I sleep in the day. I have napped as long as I can remember, and I love to sleep because to me sleep is just meditation, as pure and as simple and as relaxing. And whatever time remains in the night, I go to bed at about ten or eleven, it depends on the interview. I wake up at six in

the morning. I love sleeping on a king size bed -- I love big things! (LAUGHTER)
Q: WHAT DO YOU DO FOR FUN? WHAT DO YOU DO FOR RECREATION?

A: I go for a one-hour drive in one of the ninety Rolls Royces.

Q: IT WOULD TAKE ABOUT AN HOUR TO SELECT ONE OUT OF NINETY, I IMAGINE....

A: So, one hour after my sleep in the afternoon -- I wake up at two -- I go for a drive. My people have made a special road for me. Perhaps I am the only man in the whole world who has a special road without any traffic. It is used only for one hour in twenty-four hours. I love driving, I have always loved it.
Then whatsoever time is left, I am sitting in my chair. I use only one type of chair -- this is the type -- I have many chairs of the same type, so wherever I am, I am in the same type of chair. I have designed it myself, and I have not found any other chair more comfortable than it is. Then I simply relax with closed eyes. You can call it meditation. I cannot call it meditation because to me meditation is now my very nature. Not that I am doing anything, I am just sitting with closed eyes, no ideas floating in my mind. Just utter silence.
My life is simple in a way, no complexity; in a way a very strict routine, too. Every day at the same time in the morning I wake up, every day at the same time in the

morning I talk to my people -- and that's how I go around the clock.

Q: DO YOU EVER GET BORED OR TIRED OF ROUTINE?

A: Never. For thirty-two years I have not experienced boredom. And I don't see any hope that in the future I will have to experience boredom, because I am never comparing. The same bath, the same bubbles, the same pine fragrance... but it is the same only if you compare with your yesterdays. I never compare anything with my yesterdays. I can eat the same food for years. The sannyasins who cook my food -- they get bored cooking the same thing, they want to change. But if I like something, I simply like it, and I like it every day. The same thing for years creates no boredom in me because there is no comparison. It is always fresh, and I am always excited.
You can ask Vivek, she is here. She brings my food, she takes care of my clothes, my bed, my whole routine, that it goes exactly right. She asks again and again, "We can change to some other sweet...." I say, "Wait. If I feel bored sometime, I will tell you." But I never feel bored. If sometimes I change anything in my food, it is for her sake, because she is getting so bored. And I am eating -- she is simply bringing the plate. She is getting bored carrying the plate, it is human -- so change it.

Q: HOW IS YOUR HEALTH? YOU SEEM TO BE LOOKING VERY WELL.

A: My health is very good and getting better. Oregon, its dry climate, its hostile people, all have been tremendously helpful. I am feeling very good.

Q: WELL, THAT'S ALL THE QUESTIONS I REALLY HAVE -- UNLESS THERE IS ANYTHING ELSE THAT YOU WOULD LIKE TO ADD. IS THERE A MESSAGE, ANYTHING THAT YOU WOULD LIKE TO SAY?

A: I would like to say that Oregon is so beautiful that the people who live in Oregon should not behave in ugly ways. It is an insult to this beautiful land. If you have such a beautiful land, it needs and deserves beautiful people, too. So tell the people that I would like them all to come and visit this place, and see that there is a different way of living, too, without hostility, without antagonism, without hatred, without crime. In four years' time, no crime has happened in this commune, no woman has been raped, nobody has been murdered, nobody has committed suicide. People are so happy and relaxed and rejoicing, who wants to die? And who wants to waste time quarreling, fighting, killing? Who wants to steal? Their very blissfulness prevents them from everything the world is full of.
My people work hard, but they call it worship. It is worship. Working on the farm, digging the earth, if you are sensitive enough you will feel it as worship. And if you feel it as worship, you will not get tired. They work ten hours, twelve hours, whatever is the need -- it is their responsibility -- and still nobody is complaining. Nobody is saying that this is too much.

And these are not average, common people. There are Ph.D.s, D.Litt.s, almost everybody is highly educated. Doctors are there, professors are there, engineers are there, architects are there, legal experts are there. Perhaps we have the biggest legal firm in the world: four hundred sannyasins are legal experts. Everybody is doing, but nobody is being coerced to do anything.
So tell the Oregonians: I love this land and I am not going to leave this place.

Q: KNOWING WHAT YOU KNOW ABOUT HUMAN NATURE, CAN'T YOU UNDERSTAND HOW SOME OREGONIANS MIGHT FEEL THREATENED BY YOUR PRESENCE HERE?

A: They are all -- not some -- almost ALL are threatened.

Q: IF THE TABLES WERE TURNED, WOULD YOU PERHAPS NOT FEEL THREATENED IF OREGON WERE YOURS AND A SMALL UNKNOWN GROUP CAME IN, WOULD YOU NOT MAYBE FEEL THREATENED?

A: No. We don't feel threatened even when we are a small group. So it is unimaginable that we own the whole Oregon and a small group is there, and we feel threatened. We will enjoy that group, we will absorb that group. We will not leave it alone, we will not be hostile to it. They will be our guests.
And it is beautiful to have different kinds of people, strangers. It gives richness. It is simply ugly that the same

type of people, the same churches, the same Bible... it makes life dull. I would like any small group, there is no question of being threatened. One feels threatened because one feels one is not happy where he is, what he is, and these people are happy. Their dance is threatening. Otherwise, such a small commune... what is the fear?
But just a few days ago, a secret document has been discovered and it has been on television. The governor and all the big officials, the secretary of state, the attorney general, the head of the police and all the government agencies had a secret meeting. And the governor lied. Because they did not allow any journalists in....
This is ugly: in a democracy why should they try to hide things from people? They did not allow any journalists, and the governor said, "I will have a press conference after the meeting" -- and he lied in the meeting. Everything he said was a lie.
Now that secret document has been found. He had the idea that it had been destroyed -- perhaps he had ordered it to be burned, but somehow it was not burned and somebody discovered it. The document says that in that secret meeting they decided that the army should be put on alert, against us; that the military should be ready. At any notice, within three hours they have to reach Rajneeshpuram.
So it is not a few Oregonians who are threatened.... I am simply amused at the foolishness of this man, Governor Atiyeh. We are not a nation, we don't have an army. You can simply throw a few bombs on the commune and finish it. Just one airplane bringing half a dozen bombs -- small, old fashioned bombs -- and that will do. You don't need an atom bomb. It is not Hiroshima -- Hiroshima was big -- it is

not Nagasaki. And there is no need to waste so much money. You can bring just any old-fashioned, out-of-date bombs and just finish us.
But remember, while your bombs will be falling on us, we will be dancing and singing. We will celebrate it. We celebrate everything. We are celebrants.

Q: HOW OLD ARE YOU?

A: I am ancient.

Q: COULD YOU BE A BIT MORE SPECIFIC?

A: Very ancient. You can see in me, in my eyes... you will see the whole past of humanity. I am as old as existence itself -- because I have always been here. I am part, just as you are part, of this existence. And I have been in so many bodies that now I cannot get identified with any body. When you have to change so many trains, you are bound to feel that no train is yours; at the coming junction again you have to change the train.
In this body I have been fifty-four years. But in fifty-four years I have lived a life which is not possible to live even in two hundred years. I have lived intensely, totally. Whatever I have been doing at whatever time, I was doing it with my whole heart, as if the next moment is death.

Q: WHAT HAPPENS AFTER DEATH? THAT'S AN INTERESTING QUESTION. YOU WILL COME BACK IN ANOTHER BODY?

A: No.... No more. This time is the last time. I have been coming into bodies again and again, but this time it is the last time. After enlightenment, you cannot come back to the body. That is the only disadvantage.

Q: WHEN DID YOU BECOME ENLIGHTENED? HOW OLD WERE YOU? WAS IT THIS LIFE FOR YOU?

A: Yes. When I was twenty-one years old.

Q: WHAT ABOUT OTHERS? WHAT ABOUT THE SANNYASINS: WHEN THEY DIE, WHEN THEY LEAVE THIS LIFE, WILL THEY COME BACK AS HUMANS?

A: A few will not come. A few are bound to come. It all depends on them. If they die unenlightened, they will have to come back. This is an existential condition, that existence sends you back again and again and again unless you have passed the examination. Enlightenment is the examination. Then there is no question of coming back to the university -- you have learned everything, experienced everything. Your being dissolves into the whole, becomes one with it. It is tremendous freedom. Being caged in a body is really carrying your jail around you wherever you go. But as far as I am concerned, this is the last time, so I am trying to make the most of it.

Q: SO THEN, IS THE ULTIMATE EXPERIENCE TO BECOME ENLIGHTENED, SO THAT WHEN YOU DO

LEAVE THIS LIFE YOU NO LONGER HAVE TO CARRY AROUND THE PRISON OF YOUR BODY?

A: Right.

Q: THANK YOU FOR YOUR TIME. IT'S BEEN A PLEASURE.

A: Good. Come back again.

The Last Testament, Vol 1

Chapter #9

Chapter title: Your Politicians Are Responsible
26 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 20.]
Swami Shanti Prabhu
THE RAJNEESH TIMES
RAJNEESHPURAM,
OREGON

QUESTION: BHAGWAN, IT HAS BEEN SAID THAT VIOLENCE IS AS AMERICAN AS APPLE PIE. WHY IS THE UNITED STATES -- A COUNTRY THAT PRIDES ITSELF AS A LAND OF FREEDOM -- SUCH A VIOLENT PLACE? IS THERE A RELATION BETWEEN VIOLENCE IN AMERICA AND ITS SO-CALLED FREEDOM?

ANSWER: Violence in America has deep roots. It is the only continent in the world which is being ruled by foreigners. The native red Indians, to whom this continent belongs, are almost finished; and the people who think they are Americans, none of them are American. They have all come from other countries, invaded the poor country, invaded the poor innocent natives. The roots of violence are there.

The people who had come into power over this continent through violence have remained in power through violence. Unless the continent is given back to its people, this violence is going to remain.

It is a strange phenomenon that the foreigners who are ruling the country are trying to prevent others from living here. We are not trying to rule the country. We are not invaders. They are trying to call us foreigners just because they came here three or four generations ago. Time makes no difference. They are all foreigners.

We not rulers. We have not invaded the country. We have not killed its people. We have not destroyed its people's integrity and spirit. We have purchased the land and we have purchased it for the right price. Do you know how much the invaders paid the red Indians for the whole of New York City? -- thirty dollars. The whole of New York was purchased for thirty dollars. This is not purchasing, this is cheating innocent people.

The people who came in the early days of America were really criminals. They were thrown out of their countries, expelled. Those criminals became presidents, became chief justices of the Supreme Court. They were expelled from

their own countries for crimes which were so big that the countries could not tolerate them. They would either kill them or throw them out.

Then people from Africa were forced, bribed, persuaded and given great promises, hopes that they were going to a rich world where they would receive all the facilities. What they found here was that they were sold in the marketplace just like cattle. Slavery had disappeared from the whole world, and it appeared just three centuries ago in America. And the slaves, although no longer called slaves, still are not first-class citizens.

This continent is based on violence. It has repressed the red Indians in such ugly ways... it is difficult to imagine what man can do to man. Red Indians are living almost in concentration camps. Of course, they are not called concentration camps. They are called reservations, especially reserved for red Indians.

Why should red Indians not be allowed to mix in society? It is their land. They have lived here for thousands of years, but now they are confined to forests and mountains, on reservations, and they are being given pensions. On the surface it look humanitarian, as if we are ruling over their continent and we are paying them. For generations we have been paying them but to pay them salaries for no work is not humanitarian.

What will they do with that money? They will get drunk; they will take drugs. They will gamble; they will fight, kill each other. What else do they have to do? Money comes without any effort. They will go on creating more and more children because with each child comes more money. To give people money without work is to reduce them into

drunkards, gamblers, murderers. You have taken their dignity.

On the surface everything looks so whitewashed, clean. It can be claimed that you are giving them money because you are using their land. But the real purpose is to keep them drunk, fighting, gambling, rowdy, and to keep them in such a state that they never again think of being free, that they never think of getting rid of all the invaders of this continent.

The whole society is interwoven with violence. The black people are downtrodden. There are thousands of people on the streets with no home. What do you expect them to do? They will do every kind of crime, they have nothing to lose. And America goes on pretending to the whole world, that wherever there is any trouble, we are going to help. You can't help your own people. Twenty-five percent of Americans who are able to work are unemployed, and America goes to help Ethiopia!

In America, Ethiopia is spread everywhere -- just thinly, but it is there -- and violence will come out. These people who have lost everything, respect, humanity, integrity, they have been treated like animals. You cannot expect the country to live without violence.

Basically, America is one of the greatest destructive powers in the world. The whole government is working with only one object, to win the third world war. But they are simply fools, because nobody can win the third world war, neither the Soviet Union nor America. The difference may be at the most ten minutes. Whoever attacks first, it will take only ten minutes for the other party to attack back. Nuclear weapons are ready on both sides, so it is not a question of

somebody getting defeated and somebody else becoming victorious. It is simply suicidal. Both will be destroyed, and with them all life on earth will be destroyed.

If your great leaders, political, religious and others, are bent upon having a third world war, if all your scientific and military efforts are just aimed at one point -- how to destroy the Soviet Union and how to destroy communism in the world -- who are you to take responsibility for the whole world? Who are you to decide that the Soviet Union should not be communist? It is none of your business.

Your government is utterly violent. The whole structure of society is violent. There are the superrich and there are the super-poor in this country. The distance between the rich and the poor is too big. Naturally, the poor man becomes violent -- he is angry. Your priests and bishops go on teaching the poor to be contented, but how long do you think you can keep them contented?

Now old strategies won't work. You have used this strategy for thousands of years in the whole world, but it is not going to work in America. It is a new country. It has only three hundred years' civilization, which is nothing compared to countries like China or India with histories of thousands of years.

This country is new and its poor have seen clearly that they have been exploited. In India they have never seen it clearly -- they have been exploited for thousands of years. They don't remember any time when there was not poverty. They have accepted poverty as the law of nature, the will of God.

But you cannot deceive the American poor. He has seen with his own eyes that those who were cunning and clever

have exploited him and become rich. He has seen people who were criminals becoming rich; and he has seen simple, innocent people who were not criminals becoming poor. You cannot deceive the American poor. You cannot tell him that he is suffering from his past lives' actions, because he knows perfectly well that he is suffering from other Americans and their actions.

In such a small period of history -- three hundred years -- things are very crystal clear. They had all come to America. They were all equal. Nobody was rich, nobody was poor. Then, suddenly, a few people started becoming richer and richer and richer, the richest in the world, and a few people started falling down. They have seen with their own eyes how one becomes rich. It is not by right means. It is by exploiting, by cunning, by every kind of means -- good or bad does not matter.

The American poor have a very different attitude from the poor in any other country, because all those countries are very ancient. They don't remember their beginnings; they don't know what happened in the beginning so that a few people became poor and a few people became rich. They think it has always been so. But the American poor have a unique situation. They know what has happened. They cannot forgive it. They cannot forget it. That brings violence.

Violence is the religion of America. And America is despised and condemned all over the world -- even those countries receiving American help are not sympathetic towards America. I know it. In India you will not find a single person who is sympathetic towards America. And America has been helping: whenever there is a famine or

floods or no rain for years, and people are dying, America is always ready to help. But American help does not create sympathy for America. On the contrary, it offends, because they know what you are doing to your own poor.

Why are you helping others when you yourself are not doing anything for your own downtrodden? It is not compassion that you go on helping Ethiopia, India, wherever there is poverty and sickness. It is an effort to make ground for your armies, for your nuclear weapons. All those countries understand perfectly that this is simply business, not help.

America is the most condemned country in the whole world. America has no friends anywhere, for the simple reason that it is the most destructive power today. When your whole government and the energy of the people and the intelligence of your scientists are moving in only one direction -- destruction -- how can you avoid violence? There is only one way, which is really difficult. Give the country back to its native people. If they want you to remain here, you can remain here, but you will have to remain on reservations. If you don't want to live here, that is far better. Just go back to your own countries.

Somebody is from England, somebody is from Spain, somebody is from Portugal, somebody is from France, somebody is from Italy, somebody is from Greece. The whole of Europe has to accept the responsibility to take these people back. Give the country to its own people. If they allow you to live here, you live, but you live under their rule, and violence will disappear. I don't think red Indians can even imagine about nuclear war.

When you are in power, and you are the greatest power in the world, you are not going to be human, considerate. So it is not a simple phenomenon, it is very complicated, and the violence has many aspects. In America, more rapes happen than anywhere else. Strange. In a country which is educated, rich, why should there be so many rapes? It is because your priests go on talking stupidities to the people. They go on talking about monogamy, they go on saying that if you are not married any sexual relationship is sin.

I wonder how a marriage license transforms a sin into a virtue? Just a license, a piece of paper, signed by a judge who may be committing adultery himself. In fact, sometimes I wonder from where this word adultery comes. It looks so simple -- any adult must be capable of it; the moment you are capable of adultery you must be an adult. What other meaning can it have? From where can it come?

American women still are not free. Protests go on happening in the name of liberation, but the woman is not free, not equal. The woman is angry, and her anger is turning into a perversion. The American woman is educated enough. You cannot keep her repressed like the women of the East, of Arabia, who are uneducated, not knowing anything about the world. The American woman is educated. If you want her to be a dependent partner in a marriage, she would rather move into lesbianism than become a slave of man. In America there are more lesbians than in any other country, and naturally, when women become lesbians, men start becoming homosexuals.

These are all different shapes of violence. Your priests are responsible, your politicians are responsible. Do you know what happened in Vietnam? You forced your young people

to fight there without understanding the fact that they are not soldiers as they exist in other countries. They were educated, highly qualified, and you forced them to kill innocent, poor Vietnamese for no reason.

Who are you to interfere in the whole world? You want to put your nose in everywhere? It is Vietnam's decision whether it wants to be communist or not.

And what happened there? Thirty percent of the American soldiers did not kill anybody. They could see that this American violence was absolutely ugly, uncalled for. They could see that the poor Vietnamese have difficulty to arrange even two meals every day and you are bombing them, destroying their houses, burning their houses.

Many American soldiers went insane for the simple reason that they could not believe that this was what their country stands for. Many of the American soldiers had to be treated psychologically when they came back home from Vietnam; they were so much disturbed they had to be rehabilitated psychologically. They were not like other countries' soldiers -- uneducated, unaware of what is going on -- who when they come home, come with great pride. The American soldiers came back home with guilt and, you may or may not know, many who were in Vietnam have never moved back into American society. They are hiding in jungles and mountains, in Alaska, living a very primitive life.

Many of them have been approached by their families and friends to come back home. They said, "We are finished with home, country, nation, flag, American Constitution, democracy, all that nonsense. Just leave us alone. We would like to live here in complete isolation. At least we

will not feel guilty. We will not be forced to do something violent, unnecessarily. Back home, they're going to put us back into the army, prepare us again for the third world war. We are not going."

There are hundreds of young American men who were professors, doctors, engineers, living in the forest like primitive people, in caves. They don't want to come back to America for the simple reason that this whole society is basically wrong. It is based in violence. Twenty percent of American presidents have been murdered. This is a record! In no other country has this happened. Once in a while a person may be murdered, but not twenty percent of the presidents. And if the president is so much unprotected -- remember, the American president is the most protected man in the world -- if the most protected man in the world can be killed by his own people, who else can be at ease? Even the president is not at ease. Every moment, violence! It is not something superficial. If we want to change the violent structure of America, there are three things to be done. One, the country should be ruled by its native people. It belongs to them. Anybody who wants to remain here should remain here, but he cannot remain here as a ruler. Secondly, America should stop bothering about other countries' poor people. It should help its own poor people. Thirdly, America should stop piling up nuclear weapons. They are pointless, and so costly, so meaningless. You already have enough to destroy the whole world, what more do you want?

America should declare, "We drop the whole idea of war. We destroy all our nuclear weapons. We drown all those weapons in the Pacific, in the Atlantic. We're finished with

it." America should declare, "We will not have any defense department any more -- it is just pointless."

If America can do that, its people can be immensely rich, happy. And people who are happy do not do violence. It is out of misery, suffering, anger, that violence comes. When you are comfortable, happy, at home, and all that you need is available to you, you don't want to be violent -- because your being violent will destroy your cozy home, your beautiful surroundings, your love life. Your children, your wife, your parents will be lost. It is the people who have nothing to lose who become violent. And one cannot say to them, "Don't be violent."

I, personally, cannot say to them, "Don't be violent." On what grounds can I say it? They have been cheated of all that a man needs, and if they are revengeful, it seems logical. America should take care of itself Then unemployment is impossible, everybody can be comfortably rich. You just have to stop piling up nuclear weapons, and you can make this country actually, literally a new world by declaring that you are not going to defend. Defense is meaningless. Even with all your nuclear weapons you can be destroyed, so what is the point of having all those nuclear weapons? It is a very strange fact that in the past weapons were significant; now they are not, but idiotic politicians go on following past policies of politics. They don't understand that the whole thing has changed.

Only a nation which is not burdened by the past can become the first nation in the world to declare, "We are no longer a separate entity. We are open and available to the whole world. We declare that we are not enemies to

anybody. We declare friendship to be our basic policy, and we are ready to lose everything rather than be violent."
If these three things can be done, it won't harm America in any way. It would give America prestige, pride. America would gain sympathy from all over the world. America would become the beginning of the new world. Other nations would follow just as they are following America now. They are starting to make nuclear plants, atomic plants; if America stops it, they will stop it too.
And the whole world now has become free. The British Empire has disappeared. Only America has not been capable of freeing the people who are the real owners of this country. Give it back to them. You have reduced them to such a situation that they cannot even struggle for freedom. They are doped, drugged. They are almost asleep. They cannot fight for freedom, they don't know what freedom is. And they don't want it either, because this is going so well: no work, and money is available; no work, and alcohol is available; no work, and all drugs are available. Even those drugs which are prohibited to other people are available to the red Indians, to destroy them, to destroy their spirit.
I say these three things: the land has to go back to the real owners -- those who are capable of living here under the red Indians as rulers can remain, otherwise they should go back to their own country; America has to stop all interference with other countries, and put its whole energy into changing the conditions of the poor, of the blacks, of the women; and third, it has to drop the very idea of war, to become the first country in the history of the world to drop

war, defense departments, armies, to become a precedent -- for others to follow....
I am perfectly convinced that if America can do that, soon other countries would have to follow, would certainly follow, because they are also suffering. Under the pressure of war effort, their whole economies are going down and down. But out of fear they cannot stop creating more weapons.
These simple things just need a little understanding, and America can open a new dimension for the whole of humanity.

Q: BHAGWAN, YOU HAVE SAID THERE IS NO GOD, ONLY GODLINESS; AND THERE IS NO RELIGION, ONLY RELIGIOUSNESS. IS THERE SUCH A THING AS A MASTER, OR IS IT MASTERLINESS? PLEASE EXPLAIN.

A: There is no such thing as a Master, but there is certainly something you can call masterliness. Everybody cannot manage -- even all the people who have become enlightened have not been Masters.
To be a Master, different qualities are needed than just enlightenment. You can become enlightened and perhaps nobody will ever know about it. To give the message you have got, you need to be articulate, immensely articulate, because you are going to do something which is almost impossible -- you are going to transform the experience of silence, wordlessness, into words.
You have to be a charismatic personality so that people are automatically attracted towards you. No need for

advertisement: mouth to mouth, people start hearing about you, that something immense has happened to a man... and not only that, the man is capable in some strange way to relate it to you. Through words, through silence, just by his presence, just by looking into your eyes, just holding your hand, something transpires. Something starts happening to you which you have never thought about, never dreamed about.

Yes, there is a certain quality which makes a man a Master. But I say that there is no need of a Master because people in their ignorance, in their unconscious state, start becoming dependent on the Master. He becomes a father figure, and that is where everything goes wrong. He himself unknowingly destroys what he is doing.

I am here with you, and I say that I am not your Master and you are not my follower -- and you know perfectly well, I know perfectly well, that I am your Master and you are my follower. But I go on insisting that you are not my follower and I am not your Master -- you are my fellow travelers -- just so that you don't become dependent on me, just so that you don't start thinking it is my responsibility; you need not be worried: the Master is there, he will take care, he is the savior. He will save you, you need not do anything....

No, I want you to be responsible. I want you to take all your responsibility on yourself. I can impart whatsoever has happened to me, and it is no obligation to you. I am not obliging you; I am simply enjoying sharing.

To have enlightenment is tremendous bliss, but it is nothing compared to sharing it. When one starts seeing the same flame in thousands of eyes, the same luster and glory around thousands of faces, no enlightenment can be

compared to it. It transcends all bliss that you have known in enlightenment. That was an individual affair, small; a window had opened and you had looked through the window. The sky, the stars... but the frame of the window was there. Your experience was framed. You have never been out of the house, so naturally you will deduce that this is the sky -- the frame of your window.

Yes, you are seeing real stars and the real sky, but you are confined, limited. Your window is giving a frame to your experience. If you want to share with others, you will have to come out, you will have to seek people with whom you can share. You will have to go and knock on many doors to find people who are almost ready to receive it. And when you go out of the house searching for seekers and disciples, then you know the whole sky, the infinity of it, the unlimited number of stars. Now you know that sky you had seen was framed.

There is no frame, there is no boundary to existence. Sharing your enlightenment, you come to know there is no boundary to enlightenment, either. It is not yours or mine, it is existential.

This I call transcendence of enlightenment. This is the moment when the enlightened person becomes ordinary: he has transcended even that speciality of being enlightened. Now he is at ease with himself and his ordinariness.

But this ordinariness has an immense impact of its own, it has the charisma I am talking about. It makes the man a magnetic force. He becomes the very center of the whole existence, and all those who are in search -- even groping in darkness -- start moving towards him. But don't give it a

frame. When you call it a Master, you have given it a frame. Let it remain a quality -- masterliness.
There is no God, there is godliness. There is no religion, there is religiousness. There is no Master, there is only mastery, masterliness. And as the Master becomes a quality, immediately the disciple becomes a quality. Then there is no disciple, only discipleship.
Discipleship is a totally different thing. Disciplehood, or to come to the exact right word, discipline. The word discipline means learning, the process of learning. There is no disciple, no learner, but there is a process of learning. There is no Master who teaches you, but there is a Master -- being who shares that which he has found. And his treasure is infinite, inexhaustible.

Q: BHAGWAN, IN THE PAST, MONARCHS, STATESMEN AND POLITICIANS ALWAYS LOOKED TOWARD THE WISE ENLIGHTENED MEN FOR THEIR ADVICE IN AFFAIRS OF STATE. WOULD IT BE A BOON TO MANKIND IF RONALD REAGAN SOUGHT YOUR ADVICE? WHAT WOULD YOU SAY TO HIM?

A: In the first place, the politicians of today are not so wise as some emperors in the past have been. The emperor was born, so sometimes there were idiots who became emperors, mad, crazy people who became emperors. Once in a while, there was a person who was wise enough and yet became an emperor. Augustus in Rome and Ashoka in India were such emperors. They went to seek advice. They

knew there were people who knew much more; they knew there were people whose word is truth.
But today's presidents and prime ministers are going to be just third-rate cunning politicians. It is impossible for a wise man to become the president of a country, for the simple reason that he is wise. He cannot lie, he cannot give you promises which he knows can never be fulfilled.
He will tell you things which will hurt you. Just think of me: in the first place I cannot run for the presidency of a country, because I don't like running. I can drive in my Rolls Royce, so my campaign for the presidency will not be running for president, but driving for president.
My whole life I have been practicing a certain art: how to influence people and create enemies. This is not a way to become a president or a prime minister. No wise man can even think of it, because he cannot fulfill the basic conditions of a politician.
And you are asking me that if a president -- for example, Ronald Reagan -- came here for my advice, would I give it to him? Of course. If I can give advice to you all, why can't I give advice to Ronald Reagan? But he will have to come not as a president, but as a disciple, because unless you come to learn, I cannot teach you.
If he comes as a president, he cannot get an appointment from Sheela; but if he comes just as a human being he is welcome. Any politician from any country is welcome, but he should come just as a human being; otherwise it is useless, wasting my time and wasting his time.
So from my side, I am clear. But your question is only "if" -- you should not forget. No president is going to come. No president has the guts to come. It is my whole life's

experience, I am not just saying something without any support from my experience.

I knew Jawaharlal Nehru, the first prime minister of India, personally. He was a man of great aesthetic, poetic qualities, but still he had not the guts to accept my advice. He said, "You are right, but you don't know this dirty politics. If I start doing things the way you are suggesting, I will simply lose my premiership. I will not be able to do what you are saying -- I will just lose my power, my prestige. I will look crazy. And I say to you that what you are saying is right."

His successor, Lalbahadur Shastri, was immensely interested in me. He died with one of my books on his chest. He was reading it and must have fallen asleep, had a heart attack, and died. He was in Tashkent, Russia, for a summit meeting -- the American and Russian presidents, the Pakistani president, and he. These four were there to settle matters about Kashmir, because a part of Kashmir was occupied by Pakistan.

Pakistan's army had been standing ready there for almost forty years. The Indian army was ready -- confronting Pakistan's army for forty years. And the UNO's representative army was just standing in between at the cease-fire line. Now, how long is it going to be there, this cease-fire line? Forty years is too long a time. They had gone to settle it, but Shastri died.

He lived just to be the prime minister for one year. He was very simple in a way, and it was by chance that he was chosen prime minister. No one could have thought that he could win the race, but in the political game it sometimes happens. He was the most unexpected candidate.

The commanding, ruling party of the country was very much afraid of Morarji Desai because he was the most stubborn type of person. Once he became the prime minister, he would not care a bit about the committee who had chosen him. The committee was afraid to choose him for the simple reason that they knew that man. Once he had power in his hands, he wouldn't care even about those who had given him power.

So on the one side was Morarji Desai, on the other side was Indira Gandhi. They were afraid to choose Indira Gandhi because in the whole political atmosphere there was the idea that India is not a democracy, but a monarchy. Jawaharlal was the first prime minister; now his daughter will be the second prime minister. They wanted to avoid Indira, because turning it into a family affair would bring condemnation to all of them and would make the opposite parties more powerful.

And certainly it has turned into a family affair. After Indira, her son became the prime minister. For forty years one family has been ruling, except for that one year when Lalbahadur was chosen.

He was chosen because he was a very simple and weak person. The committee knew perfectly well that even if he were the prime minister, they would remain the masters, the kingmakers. He would be only a puppet. Whatever they wanted, he would do.

Morarji Desai could not be chosen. He wanted to be chosen; he was forcing the committee -- "I am the most experienced, the most senior person, why are you not choosing me?" Against him was standing Indira Gandhi. She had her reasons: she had lived with her father, she had

seen the whole freedom struggle, its problems. She had seen the beginnings of the independence of India, its complexities, its problems. She knew every in and out of all the politicians of the country. Nobody else had such knowledge.

She claimed that Morarji Desai might be senior, but that he knew nothing about all the chief ministers of the states, all the governors. He knew nothing. She had all the files of her father and his whole experience, and she had been living with him. She knew everybody -- who was dependable, who was not, who was reliable, who was not, who was certain to betray the country.

Both had their claims, but the committee persuaded Lalbahadur. He was a very small-sized man, and he was very afraid: "Forgive me, I cannot manage, I am a simple man...." He had never been in the public eye, he was not a national figure. Just because Jawaharlal loved him for his sincerity, truthfulness, reliability, he was in the supreme commanding committee of the ruling party. Jawaharlal had put him there.

The committee unanimously chose Lalbahadur. It sometimes happens.... He was very available to me, but even he was not courageous enough to come to see me. He managed a lunch, in a political way, in the house of one of his cabinet ministers.

This man, Karan Singh, was interested in me -- he was the king of Kashmir, and because Kashmir became dissolved into India, he was immediately taken into the cabinet. Naturally he had to be given something; he was the first to join India and give his whole country to the union. He was very much interested in me, so Lalbahadur said, "This

would be good. You call him and me for lunch, so just casually we meet and discuss. My going to him will be dangerous to my career." And he confessed it to me that this is how diplomacy works. Nobody knows -- just a casual, accidental meeting. And before lunch, after lunch, for almost three hours he was listening to me about every problem that he was facing.

But I told him it would be good if he came to my place and lived a few days with me. Everything could be cleared. He said, "That is impossible. If people come to know that I have gone to you for advice, I am finished. You have so many enemies in the country, in my party, in my cabinet, that I cannot take that risk. And I am simply a weak manI have been chosen for my weakness." But he was sincere.

Indira, the third prime minister of India, was very much interested in me, but not courageous enough to come to Poona. She was continuously telling Laxmi, "I want to see Bhagwan, I want to come. And next time when I come to Bombay or anywhere nearby, I am going to come to the ashram.

And she came twice to Poona itself, but she never could gather courage to come to the ashram. Political fear.... Just to be associated with a man like me needs courage, because all those who are my enemies will become your enemies. And all those who are your friends may stop being your friends just because you are associated with me.

The last time she came to Poona, she told Laxmi, "This time, whatsoever happens I am going to manage and come." But when Laxmi went to see her, she said, "There are so many engagements, I cannot find time."

And this was a lie -- because she went to Kohlapur, four hours driving, to meet the shankaracharya, the head of the Hindus, like the pope is the head of the Catholics. She found time to go to the shankaracharya -- four hours going, four hours coming, and just two minutes to touch the feet of the shankaracharya. But that was politically helpful.
Thousands of Hindus had gathered for the shankaracharya. He was an old man from the south, very much respected by the Hindus because he was absolutely fulfilling all their demands of how a religious person should be. He was an ascetic, a masochist -- those were the qualities that Hindus were asking. Intelligence has never been asked.
Scholarship, yes -- he could recite Hindu scriptures without reading; he knew them by rote. He was very much respected and he was very old, eighty or eighty-five.
Now Indira lied that she had no time; but the reality is that she had no courage -- even to meet the person who was the only one who supported her when she was defeated and lost her premiership. The whole country was against her, it was a tremendous defeat, and when she stood in a by-election, I was the only man to bless her. No shankaracharya blessed her, not even Vinoba Bhave, who was her political guru, blessed her. Now they were afraid that to bless her means to lose many friends.
She went to the shankaracharya again to get his blessings. He did not speak a word. She was told that he had taken silence for the day. This was simple diplomacy: if he has taken silence, good; when she touches his feet he can bless her with the hand -- that is not breaking your silence. But no, he remained sitting just like a statue -- because it was a problem for him too. If he blessed Indira, then all the

Hindus who were against Indira would be against him. It is a simple rule. The enemy of your enemy is your friend.
So I would like to say to you that your question is only if. Ronald Reagan cannot come, cannot have the courage. But from my side I have no ifs, no buts. If he wants to come, he is welcome; but he has to remember that here he is not the president, that he has come here to seek advice, to learn something. He has to be here like a disciple. If that much humbleness is there, then certainly my advice can reach to his heart. Otherwise, it is meaningless.
Okay?

The Last Testament, Vol 1

Chapter #10

Chapter title: My Work Has Just Begun
27 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 21.]
Ma Anand Rose
DIE RAJNEESH TIMES
COLOGNE,
WEST GERMANY

QUESTION: BHAGWAN, NO COUNTRY, NOT EVEN AMERICA, IS AS UPSET AS THE GERMANS AT YOUR PRESENCE IN THE WORLD TODAY, AND AT YOUR INFLUENCE ON INTELLIGENT AND CREATIVE PEOPLE. THEY ARE TRYING HARD TO

SEE YOU AS ANOTHER HITLER. WHAT DOES THAT TELL ABOUT THE GERMAN MIND, FORTY YEARS AFTER HITLER'S DEATH?

Answer: The ghost of Adolf Hitler, his long shadow, is still present. And Adolf Hitler is not something that you can confine to one person. It is something deep down in the German mind itself. Adolf Hitler would not have existed if the German mind had not been supportive of him. And not only ordinary people -- who can be easily influenced, impressed -- but many exceptional people: geniuses like Heidegger, who is certainly the most important philosopher of the twentieth century, he was a follower of Adolf Hitler. What these people were seeing in Adolf Hitler was something that was in themselves. In Adolf Hitler it was magnified. In themselves they could not see it, but Adolf Hitler became the mirror; they could see it, and he became the representative of the collective unconscious mind of Germany. Hence, the influence that he had.
Although forty years have passed, the German mind is still the same. And when they see my influence on people they become afraid, for the simple reason that if I can influence so many young intelligent German people, I can paint the whole of Germany red. And Germany has suffered through Adolf Hitler's influence so much, the wound is still there and it hurts. They don't know much about me. All they know is that thousands of young Germans are ready to die for me. To their knowledge, this phenomenon had happened only with Adolf Hitler. In the same way, thousands and thousands of people were ready to die for

him, to do anything for him. So they see a certain similarity. But there is no similarity at all.

I teach people to live for me, not to die for me. I teach people to dance for me, not to die for me. All your so-called great leaders of the world have told their people that they should be ready to die for them. That was thought to be something of great pride. And certainly millions have died for idiots. They died, they killed, all kinds of neurosis was released by these so-called leaders.

I am not a leader. I am not a politician. I insist to my people to live long, to live happily, to rejoice. Even if I die, celebrate it. Nobody has ever said to his people, "When I die you rejoice and celebrate, sing and dance." In thousands of years not a single man has been there to say this. They were just saying, "Be ready. If you love me, be ready to die for me, because we are going to conquer lands, conquer the whole world. If you are not ready to die for me, you are a coward, and then how are you going to conquer the world?"

I have a different way of conquering the world. I don't need nuclear weapons, atom bombs. I have a different approach totally. And they have all failed. None of them could conquer the whole world, neither Alexander the Great, nor Napoleon Bonaparte, Ivan the Terrible, Adolf Hitler, Joseph Stalin, Mussolini, nor Mao Tse-tung. They all have, without exception, failed, because this is not the way to conquer. Hate is not the way to conquer. It will destroy the other, and in consequence it will destroy you too. Your victory is going to be just a very passing phase.

I say to my people: Yes, we are going to take over the world -- by our rejoicing, by our love, by our peace, serenity, by our meditation. We are not politicians. We are

not going to rule them. In fact, we are going to teach everybody not to be ruled by anyone and not to rule anyone. Only then are you really an authentic human being. My influence on German people is exactly the opposite of Adolf Hitler's. But influence is there, and those who don't know me can find a certain similarity. Those who know will find that the influence is there, in fact it is far greater than Adolf Hitler's.

And it is not me who is saying it. One of the most important Western journalists, author of many significant books, Aubrey Menen, wrote a book almost ten years ago about the new mystics. He put my picture on the cover. The book was published by Thames and Hudson in London. What he said inside, even I could not believe. He said, "I have seen Adolf Hitler, interviewed Adolf Hitler, I have listened to Adolf Hitler in a meeting sitting in the front row, and I have seen his tremendous influence on people, but it is nothing compared to Bhagwan." His influence, he says, was only that of oratory, there was no substance in it. Those people were enchanted because their egos were fulfilled. He was saying to those people that you are the highest race amongst human beings. You are the purest Nordic Aryans. It is your birthright to rule all over the world.

Naturally, all those who had ambitions, ego trips, were influenced. Here is a man who can manage to fulfill their hidden desire. They themselves, of course, cannot manage, it is too big. Aubrey Menen says that people were influenced, but that influence was something sick. It was fulfilling their egos.

The people who are influenced by me are totally different. I am making every effort to destroy your ego. And to destroy the German ego is the hardest thing! In fact the intelligent, German, young generation is influenced by me against Adolf Hitler and against any possibility of Adolf Hitler ever happening again in Germany. I am the greatest enemy of Adolf Hitler's anywhere. And any country which is influenced by me, particularly the young generation -- I don't care about the graveyards, I only trust the young blood, fresh blood -- if they are in love with me, that means Adolf Hitler is impossible, destruction is impossible. And it is true about other countries too.

If all over the world the intelligent young people become attuned with me, fall in love with me, not only Adolf Hitler but even the third world war is impossible. To create a third world war you will need all kinds of geniuses, talented people, young. And if they have in some way fallen in love with me, they are not going to serve any destructive cause at any price. They are going to simply refuse.

My influence is diametrically opposite to Adolf Hitler. The older generation may be afraid. They have seen Adolf Hitler, they have seen his great influence, they have seen people becoming almost mad after him. And he himself was a retarded mind. He himself was not intelligent at all, just a third-rate person. He was refused admission to schools, colleges. He was refused admission to the university -- he wanted to learn architecture. Then, seeing everywhere rejection -- nobody could think him capable of anything great -- he joined the army.

That was the last resort of all the idiots, of all the fools, of all the stupid minds. The army is the last resort: you don't

need intelligence. In fact, intelligence is a barrier in becoming a good soldier. Just as a retarded person cannot become a sannyasin, an intelligent person cannot become a soldier. What does it mean to become a soldier? It means you have accepted death as your profession. You don't have any sensitivity for what you are doing. For a little salary and employment you have accepted to murder innocent people, children, women, old people who have done no harm to you, to whom you are not even introduced.

This needs something of a very low kind of person, almost the animal. Physically he looks like a human being, mentally he is not. And these people have fought all the wars. Of course, when you want to kill people you have to be ready to be killed any moment. They have not only sold their intelligence and their freedom into the hands of some dictator, for just a little employment they have become murderers. And simultaneously they have accepted for that little salary to be suicidal also, because in war it is not necessarily so that you will only kill and you will not be killed.

So those leaders were emphasizing, "Be ready to kill or be killed. The stake is great: the nation's pride, the race and its ego, the religion and its messiah." All these people have been teaching you just death, either somebody else's or your own.

I am simply amazed when people start comparing me with people who are absolutely opposite to me. In anything, my influence is to live more, to allow others to live more, to love more, to allow others to love more. Let this whole earth become a celebrating planet. There is no reason to kill and be killed, and just for some fool like Adolf Hitler,

Mussolini, Joseph Stalin. If they want, they can commit suicide, they can hang themselves from any tree, but why spread this poison? They spread this poison because it fulfills their ego. The name of the nation, race, religion is just a facade, just a curtain, a mask. Behind it is some monster who looks like a human being. My message is for love, life, laughter.

But not only in Germany, everywhere there is fear, because it has always happened that whenever there was a man of charismatic influence who can attract people so much that they become identified with him, there has always been difficulty. That's why, because of their past experience, they are afraid. All over the world there is great fear. And the strange thing is, their fear is absolutely baseless.

I am a totally new kind of man, the beginning of a new humanity. But I can understand them. They have only their past, and their past is long, and their experience is wrong. And whenever there has been a man of influence, he has created trouble. Adolf Hitler created the second world war. Now they are afraid; if their younger generation is being influenced by me and is ready to do anything that I say, naturally fear arises. Again the same situation may happen. But just tell them, with me it cannot happen. Without me it can happen.

They are so afraid in Germany that perhaps sometime I may be coming to visit my communes, they have already put a bogus law case against me. Just in case I want to enter the country I can be immediately arrested. I have never been in Germany and I have never done anything in Germany. But they can file a case against me.

That case will help them in many ways. First, they can refuse my entry. Secondly, they can allow me to enter but refuse to let me out of the country. Thirdly, as long as the case is not finished, they can force me to remain there. And they can put other cases. If I win in one case, they can put another. There is no problem in it. Somebody simply goes to the court and says that what Bhagwan has said hurts my religious feeling. That is enough.

It is a very strange world in which we are living. If your religious feeling is hurt, then it is your problem; get treated, or drop that religion which cannot help you to be strong enough not to be hurt by a small criticism from anybody. And if your heart, your religious feelings are disturbed, that simply shows they are superficial. You need a new religion which goes deep to your roots and nobody can hurt you. Can any of my people be hurt? None of my people have gone to the courts, filing cases, and had their religious feelings hurt.

I have been condemned all over the world, in all the newspapers, in all the media. They have called me all kinds of names. You could have easily gone to court. In every country you could have fought that your religious feeling is hurt, but none of my people has even thought about it. They simply laughed and ignored it. Filing a lawsuit means giving attention to idiots. And whatsoever they are saying, they are saying without any argument. They have no argument.

In India once there was a case against me -- of a similar type -- that I have hurt the religious feelings of Hindus. That is enough in any country. This is very strange. And why was the case accepted by the court? It went for almost

one year and I had to come back to Ahmedabad again and again for that case. They were simply wasting my time, and the case was utterly stupid.

Speaking in Ahmedabad, amongst fifty thousand people, I had said that Mahatma Gandhi used to listen to the story of Rama every day. Vinoba Bhave, one of his disciples, but a very scholarly person, used to read the Ramayana, the story of Rama. It is read in every house in India. The drama of Rama is played in every town, city, village, every year. Rama is in every Hindu heart's center.

I said in the meeting that Vinoba was reading the story of Rama, and there comes a passage where Rama's wife, Sita, is stolen. Just to leave some clues as to what direction she has been taken, she went on throwing her ornaments on the way. Indian women have many ornaments, and she was a queen, so she had enough ornaments. And it was bound -- she felt it was certainly logical -- that Rama would find these ornaments and they would give him a clue to the direction, and if he found more, that made it more certain. If he found more he could reach to where she was being taken.

And he found -- precious diamonds, emeralds, rubies.... He asked his brother Laxmana, "Do you recognize? Are these ornaments my wife's? I cannot recognize them myself because whenever I am with Sita, she is so beautiful that I get lost into her. I don't pay attention to her ornaments, so I cannot be certain that this ornament belongs to her. But in this thick forest, who is going to throw rubies and diamonds and ornaments made of all kinds of precious stones? Laxmana, perhaps you can find." Laxmana said, "Please forgive me, because I have never seen Sita, except

her feet, because I used to touch her feet every morning." Your elder brother's wife in India is thought to be equal to your mother. "And I have never seen her face, I have never seen above her feet. Yes, if we come across the ornaments she used on her feet, I will recognize them immediately." Gandhi was a little puzzled. He said to Vinoba, "I don't understand. First, I cannot understand Rama, that he lived for so many years and he could not recognize the ornaments of his own wife. But perhaps he was still on his honeymoon. Sita may have been very enchanting -- but why Laxmana never saw Sita?" Vinoba produced an argument -- which is not in the story, the argument is Vinoba's -- he produced an argument that Laxmana never saw Sita's face because he wanted to remain celibate. He wanted to remain unimpressed by Sita's beauty because he was under a strict discipline. And Gandhi accepted the idea that it was because of a strict discipline; that Sita was so beautiful, perhaps looking at her he may get passionately interested in her.

Gandhi accepted the idea. Not only that, it was because of this argument he gave Vinoba the title of Acharya. Acharya means the master mind. He said, "The explanation that you have given makes you a master. I could not have conceived that this would be the explanation."

I told this whole thing to the people, fifty thousand people -- and they were all Hindus, followers of Rama, followers of Gandhi, followers of Vinoba -- and I told them that Laxmana's explanation is ugly. It simply shows that he was afraid to see the face. This fear is already part of desire and passion. He was perfectly aware that if he saw her, he would like to have her. All this must have been going on in

his mind. He must have been dreaming of Sita, because it was not that he had never seen her. Before the marriage, Laxmana and Rama both had gone to see her.

In those days in India, the king's daughters used to have a certain ceremony. It was called swayamvara. The princess chooses her husband by a certain device. Sita was the daughter of a very big emperor. Hundreds of kings had come to marry her. The device was that Sita's father had one very long bow, which was known as "Shiva's bow." And the condition was that anybody who could just by hand break the bow into pieces, he would be the person to marry Sita.

The bow was so heavy that many kings tried to take it up from the platform, but they fell themselves. They could not move the bow. There was no question of breaking it just by hand. Sita was sitting there ready with the garment. Whoever breaks the bow.... And Laxmana was getting very eager. They had gone with their teacher, Vashishtha. The father of Rama had sent Vashishtha to take care of the boys and see that they were not defeated, that no cunningness was being used. Laxmana was getting so excited that he was asking again and again, "Vashishtha, just give me permission and I will break it." Vashishtha said, "You just keep quiet. Rama has the first right, he is your elder brother. If he fails, then you have a chance."

Of course Rama broke the bow. Laxmana had seen Sita, seen the beauty of the woman. She must have been a rare woman. Now he had to treat her as if she were his mother. You can imagine his mind.

I explained to those people that Vinoba's explanation simply shows Vinoba's mind. It has nothing to do with

Laxmana. Vinoba was a celibate, and he knew perfectly what celibacy means. Your dreams are full of girls, your whole day is continuously a fantasy of sexuality. The repressed sex tries in every possible way to break your unnatural idea of celibacy. Vinoba was afraid of meeting women, seeing women. He used to live isolated. He never lived in Gandhi's ashram itself, because there were women there. He lived a few miles away. He used to come every day at the prayer time, reading the story of Rama or some other scripture, and would go back. But he lived in isolation. Around Gandhi's ashram was dangerous: there were women, beautiful women, and he was a celibate monk.

The explanation that he gave was his own mind, and the explanation is a condemnation of Laxmana. It makes him a repressed sexual person. It is a condemnation, it is not appreciation. Neither Vinoba understands the psychology, nor Gandhi understands the psychology, because he confers the degree of Acharya for this stupid explanation!

A case was filed against me, that somebody's religious feelings were hurt. I said to the court, "This is strange. I have not said a single word against Laxmana. I was criticizing Vinoba's explanation." Vinoba was alive then. I told the court, "You call Vinoba, and I am ready to argue with him that his explanation is wrong -- not only wrong, but condemnatory.

"And from where does this man get the idea that his Hindu feelings are hurt? Vinoba is not yet a Hindu incarnation of God, and I am trying to save Laxmana, that this is not the right explanation. In any Sigmund Freud's hands this explanation will mean Laxmana is sexually so much

repressed, so much afraid of his own repression that he cannot look at the face of the woman."

The court finally agreed with me, but the court was also Hindu, so they were not daring enough to call Vinoba also into the court. I said, "This is unfair. I criticized him, this man says I have hurt his feelings. Now the court gives the judgment that I am not speaking against Hinduism, I have spoken against the explanation. Now it is the duty of the court to call Vinoba. Vinoba has hurt the Hindu mind and the Hindu mind's religious feeling."

But Vinoba was a great Hindu leader, so naturally he was never called. The case was really against him, not against me. But one strange thing happened. Whenever the case was in the court, thousands of people would be there, inside the court, outside on the verandas, on the lawn -- thousands of people, at least ten thousand people would come to listen to what I was saying. And they were all Hindus. And when I won the case, the man who had filed the case against me told the magistrate that he needed police protection. I said, "For what? I need police protection because I have hurt the feelings of the Hindu religion, religious people, and these ten thousand people are Hindus. And I have to go out of this room -- these ten thousand people can kill me. And this fellow is asking police support and police protection -- for what? Are these Hindus against him?"

They were. They could see the point clearly, they could see that this man is simply a Hindu chauvinist. They could see that I had been unnecessarily harassed for the whole year. And they were really angry, they were shouting and screaming and asking that the man should be delivered to

them, so they could teach him what it means to be "religiously hurt."
The magistrate himself was afraid that the situation was dangerous. He told the man to go inside, behind, which was the magistrate's private room, and just remain there until everybody was gone. "No police protection will help, because these ten thousand people.... From where can I bring the whole army to prevent these ten thousand people? The court has a few policemen, but they are not enough to protect you. You just sit." And he went inside the room and waited. I left, so naturally other people left by and by. Perhaps he must have left just when the court was being closed, or he must have left with the magistrate in his own car.
Exactly that type of case they have put in Germany. And soon they will be putting it in every country. Because I told the Australian media, "Get ready, I am coming," now the whole of Australia is agog, afraid. Newspapers have started coming, saying that people are very much disturbed, afraid that I may remain there, may not leave Australia. But the man himself who was here was an intelligent man. I really loved the man, he was not just a journalist.
He is answering the phone calls continuously coming to his studio. He informed us, "I have never answered myself, my secretary answers, but this time I am answering myself because I can say to them that I have been there, I have seen the man, I have seen the commune that is there, and they are beautiful people, and you need not be afraid. And don't get unnecessarily excited by rumors. There is no danger." But it is now all over Australia, a great wave of

fear. I have not gone there and there is not much possibility.
But my people are there, and my people are growing in every country. And in every country my people will have to face the same problems. They cannot believe, the politicians and others, that I am not going to use my influence politically. It is something inconceivable to those retarded people, that there can be a man who has great influence and is not going to use it in any way.
My influence is that of love. I love my people, and I would not like to put my people in any kind of destructive situation.
But what can you do with people who are so afraid that they cannot even come to visit the commune to see and experience themselves that there is nothing to fear? My people are peaceful and wherever they will go they will bring the peace, the silence, the rejoicing. They will bring songs to every country and ecstasy to every land.
Our war is totally different. They don't understand. We are spreading a certain kind of atmosphere around the world which can prevent wars, which can prevent Adolf Hitlers, which can prevent nuclear weapons being used.

Q: BHAGWAN, IN YOUR VISION OF THE WORLD BEING ONE COMMUNE, IS IT STILL SO THAT THE ITALIANS SHOULD BE THE COOKS, THE FRENCH THE LOVERS AND THE GERMANS THE ORGANIZERS?

A: Most probably, because who can cook better than the Italians? And in my commune everybody is to do the best

he can. Yes, the Germans will be the organizers. They have proved -- and I have a greater number of Germans than from any other country -- they are the best organizers, the most reliable people. You can trust them, they can never betray. They certainly have a very strong spirit.

But nobody is going to force them. If they want to change places they can change, and that is how it is happening in my communes all over the world. People don't remain stuck to one job, they want to learn many more things. The doctor wants to learn plumbing, the plumber wants to be a mechanic, the mechanic wants to be a cook. The commune is also a university. It is so many things together. It is a religion, it is a university, it is the birth place for the new man.

So my feeling is that Italians will try to learn how to organize, although in the beginning their organization will be greasy, lousy, spaghetti all over. Nobody is going to condemn them, that's natural. The Germans cooking, you can understand, Koran Grove will be full. If we can survive German cooking, that means a miracle has happened, but we will try. We are open to all possibilities.

And it is already happening that way. In fact the moment you enter a commune nobody recognizes you as Italian, as German, as Indian, as American. All those things simply disappear; you are just my people -- the red people. A new identity comes up and throws out all old identifications.

I don't know who is a German, who is an Italian, who is Greek, who is Spanish. I don't know myself, except for a few people who had come to me in the very beginning, so I know them more personally. That's why when I want to say something about Germans I will use Haridas, because

except Haridas I don't know any German. If I have to talk about the English, I have to talk about Teertha because I don't know anybody else. If I have to talk about Italians, then Asheesh is the only Italian.
But there are many and now there is no possibility for me to be acquainted the way I am with Teertha or Haridas or Asheesh. That way is not possible any more. I will love you but I will not know your name. I will do everything for you but I will not know your name, your race, your country. And the thing has become so enormous and big, and it is expanding with such speed, you cannot expect me to. In the beginning, when there were only a few people who could be counted on fingers, naturally I knew their name, their country, their background and they had the chance of being more intimate. In the beginning it was possible.
But don't feel that those who have come late are deprived of anything, because my work has really begun now. After I started speaking again, those three years that I remained silent were just to give a gap. All that I had done before that was only a preparation; then a three years' gap so that all those who want to escape can escape before my real work starts.
So those who have come just now, they should not feel deprived. My work has begun just now. Now I am talking directly to you. There is no Krishna between me and you and no Jesus between me and you. I am cutting their heads right and left and creating a direct passage. I am not allowing even people whom I love -- Bodhidharma, Chuang Tzu -- I am not going to let anyone stand between me and you. I am going to chop their heads. Of course, lovingly. I can ask them, "Forgive me, but I have to chop

your head because now nobody stands between me and my people."
However beautiful is Heraclitus, and however much I have loved Pythagoras and Zarathustra, it does not matter. That is my personal affair. As far as you are concerned I am not going to let anybody else stand between me and you. So nobody needs to feel that he has missed something -- no! My work has begun just now and you have all come in the right moment. Those who have remained in the preparatory period, in the silent period, of course, are more fortunate. But if you have courage enough you can take a long jump and be in the front line with the old sannyasins. It only needs courage. They had enough time to go slowly, step by step. The new sannyasins will have to jump four steps at a time. Soon you will be all in the same line. And that's my effort, that's why I am giving you so many shocks. Shocks are particularly good to keep people jumping. I don't let them stand in one place. Another electric shock and they jump four, five steps immediately. A day or two I may let them rest there, but not more than that.

Q: BHAGWAN, WHY IS THE MEDIA SO NERVOUS AROUND YOU?

A: Because they have never come across a man like I am. The media knows politicians, popes, other kinds of leaders. They are all afraid of the media and nervous. The politician is nervous, he has reasons to be nervous. And the journalist is assertive and aggressive, and the politician is simply dodging and trying to save his skull.

A few days ago I saw an interview with Rajiv Gandhi, who has become now the prime minister of India. He was here in America. The interviewer goes on continuously hammering and Rajiv Gandhi looks almost frozen, as if any moment his breathing is going to stop. And I can see the reason, because the interviewer tried in different ways to get Rajiv Gandhi to say something against Russia. That Rajiv Gandhi cannot do. Before coming to America, first he had gone to Russia. In fact, he must have been prepared there in Russia, what to say and what not to say, because India is almost in the hands of Russia. It is not a communist country but on the very verge. Any day it is going to become a communist country.

The interviewer was also trying to force Rajiv to say something against America. That he cannot do. In America, he has come to create more friendship, he has come to get more uranium for nuclear weapons in India, he cannot say anything against America. He cannot praise America, either, because Soviet Russia will get upset. He cannot praise Soviet Russia because America will get upset. So, naturally, the politician is nervous before the media.

I have no problem. I can say exactly what I want to say. All the media become nervous because they know they will not be able even to report the things I say, because if they take all these things to the editor, perhaps they may be thrown out of the job. They are nervous because what I am saying is also hurting their prejudices. They are human beings. First they are human beings, then they may be journalists; first Christians, then they may be journalists. And when I am hitting on Jesus they want to scream, but they cannot do that. Naturally, it becomes a nervous feeling. They forget to

ask what they wanted to ask. They have never met a man like me who has nothing to lose, who can say anything, who does not belong to your society, who does not care about respectability.

Now the pope is continuously concerned that his respectability as the greatest religious leader in the world should not be affected by any statement. All his statements are prepared by other bishops, looked at by a committee, everything is edited. He is simply a spokesman, he is not speaking himself The whole church, the Catholic hierarchy is decisive. He has just to speak what they teach him, what they tell him to say.

Another fundamental reason they get nervous is that I am an absolutely free man. I don't care about contradicting myself, so they cannot put me into a corner by saying, "You said this fifteen years ago, now you are saying that." They cannot put me into any corner. I say forget it, to hell with those fifteen years. Whatever I am saying now is true now. Tomorrow I do not promise I will say the same thing, because I don't bother about consistency, about respectability, about what people will think. I have no reason to be nervous, I simply enjoy their nervousness.

It is strange, something new. The table with the water is placed by the side of the person who is being interviewed. When he feels nervous he can start drinking just to do something: get busy, forget nervousness, and meanwhile he has time also to think what to say next. Here it is just the opposite. The water and everything is placed by the side of the media. And I see them plucking grapes, taking water, tossing and turning in their chair, sometimes looking at the photographer, sometimes at the director. They will never

forget the interview, because that kind of interview is never going to happen to them unless they come here again, to have another nervous breakdown.
But my work is first to give you a nervous breakdown, because only from there is there a possibility of a spiritual breakthrough. Breakdown to breakthrough, that's the whole story.

The Last Testament, Vol 1
Chapter #11
Chapter title: No God But Godliness
28 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 22.]
Bob Fleming
DAVIS ENTERPRISES
DAVIS,
CALIFORNIA

QUESTION: I SUPPOSE I AM FROM PROBABLY THE SMALLEST NEWSPAPER EVER TO INTERVIEW YOU. WE HAVE VERY INTELLIGENT READERS, THOUGH. I BROUGHT YOU A SMALL PRESENT, A COPY OF THE PAPER, SO YOU CAN READ ALL ABOUT DAVIS. MOST OF WHAT PEOPLE IN MY TOWN HAVE HEARD OF YOU AND RAJNEESHPURAM HAS BEEN ON TELEVISION AND IN THE NEWSPAPERS. NONE OF THEM HAS BEEN

HERE THAT I KNOW OF AND I KNOW THE TWO DAYS THAT I'VE BEEN HERE HAVE BEEN MUCH DIFFERENT THAN I EXPECTED. IN FACT, WHEN I CALLED MY EDITOR TO SAY I HAD AN INTERVIEW, SHE WANTED TO KNOW WHERE I WAS GOING TO BE BECAUSE SHE WAS AFRAID YOU GUYS WOULDN'T LET ME COME BACK!
SO, ANYWAY, DAVIS IS A VERY ORDINARY MIDDLE CLASS KIND OF TOWN, AND IT SEEMS LIKE PEOPLE NEED A STRUCTURE OR FRAMEWORK TO?UNDERSTAND YOU. YOU SAY YOU ARE NOT A PHILOSOPHY OR RELIGION.... CAN YOU STATE IN ORDINARY AMERICAN MIDDLE CLASS TERMS WHAT YOU STAND FOR?

ANSWER: It is very difficult for me, almost impossible, because I never adjust to speak with you or anybody. I speak, you have to adjust with me to listen. It does not matter whether your readers are middle class, higher class, or lower class. I will say the same thing. If they are middle, they will have to raise their heads up a little to understand, for the simple reason that whatever I am saying, I have brought to its simplest form. To make it more simple is just not possible.
I am not a philosopher. The philosopher thinks about the truth. His approach is rational. Reason is his instrument, and here just the opposite is the case. I am an irrational man. And the people who have gathered around me -- around the world -- the appeal to them is my irrationality, because reason has failed so utterly. For three thousand years in the West, ten thousand years in the East,

philosophers have been struggling to find the truth, and not a single philosopher has been able to find it.
The way of philosophy does not go with truth at all. It is just rational gymnastics. So one philosopher can argue against another philosopher, and they go on arguing for centuries, but they have not come to agreement on a single point. Philosophy is the worst wastage of human intelligence that is possible. When I say I am not a philosopher, I simply mean that my approach towards reality is not through the head, it is through the heart.
I also say that I do not preach a religion because religion is something like love -- you cannot teach it. There is no way to teach love, and if you teach love and somebody becomes trained under your teachings, he may go to Hollywood and become an actor, but he will never become a lover. Your very teaching, your very discipline will be the barrier. So I say I don't teach religion. Religion is something that passes heart to heart, not head to head. The moment religion passes head to head, it becomes theology. It is no more religion.
I compare it with love because that is the only human experience that comes a little close to the experience of truth. The only difference is that in love, you need somebody else... at least two is a basic necessity. Whom are you going to love? Who is going to respond to you? So love is a dialogue; religion is a monologue. You don't have anybody there -- God, some messiah, some prophet. There is no one with whom you can have a dialogue. You, in utter silence, feel it. It is simply a state of mind at rest -- and the heart throbbing in a deep harmony with existence.

So I cannot call it a religion the way Christianity is, the way other religions are. They can manage to give you a catechism which the middle class people will understand. For example, middle class people can even understand the atheist who says God does not exist. They may not agree with him, but they can understand what he is saying. They can understand the priest who says God exists. They understand, the statements are simple. My position is a little more delicate.

I say there is no God, but there is godliness. So I destroy God as a person. He becomes more like a fragrance than a flower. I am not a theist because I don't believe in God as a person creating the world. I am not an atheist because I am taking God higher than he has ever been. From a quantity I am transforming him into a quality. But I am not a theist and I am not an atheist. And for people to understand godliness is certainly a little difficult. It is as difficult as if you tell me that you come from a town where everybody is blind, and ask me to say something about light so those people can understand.

What can I say about light to people who are blind, who have never experienced light? There have been preachers around for centuries telling blind people what light looks like, what light is. And there are three hundred religions and three hundred different definitions of light. They all cannot be true, but they all can be false. In the first place to try to make an endeavor explaining light to the blind is stupid. What the blind man needs is not a priest, but a physician, not a teacher, but a surgeon who can give him eyes. It is not a question of giving him the definition of light. The question is to give him eyes. If he can see, he

will never ask what light is -- he will know. But the priests have been preventing people because they go on supplying definitions of light to the blind.

And of course, nobody wants to be ignorant. That's why people believe. It is not coming from their hearts, because it is not their experience. Anything that is your experience is bound to have its roots in your heart. But people cling to beliefs about things which they don't know. They cling for a simple reason: they cannot accept that they are ignorant. And the first step to understand is to accept the fact that, "I do not know."

Those middle class people about whom you are asking, they are all knowers. You may think they are middle class, but they all know God exists. What kind of God... Jewish, Christian, Hindu, Mohammedan.... They know the holy book. They know the holy Koran, the holy Gita. And everything is known to them, that's what they think. They know nothing -- knowing should be your experience, and they confuse knowledgeability with knowing. And my effort is to prepare the ground for knowing, not for faith, belief. So only the very intelligent people can come to me. But remember one thing: the greatest intelligent people have come from the middle class. The poor man is so hungry and starving, he has no energy for thinking and inquiring about truth. He is searching for bread and butter. His basic physiological needs are not fulfilled, so no genius has ever come from the poor. It is impossible.

From the rich it is also impossible, for a totally different reason. The rich man has everything that he needs. He misses all the challenges of life. He is too much protected,

and if you protect a child too much you will cripple him. What does he need intelligence for?

When I was a student in the university, I met a student who had been in the same master's degree class for ten years continuously! I could not believe it. I asked him and he said, "Who cares about passing? I enjoy being among the students. I have money, I have time, I have a car. I can get the most beautiful girl any time. I don't come here to learn geography and history and psychology. I am not concerned, I am not interested. What can they give me? If I pass and I have a degree, that cannot make me richer. I am already too rich."

Geniuses have never come from the super-rich people, they are born in the middle class. The middle class has been the source of all great scientists, mystics, philosophers, so don't take middle class in a derogatory way.

And what is the reason why the middle class brings intelligence to its climax? The reason is simple: the middle class is continuously struggling to reach higher. There is a possibility for the middle class to enter into the richer class. It is just there, a little more effort and he will cross the boundary of being a middle class person. There are only a few rungs on the ladder. It is not impossible for a middle class man to conceive himself becoming super-rich. This is one side, he goes on sharpening his intelligence. On the other side, he is always afraid of falling down among the poor. So he is fighting a double fight. First, not to fall into the poor class, not to become a proletarian; second, he is fighting, competing, because he can see the goal is not far away. Just a few steps more and he has arrived. This gives

him a double chance of sharpening his intelligence. That's why all the geniuses have come from the middle class.
So don't be worried about the middle class in your city. They are fortunate to be in the middle class. To be poor is ugly; to be super-rich makes your life closer to vegetation. The rich man is almost a cabbage, perhaps a cauliflower. The difference is not much: the cauliflower is only a cabbage with a college degree.
I am absolutely certain they will understand what I have to say, but I will not adjust, because I don't compromise on anything. I say the way I feel to say. Whether anyone understands or not, it is their business. I will not come down and compromise and say things which are appealing to them, which they can understand. What can they understand? Only that which they already know, for which they have been conditioned. They can understand absurd, idiotic things.
Just now, I saw a newspaper cutting that the prophet Mohammed teaches Mohammedans that the woman has only one chance of reaching paradise, no other qualification is needed from her. Only one chance, one simple chance, and that is to make her husband entirely satisfied as far as sex is concerned. Great! This is the qualification to enter into paradise, just to satisfy the husband sexually.
Mohammed says that the woman cannot say no any time the husband wants to make love to her, because her no is a sin. And, you may believe or you may not believe, he says that even if the husband and wife are riding a camel and the husband wants to make love on the camel's back, the wife should not say no.

And these people have been teachers, masters, prophets, God's messengers. Great messages God is sending: make love on the back of a camel. Just to sit on the back of a camel is so difficult! Lovemaking itself is such gymnastics, and to do those gymnastics on the camel's back.... It will be really a scene! And these are the messages that are being sent, and these are the messengers. He is simply a male chauvinist, just trying to make women into complete slaves. But Mohammedans have never questioned it. Mohammed himself married nine women. Nobody told him that the quantity of men and women on the earth is equal, almost equal, that to marry nine women means you are depriving eight men of having wives. And these eight men are not just going to be sitting and waiting. They will do something. They will become homosexuals.

You may not know that in Mohammedan countries homosexuality is thought the biggest crime. And for homosexuality, the only punishment is the death sentence. Now, I cannot see the logic. On the one hand, Mohammed allows every Mohammedan at least four wives. Of course, he is a prophet, so he has nine, but his followers, because they are his followers, are entitled to have only four wives. This is so unscientific, unbiological, that the remaining men are bound to become homosexuals, perverts.

But nobody, not a single Mohammedan in the fourteen centuries since Mohammed, has even bothered. Christians can understand perfectly well any absurdity that is Christian. They can accept that Jesus was born out of a virgin mother. They know perfectly well it is not the way of nature. The whole story that the holy ghost makes her pregnant is a cover-up. Who is this fellow, the holy ghost?

And why did he stop making other virgins pregnant? He has done a great job, giving Jesus to the world. He should be continuously making virgins pregnant. The more Jesuses, the better. But he did it only once -- never before, never after -- just a single act and the holy ghost has disappeared. Nobody bothers to ask. If he is a Christian, he will accept the virgin birth. He will accept the resurrection of Jesus after death.

People understand easily what they have been conditioned for. And my work is unconditioning people, deprogramming people. There are other deprogrammers, but they are not really deprogrammers, they are reprogrammers. If some Christian starts becoming a Hindu, they will deprogram the person and reprogram him back into Christianity. I simply deprogram, and then leave you alone. I have no program to give you. I want you to be totally alone, fresh, without any borrowed knowledge. Because only then there is a possibility of experiencing the beauty of this existence, the ecstasy of being alive, the meaning, the truth.

If anybody really wants to understand, he should come here. For a seeker, an inquirer, Rajneeshpuram is not far away. People are coming here from all over the world. If a person is here for a certain period of time, experiencing the people who are here, the way they relate, the climate of love, the serenity of the place, the silent communication between me and my people -- if they can come and dance, sing, and be part of us -- then perhaps they will get something, a taste that you cannot describe. Nobody has been able to describe what sweetness is. The only way is to drink a Coca-Cola.

I am a drunkard. I am drunk twenty-four hours. The source of my drugs is inside me, so no government can catch me. There is no way to find out from where I am getting my champagne. And my people slowly, slowly start getting drunk. So it is a question of taste. If you can simply provoke those people that there is something worth tasting, that they should not miss it, then it will be possible for them to understand whatever I am saying. I use simple language, I have no jargon. I am not an expert about anything. To understand me is very easy.

The problem arises that you cannot understand me just through words. And it is not a new problem, it has always been so. The person who experiences something in his innermost core finds it difficult to translate it into language, because language is created for mundane affairs. What can lovers say to each other? At the most, "I love you." And if, unfortunately, the woman has a philosophical mind and asks, "What is love, what is it that you are proposing?" explain that first you have to understand what love is, only then can you understand whether to take it or not. Fortunately women are not philosophers. They don't ask what love is. In fact, they know more of love than men. It is men who have created all kinds of violence on the earth, and are preparing to destroy the whole life on earth. It is absolutely men's responsibility. Women have not been participants in it. But if a woman has a philosophical mind, then no lover can explain. Then the only way is, rather than saying, "I love you," he starts making gestures of love, holding her hand, dancing with her, looking into her eyes, singing with her, listening to the music, or just sitting

silently together looking at the night, the stars. Perhaps just being together something will transpire.
And that is love. It is a transfer of some invisible energy, and exactly the same thing is religion. One who has known his own being is capable of sharing his being with you, and in that sharing, something will be triggered in you. And the moment you know the truth, it will not be the truth of the Master, it will be your own. He has never given you truth. He has never talked about it. He has not said a single word about it, because nothing can be said about truth.
All words are futile as far as truth is concerned. No word has the potentiality to express values like truth, joy, blissfulness, ecstasy. There is no way. But one thing you can do. You can give them a challenge: if there is something worth experiencing, at least don't condemn it before you have experienced it. And I know that anybody who comes here open and ready to learn puts his conditioning aside and forgets that he is a Christian or a Hindu or a Mohammedan.
It is a very simple and natural phenomenon. It starts happening to you. It is happening, and that's the purpose of creating communes around the world. So that anywhere there is a group of a thousand or two thousand people vibrating with their meditative energy, dancing to abandon, singing madly, ecstatic for nothing, a man is going to get drunk just being in an open contact with the commune.
There have been teachers, great masters, but what they were doing was theology, not religion. Religion needs a human lab, and that's what the commune is; because religion is the highest human engineering.

It is said -- and perhaps it is true.... In India, music is a very ancient tradition, and Indian music has qualities of its own, its beauty, its silence. It is not sexual the way jazz is sexual or the Beatles are sexual. It is something totally different. Listening to the classical music you will feel something coming from a different world. In the history of Indian music it is said, and perhaps it is true, that if in a silent room a master sitar player plays the sitar and you keep a few other sitars in the room, soon those other sitars start vibrating. Nobody is playing on them, but they start getting in tune with the master player. And I see every possibility that it is not just a story, because vibrations can hit those sitars; just a master player, a maestro is needed.

In Indian music there are ragas. A raga is a certain type of music for a certain period of time. For example, for the morning, one raga; for the evening, another; for the middle of the night, another. Around the clock those ragas are played, but each has its own time. And it is really strange, that if you play the raga that is meant to be played in the early morning, in the evening, it does not create the same climax within you. The same man is playing, but something is missing.

It is just like at sunrise when the birds start singing and the flowers open up. At sunset the birds stop singing, the flowers start closing. Existence is going into rest, so there is a different music for this moment which will be in tune with the whole existence. There is a different tune for the morning Because the sun is rising, your music should be harmonious with the rising energy, the wakening energy of existence.

I am not a musician, but I have meditated around the clock, and I was surprised that a certain method functions at a certain period, perhaps in the morning. Another method opens the doors in the evening, and you cannot use the same method for the morning.

In a commune where five thousand meditators are living, working, being, you will get drunk. It is bound to happen. So the people were really right when they told you, "Don't go there, we are afraid you may not come back again." It has happened to many, and I can see the possibility that it can happen to you. Because who would like to leave this beautiful commune for that ugly world that exists outside with all the politicians, with all the rapes and murders, and everybody trying to cut everybody else's throat? Who wants to live there? Here there is no competition, no struggle, no crime. People don't have time. Either they are meditating or they are working or they are loving. There is no time to do anything stupid.

I have no philosophy, I have no religion; yet, I inspire people for a different kind of life which is religiousness, divineness, godliness. But my emphasis is that all nouns are wrong, only verbs are right. When you say, "Look at this tree," when you say, "This is a tree," you are not stating exactly that the tree is not a noun, and cannot be a noun, because it is growing. It is treeing. In existence there are no nouns at all. The river is rivering, the tree is treeing. Each moment you are somebody else. Each moment you are growing.

The growth never stops, and if you are consciously helping the growth, then you will not only grow old, you will also

grow up into wisdom -- which brings peace to the heart and which brings the light which reveals to you the immortality of your being. And at the same time it reveals the immortality of everything in existence. Things go on changing their form, but nobody dies.

Death is illusory, it has never happened; only consciousness is transmigrating into other bodies. And I don't want people to believe me, I don't teach transmigration of the soul. I simply help them to come to that space where they will be able to know it on their own. If a person can see his past lives, which is very simple, if he can see his thousands of past lives stretching to eternity, the logical conclusion is that he is going to continue in the future also to eternity. Eternity to eternity.

With that experience, all fear disappears, because all fear is somehow rooted in death which is coming closer every day. We try to deceive ourselves and others in every possible way. We make our graveyards outside the city so that we are not reminded of death again and again. Whenever you pass by the graveyard, the thought is bound to come that sooner or later you will also be lying down in some grave. Perhaps the next grave that is being dug is for you. Nobody knows. It is certainly for someone, and that someone can be you. We have tried to deceive ourselves with the belief that the soul will not die. But that is a belief, and belief is just useless. It won't help you to any transformation. You are believing it because it is helpful. You can keep your eyes closed to death, although you know that this is only a belief, that life is eternal.

So I don't teach any belief I teach methods of how to enter into different spaces which are available inside you. So

those who are interested, bring them. Perhaps what they have not found in their whole life they may find here in this small oasis in the desert of Oregon. And don't think at all that those middle class people will not understand me.

Q: I APPRECIATE THE THOROUGHNESS OF YOUR ANSWER. I DON'T REMEMBER MY QUESTION, BUT I'M SURE YOU ANSWERED IT.

A: That's good.

Q: SINCE AMERICANS, AND ESPECIALLY OREGONIANS, PRIDE THEMSELVES AS HAVING THE LAND OF THE FREE -- WE HEAR THAT ALL THE TIME AT GRADE SCHOOLS, NATIONAL ANTHEMS AND SO ON -- WHY DO YOU THINK SO MANY PEOPLE ARE SO OPPOSED -- I MEAN NOT JUST OPPOSED, BUT REALLY ARDENTLY OPPOSED -- TO WHAT YOU'RE TRYING TO DO?

A: I'm not surprised by it. If I was not opposed then certainly I would have been surprised.
It is just a natural phenomenon. If you have been miserable your whole life, if you have lived in a society where everybody is miserable -- they all have their styles of being miserable, different colors, different shades, but basically everybody is miserable -- then you don't see people just laughing for no reason, or just dancing because the moon is full tonight. Your society condemns such people as crazy. So when they have to encounter a commune like this, their first reaction is that if such blissfulness has not happened to

them, these people and their existence prove to them that they have missed the train.
It will be good that these people are removed, destroyed, because they become a question mark. It hurts that there are people who are happy: Why am i not happy? If others have been able to manage it, then what is wrong with me that I cannot manage it?
A great inferiority complex arises. And whenever you are under the impact of feeling inferior, there are only two ways to think: either think that these people are mad, perhaps hypnotized, or that something is wrong with them. But this explanation cannot stand long, because these people are doing everything so intelligently, they cannot be mad. They are so conscious and alert, they cannot be just moving like robots, hypnotized. They are not sleepwalkers. So condemn them, that they are immoral, that they are against God, that they are not religious.
Just condemn them so you can feel a certain guarantee that you have not missed life. Whatever life has, you have: television, a car, a good job, a wife, children. This is what life gives, so you have got it. But these people have got something else, and that hurts. Condemn them. Find out bogus, false charges against them. I invite these people just to come close and see, but they are afraid to come close, because deep down they know they will be infected by these people, and they will be left in a limbo.
All their investments are there in the world. Here, they will be coming into a strange space where they have no idea even what is happening, where these people are going. And there is the conflict in the mind of leaving the old world, where you had all your acquaintances and friends and

family. They also were all miserable, so there was a certain affinity, a family feeling, a certain equality; there you cannot risk. Those who come here only come if they have the guts to risk.

You mentioned that they can tolerate Olympics, they can tolerate boxing, they can tolerate every other thing, and asked, "Why are they against you?" The reason is clear. The boxing does not make them feel inferior. In fact, the boxing helps them to release their violence. California University has been studying why, after a boxing match, violence increases immediately fourteen percent. They have studied only violence. They should also study other things after boxing -- how many more rapes happen, how many more murders happen, how many more suicides happen -- and you will find they are all increased.

The society is so violent, so full of violence that just a football match, and people are ready to kill each other. A boxing match is simply ugly, barbarous. People enjoying two persons hitting each other like animals, breaking their noses, hurting their eyes, bringing blood... and people are clapping and shouting and enjoying. They get in some way identified with one of the fighters. Everybody in the stadium is identified with one wrestler, boxer. His victory is their victory. When he hits the enemy they are hitting the enemy. It is unconscious, but it is a release.

Those who have too much violence, when just the identification won't help, they raise the percentage of actual violence after the match is over. For four days the percentage remains higher and then slowly it goes down. The same is true about football matches, about Olympics.

They fit perfectly in their violent society. Even war fits perfectly. Nuclear weapons fit perfectly.
I am nonviolent and I stand for love, not for war. And I don't see that there is any need... things like boxing should be absolutely prohibited. They are ugly and barbarous. People can go there, thousands go, and millions of people are sitting glued to their chairs before the TV. It is strange that violence is so much appreciated, enjoyed. These people must be all carrying some violence in them, otherwise I don't see it, I cannot enjoy boxing. It is disgusting.
The phenomenon of the commune is just the opposite, and that's why it is so troublesome to them. If we were also boxers here, eating meat, doing all kinds of crime, they would have been perfectly happy to accept us. We are strangers to them. It hurts their egos. We are creating civilization. Up to now it has been only a word.
The Romans thought they had come to the peak of their civilization, and at the peak, what were they enjoying? Throwing Christians to hungry lions. I think they must have been very compassionate people. They could see lions hungry, and they provided the best food they could find. Why were they against Christians? The same reason: in the beginning Christianity was a stranger.
Now nobody is against Christians because Christians have compromised with the society. They are only nominally Christians. Sunday morning religion is their whole religion, and their church is nothing but a club where they go to gossip. And nobody listens to the priest. There is nothing to listen to. That man has been repeating the same sermon again and again, but he can repeat the same sermon because nobody is listening.

I have heard that a Christian minister was very much disturbed by one old man who was the richest man of his congregation. Of course, he used to sit just in front of the priest, but he was old and he had heard these sermons so many times that they were like sleeping pills for him. The moment the priest would start he would fall asleep. That was not a problem; the problem was he snored. But he was the richest man, the richest donor. In everything, he was helpful to the church. In fact, he was the only man who was keeping the minister paid, otherwise the congregation would disappear. So the minister could not say anything to the man; but complaints started coming to him from other people.

They were saying, "We are not against his sleeping, he can go to sleep for good. What troubles us is that he disturbs our sleep by snoring. And just a beautiful Sunday morning and one feels so good to have a little nap. But this old man...."

The old man used to come with his great-grandson. The boy enjoyed sitting there by the side of the old man. The priest took him away from the old man and told him, "I will give you one dollar every Sunday if you keep hitting the old man with your elbow so that he does not fall asleep. That is your work." The boy said, "Done! There is no problem. I will not let him sleep a single moment, but I don't believe in priests and I don't trust them. Pay me in advance."

The priest gave him one dollar, and the next Sunday morning the boy continued pushing the old man with his elbow. The old man was very angry, and looked at the boy again and again, but he could not say anything. The priest

was there, the whole congregation was there, but he did not allow him to sleep.

Outside, the old man was enraged. He said, "You stupid. What happened to you? Why did you go on hitting me with your elbow and waking me up? I'm old, in the nights I don't have any sleep. This is the only place where at least for one hour, one and a half hours, I can have a good time. Doctors have failed. In fact, doctors have suggested, 'Why don't you start going to Sunday sermon? When we fail to give sleep to any patient we send him to the church, and it always succeeds without exception.'

"So, you rascal," he said to the boy, "you disturbed my whole joy; now I will have to wait one week again. But what went wrong, why were you doing this? You were always sitting silently." The boy said, "It is something concerning business." The old man said, "What business? What business have you started doing?" He showed him the dollar. "The priest is paying me one dollar to keep you awake." The old man said, "Then you should have told me before. I will give you two dollars every week. Don't disturb me." The boy said, "So far, so good. The business is going good. Two dollars, in advance."

He got the advance, and the next Sunday morning he was sitting silently. The priest made many hints, but the child would not look at him at all. He would look here, there, everywhere else. The priest said, "What has happened to this boy? Last Sunday was so peaceful." After the service, the priest caught hold of the boy and said, "You are cheating me. I am giving you one dollar per sermon. Why have you stopped hitting the old man?" The boy said, "He is giving me two dollars for not hitting him. Now if you

want, the price has gone up. If you give me three dollars I will keep him awake."
The priest said, "I cannot compete with your old man. He is so rich he can give you any amount of money. I am a poor priest. Three dollars per sermon, I will go bankrupt."
These people who go to the churches are no disturbance to the society. It is their society. Jesus was a disturbance, hence they crucified him. After Jesus, his apostles started compromising with the society, and what a coincidence. He was crucified by the order of the emperor of Rome, and later on Rome became the capital of world Christianity.
Existence works in strange ways. These people who are against me, hostile towards me and my people, one day you will find them in red clothes. I just have to manage to be assassinated. Then everything will be good, then I will gain their sympathy. Right now I am such a disturbance. They have never conceived such a religious man, one who has ninety Rolls Royces, hundreds of diamond watches, and a 126-square-mile ranch, three times bigger than New York.
Naturally they should be offended. I am responsible for their being offended. And I am trying to introduce a totally new religious phenomenon which goes against their morality, their etiquette.
Everything that they have, my commune goes against it. Because I have seen one thing clearly: every society is an organic whole. If there is rape, murder, theft, and all kinds of crimes and perversions, then whatever good is there is so interconnected with the bad that we stand even against those things that appear good. We can see the interconnection between the good and the bad. They are two sides of the same coin, and we have renounced both.

We are amoral people. We are not immoral, we are not moral.

We are amoral people. This is their problem. They can deal with moral people, they can deal with immoral people, but they don't know how to deal with us. It is so new to them, they are puzzled and confused. But this is really the shock of the beginning of a new man. These are the birth pangs. The society is going, but we are going to continue to grow -- not in spite of them, but because of them. If they are hostile and they hate us, we are already connected. We have a certain relationship already. Sometimes friendship is not so deep as enmity.

Just the other day I received a letter from a sannyasin: "I love you. My wife likes you but does not love you. I love my wife. I want to move to a commune, and now I am in great difficulty. My wife likes you but she is not ready to move to the commune. She does not love you that much. I love you so much I want to move, but what will happen to my wife and children? I am in a dilemma." When I heard the letter I said, "This man is going to be in great difficulty." If the wife hated me, things would have been simple, but she likes me. Like never changes into love. Hate has the capacity to change into love. In fact, it is love standing on its head.

I am really happy that people are hostile. How long can they remain hostile? And they are unnecessarily wasting their time and energy, and having nightmares, and we don't care a bit. We are not bothered. We are enjoying the time that is available to us. Tomorrow is uncertain, so we are not going to sacrifice today for any tomorrow. We are

existential people. Just this moment is so much, who cares whether the next moment we survive or not?
But they will have to change their attitude. You cannot carry hostility long. It starts disturbing your stomach, raises your pulse beat, and gives you heart attacks. We have not done any harm to anybody. They are doing it on their own. They are creating it for their own death. If they understand just a little psychology, before becoming hostile, please come and become acquainted. I am not a missionary and I don't convert anybody.
If a person wants to be converted, wants to become a sannyasin, that is his responsibility. We are not making any effort to change any man, because I think that is trespassing, and I respect the individual as one of the highest values in the world.

Q: I'VE ONLY GOT ABOUT THIRTY OR FORTY MORE QUESTIONS. MAYBE WE GO TO A TRUE/FALSE FORMAT.

A: Next time. Next time, and till all your questions are finished, go on coming. And when all questions are finished, then what are you going to do? Be careful.

Q: THANK YOU, THANK YOU VERY MUCH.

The Last Testament, Vol 1
Chapter #12
Chapter title: A Fellow Traveler
29 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 23.]
Lynn Hudson
INDIA ABROAD
NEW YORK

QUESTION: YES, BHAGWAN, I'VE BEEN ASKED TO TELL YOU A LITTLE BIT ABOUT 'INDIA ABROAD.' IT'S AN ENGLISH-LANGUAGE WEEKLY NEWSPAPER ABOUT INDIANS AND ABOUT INDIA, MAINLY FOR INDIAN AMERICANS IN THIS COUNTRY, OR ASIAN INDIANS IN THIS COUNTRY, BUT IT IS CIRCULATED SOMEWHAT IN INDIA, AS WELL. ANOTHER THING I WANT TO SAY IS THAT I HAVE COVERED THE ACTIVITIES OF THIS COMMUNITY SINCE ITS INCEPTION. SINCE YOU'VE BEEN IN THIS COUNTRY FOR FOUR YEARS NOW, I'D LIKE TO ASK YOU WHAT YOUR REACTIONS ARE TO AMERICA, AMERICANS AND AMERICAN INSTITUTIONS.

ANSWER: America is not what it pretends to be. It is just a second Soviet Union. But they are truthful; America is hypocritical. The democracy is just in the name, it does not function.

Q: WOULD YOU LIVE IN THE SOVIET UNION?

A: I am living in the Soviet Union. Oregon is a state in the Soviet Union.

Q: WELL, IF YOU FEEL THAT WAY ABOUT IT, WHY ARE YOU HAPPY HERE? OR ARE YOU HAPPY HERE?

A: I am happy anywhere.

Q: EVEN IN A PLACE AS OPPRESSIVE AS THE UNITED STATES?

A: Yes, even in Oregon.

Q: HOW ABOUT THE INDIVIDUAL AMERICANS? HOW DO YOU FEEL ABOUT THE ONES THAT YOU'VE MET, THAT YOU'VE COME INTO CONTACT WITH? OR THE ONES THAT YOU'VE READ ABOUT?

A: I know only the Americans who are with me, but they are no longer Americans. I don't come in contact with other Americans, because I never go anywhere.

Q: BUT MANY AMERICANS COME HERE TO SEE YOU, DO THEY NOT? THE PARENTS OF YOUR SANNYASINS, AND OTHERS?

A: I don't meet them. Thousands of Americans are my sannyasins, but the man who becomes a sannyasin drops all hangovers: American, Christian, Hindu, Indian, Mohammedan, communist. He throws all that crap away.

That is the essential thing for a sannyasin to do, to be just a human being without any labels. Man is not a commodity that you can label. To label human beings is ugly. So there are people who were once Americans who have become sannyasins. I can tell you about them; they are in contact with me. They are some of the best and most beautiful people in the world.

Q: I WONDER IF I MIGHT ASK YOU ABOUT YOUR CHILDHOOD IN INDIA? WHAT WAS IT LIKE? HOW DID OTHER CHILDREN RELATE TO YOU? HOW DID YOU RELATE TO THEM? HOW DID THEY FEEL ABOUT YOU? HOW DID YOU FEEL ABOUT YOURSELF AS A CHILD?

A: I was a little strange as a child. I never played with any children because deep down I never felt that I was their age. In my childhood I was discussing with adults, old people, but my relationship with my own age group was nil.

Q: YOU FELT YOURSELF A TEACHER EVEN THEN, ISN'T THAT RIGHT?

A: Yes. I have always felt that I have something to give, and as I grew up, that thing became more and more clear. I had always related with people who were at least twenty, thirty years older than me, only with them could I argue and discuss things in which other children were not interested.

Q: DID THIS MAKE YOU AN OUTCAST WITH CHILDREN YOUR OWN AGE? DID THAT MATTER TO YOU?

A: I was an outcast, and I am still an outcast. Perhaps that's my fate, my destiny -- to be the outsider -- but I have enjoyed it my whole life. I don't remember a single moment when I have felt badly about whatever I am. I have rejoiced in my being and I have kept my freedom completely intact. Nobody has been an influence on me -- neither a teacher, nor a professor, nor a saint, a religious leader, a political leader. In fact, as I grew up and my arguments became sharper, teachers and professors were afraid of me. And I was not just an outsider; I was expelled from many colleges for the simple reason that the professors felt embarrassed. They were not able to answer my questions, and they were not courageous enough to accept my answers.

Q: DO YOU THINK THERE'S A PSYCHOLOGICAL DYNAMIC THERE, THOUGH, IN YOUR FEELING AN OUTCAST, THAT LED YOU IN THE DIRECTION OF FORMING A COMMUNE OF WHICH YOU ARE THE CENTER?

A: I have not made the commune. I started on the way alone. People started coming to me and it became a vast caravan which is now spread all over the world. And people are still coming. I have not made it, it has happened. It was not a planned thing, not something considered.
I don't have any discipline, any rules, any regulations. Somebody coming and becoming a fellow traveler is

welcome. If he leaves at some crossroads, we say goodbye to him with the same joy, ecstasy, as we had when he joined us. And we tell him, "Whenever you want, the doors will always be open for you."
But I have not made the commune. Certainly, when five thousand people are living here, so many arrangements have to be made; but all that credit goes to the sannyasins. I have nothing to do with it.

Q: THE ADULATION THAT IS OBVIOUSLY FELT FOR YOU HERE IN THIS COMMUNITY, DOES THAT GIVE YOU A SENSE OF HUMILITY OR A SENSE OF OMNIPOTENCE?

A: Just ecstasy.

Q: I BEG YOUR PARDON?

A: Just ecstasy, it gives to me. It does not give me a bigger ego; it does not give me the opposite, the humble ego. They are both egos. Sometimes the humble man is more egoistic than the straightforward egoist. As far as I am concerned, it is not adoration. They rejoice. They love me. I am not higher than them; they are my friends, my lovers, on an equal basis as far as I am concerned. Now it is up to them whether to listen to me or not to listen.

Q: ONE OF THE THINGS I'M ASKING, I GUESS, IS WHAT DOES IT DO TO YOUR HEAD, AS THEY SAY, TO FEEL ALL THIS LOVE? -- I MEAN, AS A HUMAN BEING TO BE THE CENTER OF SO MUCH

WHATEVER YOU CALL IT, LOVE, ADORATION, ADULATION?

A: I rejoice. It is beautiful to have so many hearts beating in the same tune as my heart is beating.

Q: DO YOU THINK YOU WOULD BE AS HAPPY IF YOU WERE ONE OF THE SANNYASINS AND THERE WAS ANOTHER LEADER?

A: I cannot be more happy; I cannot be less happy. Happiness is something that is within me, it is not dependent on anybody. If all the sannyasins are gone, I will be happy with the trees, I will be happy with the stars. And I can dance with the trees and the stars; it does not matter -- I can dance in my bathroom. I am a happy person.

Q: IN REGARD TO THE REMARKS YOU MADE EARLIER ABOUT THE UNITED STATES, I WOULD GATHER THAT YOU DO COMMENT ON POLITICS. I WOULD LIKE TO ASK YOU WHAT YOUR FEELINGS ARE ABOUT RAJIV GANDHI AND THE PRESENT GOVERNMENT OF INDIA.

A: Rajiv Gandhi is just an amateur politician, knowing nothing about politics, and he is going to be destructive. He is going to impose the same emergency that his mother did. All that he knows is his mother and he simply will be repeating what she has done.

Q: SO YOU FORESEE ANOTHER EMERGENCY?

A: Another emergency, another assassination. And this time it is going to be worse than before.

Q: WHAT ARE YOUR OPINIONS OF SIKHISM AND OF THE SIKH EXTREMIST ELEMENTS?

A: Sikhs are beautiful people. Perhaps the community of the Sikhs is the only community in the whole of India you can rely upon for something. They are simple, courageous people -- most trustworthy, reliable, not cunning. They are unafraid of anything; otherwise, the Indians are cowards.

Q: DO YOU FAVOR SEPARATE STATEHOOD FOR PUNJAB?

A: India has never been one nation and can never be. It is something forcibly put together. In Gautam Buddha's time, India was divided into two thousand independent nations. It was the Moguls who conquered India and started making other states dissolve into the Mogul empire. They created the background for the British raj. When the Britishers took over, India for the first time became one country -- but forcibly, under slavery, because there was no other way. Once India became independent, all the troubles started. Even before independence, Mohammedans were asking for a separate country of their own. And I think they were not wrong. In a country in which Hindus are a majority, Mohammedans will have no chance. They will be suppressed and Hindus will take the revenge of thousands

of years. It was good that Pakistan was taken apart from India. I am in favor of freedom at any cost.
If Sikhs want to be free, if they want their own nation, they have every right to have it. To prevent them is undemocratic, against freedom, against the dignity of people. Who is Rajiv Gandhi to prevent them? Who was Indira Gandhi to prevent them? I have been a friend to Indira Gandhi, and she had immense respect for me. But when she was assassinated, I didn't feel sorry. I simply felt it was her own doing. It is a simple thing: if Sikhs want independence, give it to them. Why enforce? -- and other provinces are also asking.
Assam is asking for independence. Their leaders have been crushed, jailed, or they have escaped from the country, but the fight continues. The same is going to happen sooner or later to the south Indian states, because they don't belong to the north in any way. They are not Aryans as the northern Indians are. They don't have any language derived from Sanskrit as are all the languages of northern India. In color they are different, in culture they are different. Why should they be forced? Everybody should be given independence. Even if India disappears completely, it is perfect. It is disappearing in favor of freedom and democracy.

Q: YOUR STATEMENTS ABOUT MRS. GANDHI SEEM TO SUGGEST THAT YOU WERE ON GOOD TERMS WITH THE INDIAN GOVERNMENT WHEN YOU LEFT INDIA.

A: I was with Indira Gandhi not with the Indian government.

Q: HOW DID THAT WORK? WHAT WERE THE DYNAMICS OF THAT?

A: Because she was interested in my ideas, she was reading my books, and whenever I was passing through New Delhi, she always tried to meet me and discuss with me. She always agreed with what I said to her, but she said, "I know what you are saying is right, but I cannot do it" -- because this whole political game is so dirty that if you want to be at the top, you have to follow the whole cunning, hypocritical style.

Q: WERE THERE PROBLEMS BETWEEN YOU AND OTHER MINISTERS OR DEPARTMENTS OF THE INDIAN GOVERNMENT?

A: Yes. With Morarji Desai I have been enemies for many lives.

Q: WAS THAT A KEY FACTOR IN YOUR LEAVING INDIA?

A: No. I remained in India until he was no longer the prime minister. I had made it a point that while he is the prime minister, I was not going outside India. I was hammering him every day, hitting him every day, for the simple reason -- I am not a politician, I am not a competitor to anybody -- that I can't see stupid things happening.

Q: WHAT WAS YOUR QUARREL WITH DESAI?

A: Everything -- because I was against his political master, Mahatma Gandhi. I am against the whole philosophy of Gandhiism because it drags people backwards. It is not a forwards movement; it does not take account of the future. It adores, and teaches people to adore, the dead past. He was not ready to accept anything that was invented after the spinning wheel. For him the spinning wheel was the last human invention, for him time had stopped there. This is stupid. On the spinning wheel you cannot keep your country clothed. If a person spins for eight hours every day, then he will be able to have enough clothes just for himself. Now this is an idiotic ideology. If a person spins eight hours, then when is he going to earn his food? How is he going to take care of his children, his wife, his old parents? How is he going to have a roof? Gandhi was against simple things: telegraph, telephone, railway. Just think....

Q: BUT HAVEN'T YOU YOURSELF SAID THAT IT'S THE TECHNOLOGY WE'VE DEVELOPED THAT'S GOTTEN US INTO THE POSSIBILITY OF A HOLOCAUST?

A: I have said it, but I have said it from a totally different direction. I say it is technology that has disturbed the whole harmony of nature. Now it is the duty of technology to put it back. Nobody else can do it. I am not against technology; I am simply against the technology which has been growing blindly, unconsciously, unaware of its effects. I would like a better technology, superior to the technology

we have, which takes care of nature and human beings. Our whole technology has developed as an effort to destroy.

Q: BUT NO ONE'S EVER FOUND A WAY TO PUT A CAP ON SCIENCE, HAVE THEY? I MEAN, IT HAS A LIFE OF ITS OWN.

A: It has NOT a life of its own. It is politically dominated. No scientist can manage a nuclear plant. The nuclear plant is owned by the American government or the Soviet Union or some other idiots, and the scientist has to work under the direction of the politicians. This technology has not developed independently. Scientists are simply the servants of the politicians; and the moment they start just a little to do something on their own, their careers are finished. In the ancient days it was difficult and different. It was difficult to create all that technology is now creating because it needed a certain background which was not available. Second, it was simpler for a scientist to work independently in his own small lab. Galileo was independent, Copernicus was independent, but not Albert Einstein.

Q: BUT EVEN GIVEN THAT, DO YOU REALLY SEE A WAY TO PUT THE NUCLEAR GENIE BACK IN THE BOTTLE WHEN EVEN GRADUATE STUDENTS HAVE THE TECHNOLOGY TO MAKE A NUCLEAR BOMB TODAY?

A: There is no need to put it back. Any energy which can be destructive can also be creative. It is only a question of application. The nuclear weapons are meant to destroy. The

whole science is motivated towards a third world war. The same energy that is being put into making these weapons and these new discoveries can be put into creative ways. There is no need for Ethiopia to starve and die.

Q: DOES THIS PUT YOU ON THE SIDE OF NUCLEAR POWER PLANTS?

A: Not to destroy -- but the energy can be used in a creative way, and the sooner we realize it, the better. All governments should be forced by the people to see that atomic, nuclear, or any kind of energy that is in the service of war, has to be released into the service of humanity to destroy hunger, poverty, unemployment. We can make this earth for the first time a paradise. It will be really so foolish to have so much energy in our hands and destroy the earth, destroy all life.

Q: HOW DO YOU THINK WE CAN GO ABOUT CHANGING THE PRESENT ATTITUDE IN THE WORLD TO CREATE THIS SORT OF FUTURE THAT YOU SEE?

A: The people just have to be made more alert and aware. They have to be made conscious of what their politicians are doing. And once the politicians see that the masses are no more for war, they will immediately jump ahead of the masses. That's a necessity for being a political leader -- you have to be ahead of the crowd. It is not that the crowd follows you, it is just the opposite. The politician has to keep alert to where the crowd is going, and the successful

politician is one who always keeps himself ahead of the masses. The unsuccessful politician is one who goes on without looking back to see that the followers have taken some other route.
It is very simple. Just the people -- the media, all kinds of newspapers and magazines, the universities where intelligence exists -- should start a campaign for consciousness raising. It is not a question of one person, it is a question of life being destroyed.

Q: AND HOW WOULD YOU GO ABOUT CREATING THAT CONSCIOUSNESS THROUGHOUT MANKIND?

A: I am trying. I am trying in my own way. I have more than half a million sannyasins around the world who are trying in every possible way to raise human consciousness. Perhaps nobody else is doing what I am doing and on such a vast scale. My methods of meditation are in reality sabotaging the political structure that exists anywhere today. If people meditate, they become more rebellious, they become more understanding. Their eyes see more clearly. Their consciousness is on a far higher level. They can become teachers to those who are lagging a little behind. They can help them.
Within ten years it is possible we can make humanity alert and aware of their own politicians. American politicians are making Americans aware of the danger of Soviet Russia; Soviet politicians are making Soviet citizens alert to the danger that America is. Americans have to be made aware of the danger of their own politicians. Russians have to try

to become aware.... I have my sannyasins there -- of course, they are all underground.

Q: HOW MANY IN RUSSIA?

A: I cannot give you the number. I cannot give you the names. The Russian government is already persecuting the people they have found with my books. A few Russians have escaped and they are here.

Q: ARE THERE OTHER LEADERS TODAY THAT YOU FEEL ARE WORKING IN THE SAME DIRECTION YOU ARE? OR DO YOU FEEL THAT YOU ARE DOING THIS ALONE?

A: There is nobody. Political leaders cannot do it; it would be suicidal on their part. They would lose all power. The so-called religious leaders have been in deep conspiracy with the politicians for centuries. They are afraid that if people become more alert, more conscious, then who is going to bother about their God? And who is going to believe that there is a God?
There have been two religions in India devoted to meditation: Jainism and Buddhism. Both deny the existence of God, for the simple reason that when your consciousness becomes clear, you can see that this God and the creation of the world is all fiction. The religious leaders are afraid of a person like me. They are afraid of my sannyasins. They are afraid because among my sannyasins there are Hindus, there are Mohammedans, Sikhs, Christians and Jews. And of course the moment they become my sannyasins, they

have to leave their Jewishness, their Christianity, outside. They cannot bring it in. Naturally the religious leaders will be afraid.
I am the only person who is condemned by all religious leaders, all political parties. Strange: a single person is being condemned by all those who are against each other. Even communists are against me, socialists are against me. A few days ago, I received a letter from the president of the American Nazi party: "You are hurting our religious feelings by speaking against Adolf Hitler." He told me in the letter that Adolf Hitler was not a politician, he was the reincarnation of the ancient Old Testament prophet Elijah. Now do you think these are the people who are going to raise people's consciousness? They are exploiting people in the name of religion.

Q: AS I RECALL YOUR PRESS CONFERENCE LAST WEEK, YOU MENTIONED EUGENICS AS A WAY IN WHICH WE COULD AVOID CREATING OTHER MONSTERS SUCH AS HITLER, STALIN, AND GENGHIS KHAN. IS THAT CORRECT?

A: Yes, it is right.

Q: BUT WHEN YOU INTRUDE INTO PEOPLE'S LIVES TO TELL THEM WHEN AND HOW THEY CAN HAVE CHILDREN, ISN'T THAT SOMEWHAT FASCISTIC, SOMEWHAT HITLERIAN IN ITSELF?

A: No. If you can operate on their cancer, is that Hitlerian? When the doctor says, "Take this medicine for your

tuberculosis," is he intruding in your life? Is that fascist? You are entering in everybody's life in every way, but because eugenics is something new, people freak out.
In fact, a couple making love has no idea what kind of a child they are going to produce. This is blind biology. It is better to be in the hands of scientists than to be in the hands of blind biology. We can conceive that there can be exploitation, but that is true about any invention, any discovery, any new thing. But I am totally in favor of it, because I see it can really change man even though he has not changed in thousands of years. Since the first monkeys jumped on the earth and started walking on two legs, man is the same. Yes, he wears better clothes, flies in airplanes, but just scratch a little bit and you will find the monkey there.

Q: IF YOU'LL PARDON A COUPLE OF PERSONAL QUESTIONS, HAVE YOU NEVER WANTED TO HAVE A CHILD YOURSELF?

A: No, for the simple reason that I don't want to burden this earth. It is already burdened too much. There is no religious reason why my sannyasins are not giving birth to children. In the four years we have been here, not a single baby has been born. And nowhere is so much love being made as is made here.

Q: THERE'S BEEN A STORY RECENTLY THAT YOU PLAN TO RETURN TO INDIA AND TO MOVE THIS COMMUNE BACK TO INDIA. IS THERE ANY TRUTH IN THAT?

A: I go on creating many kinds of rumors; they are part of my work. But I am not going anywhere. I am going to remain here.

Q: WHY ARE YOU DETERMINED TO REMAIN HERE, INASMUCH AS YOU SEEM VERY CRITICAL AND UNFAVORABLY DISPOSED TOWARD THE UNITED STATES GOVERNMENT AND THE UNITED STATES IN GENERAL?

A: Because I want to spread that idea. I need to be here.

Q: IS THERE ANY REASON THAT THERE ARE NOT MANY INDIAN SANNYASINS HERE IN OREGON?

A: Only a few are here... not many. There were not many even when I was in India, for the simple reason that what I am saying goes against their conditioned minds, and they have the oldest conditioned minds in the world. They are so much conditioned over thousands of years that they have become incapable even of listening to anything new. They believe that everything that is true is in their scriptures, that there is no need for anything new. The old is gold. The older it is, the golder it is.

Q: WERE YOU EVER A PRACTICING HINDU?

A: Never, never. I have never been practicing any religion. I have been trying to remain an individual on my own, right or wrong, heaven or hell. I have never considered about

anything. I want to remain completely myself. It gives a certain strength, freedom, dignity; and that's my teaching to my people. It is not a religion -- it is just the gathering of people who feel some similarity, some synchronicity. But each is respected as an individual.
This commune is not an organization, it is an organism just like the body. They are all working on their own responsibility. There is nobody higher, nobody lower; there is no hierarchy. The professor and the plumber are equally respected and loved. In fact, nobody even bothers whether you are a plumber or a professor. Nobody even asks anybody, "What are you doing?" because everybody is doing what is needed. So all are equal; they are fulfilling the needs of the commune in different ways, in the way they can fulfill.

Q: WELL, HOW WOULD YOU DESCRIBE THE THING THAT BRINGS YOU ALL TOGETHER?

A: I had not come here to stay. I had come here because my health was bad. My back was so bad that we tried everything.... Experts from England were called but they could not fix it. I was suffering from asthma so much that sleep became difficult. I am allergic to all kinds of perfume, smoke, dust; any small thing immediately triggers my coughing and then it goes on for hours.
Otherwise, why should I choose Oregon? It is a desert, dry. Humidity is dangerous for me. Whenever I went to Bombay, attacks of asthma would immediately increase. And whenever I went to the desert part of India, Rajasthan, it would settle down. That gave me the clue that it is not a

question of medicines; I had to find some desert place, and big enough. For simple reasons.... If I was living in the city and at somebody's house they were having a fire or celebrating a Hindu festival with firecrackers, that was enough to trouble me. You cannot stop them just for my allergy. So I needed a big place, and this place is big enough. It is 126 square miles.

My sannyasins know what my troubles are, so they don't do anything that can trouble me. And the climate is dry. I had never come here with the intention to stay. I came only so that I could get healthier, and I have been getting healthier. I am far better than I was there, but my troubles are such that they can be triggered any moment. You just come here and you have been smoking, that is enough. You are not smoking here, just talking, and if I get the smell of tobacco, you have done it.

So it has become a problem. My Indian commune is there. They are waiting for me; but I know that if I go back the same problem will arise again. I was 180 pounds when I came; now I am 132 pounds. Just the dry climate helped me to reduce the weight without any difficulty.

So I am going to be here. And I am not a person to just sit and watch whatsoever goes on, because I don't think America belongs only to Americans and India belongs only to Indians. This whole earth belongs to us. I am feeling perfectly good here, healthwise, so I am not going to leave. Secondly, I am feeling immensely interested by the hostility of Oregonians. For thirty years in India I had been hammering people. By and by they became accustomed to me, to my criticism. These people are new and they are really getting disturbed, and I am getting great joy out of it!

Q: YOU APPARENTLY ARE THE HEAD OF A VERY RICH WORLDWIDE ORGANIZATION. WHAT IS YOUR POSITION ON ANY OBLIGATION YOU MAY HAVE TO CONTRIBUTE TO WORLD CHARITY? TO THE FAMINE COUNTRIES? TO POVERTY IN INDIA? TO THE MANY OTHER PLACES THAT NEED HELP?

A: First, I am not the head of a worldwide organization. I am not even a sannyasin. Nothing is in my hands; it is my sannyasins' business. I am simly a guest.

Q: WHAT IS YOUR PERSONAL FEELING ABOUT IT THEN?

A: My personal feeling is that there should be no more preparation for future war. And all the nations who are putting seventy-five percent of their energy and income into making new weapons, should move all that energy to help those who need it. I don't have anything to give to Ethiopia, because I don't possess anything.

Q: DO YOU NOT BELIEVE THAT IF YOU WISHED TO HELP ETHIOPIA, YOUR SANNYASINS WOULD COMPLY WITH YOUR WISHES AND RENDER HELP?

A: No. I would not wish it either. This should be the work of the politicians and the religious leaders. They should take the responsibility -- I have nothing to do with it. In fact, if people had listened to me, India would not have been poor. For thirty years I was saying to them, "Go for

birth control. Abortion should be made legal" -- and I was condemned for that. They were throwing stones and shoes and knives at me for teaching them immorality.
So I don't feel responsible if they are starving. It is their doing. Anybody who is dying and starving should remember that the whole crime is due to people like the pope, Mother Teresa, and other religious leaders who are against birth control, against abortion. They are increasing the population of the world, and they are getting Nobel prizes. Mother Teresa should be hanged!

Q: WELL, EVEN IF YOU BELIEVE WORLD HUNGER IS A RESULT OF MISGUIDED POLICIES ON THE PART OF WORLD LEADERS, WHAT ABOUT HUMAN COMPASSION FOR THE PEOPLE WHO ARE STARVING? -- SIMPLE HUMAN COMPASSION.

A: If you really want to know the truth, I say just send medical groups to help the Ethiopians die peacefully if you cannot provide food and clothes. And how long are you going to provide? Ethiopia has been starving and dying for four years continuously, and those dying Ethiopians are still creating children.
The people who have increased the population of the world by their teachings should take the responsibility and feed those people; or, if they are incapable, my suggestion is that rather than starving, suffering, dying, it is better to give them an injection so they can go peacefully into eternal sleep. And I know the soul never dies, so I am not worried about anything. They will be incarnated somewhere else, and next time they will find something better than Ethiopia.

Q: YOU BELIEVE IN REINCARNATION, THEN?

A: I know. I don't believe.

Q: WOULD THAT BE PART OF YOUR INDIAN HERITAGE, SINCE IT IS A STRONG BELIEF AMONG INDIANS?

A: No. It is not because they believe. I have tried to find it. It is not my belief, I never accept any belief. It only covers your ignorance, it never makes you wise. I have meditated; I have come to a point where I can see my own past lives, and that's proof enough. It is my knowing, my experiencing; it is nothing to do with Indian heritage, beliefs, or anything. I speak on my own authority.

Q: YOU'VE OFTEN EXPRESSED A VIEW OF A COMING WORLD APOCALYPSE IF MAN DOESN'T CHANGE HIS OUTLOOK. IS THAT VIEW OF AN APOCALYPSE SOMETHING THAT'S RATIONALIZED FROM AN ANALYSIS OF HISTORY AND CURRENT EVENTS, OR IS IT A VISION?

A: It is an analysis of man's whole past. The way man has been functioning -- continuously unconscious, fighting, violent -- one day it will come to its ultimate logical conclusion. And it is coming. After the second world war, you cannot have the first world war -- you can only have a third world war. It is not a vision, I am not a visionary. I can calculate the way nuclear weapons are growing. In

1945 the first atom bomb was used in Hiroshima and Nagasaki. Within just forty years our power of destruction is seven hundred times more, and it is growing every day.

Q: YOU WOULD CALL YOURSELF A RATIONALIST ABOUT THIS, THEN?

A: Absolutely.

Q: AND YOUR ANALYSIS ALSO SUGGESTS A WORLD EPIDEMIC OF SOME DISEASE -- POSSIBLY AIDS, I BELIEVE YOU SAID.

A: Yes. It is also part of all that man has done to nature, to man, to animals, to everything. He has created the situation. For example, in my childhood in India -- and it is not long, just fifty years ago -- the seasons used to come exactly the same day each year. India has three clear-cut seasons. Every year winter starts at the same time, disappears at the same time. Since 1945 it has not been so. Now the seasons are not predictable. Some great disturbance has shaken the routine of millions of years. The water is polluted, the air is polluted; it is really a miracle that we are still surviving. So it is simply a rational analysis that if we don't change human consciousness by the end of this century, the chapter of life on this earth closes forever.

Q: I BELIEVE THAT YOU'VE ALSO PREDICTED A TERRIBLE FLOOD. WHAT REASONS DO YOU SEE FOR THAT?

A: That, too.... All around the world even poor and small nations are experimenting with atomic energy, even India. People are starving, dying, and India is exporting its wheat -- for what? Your people are dying. They have been producing the wheat, they will not get even one meal a day, and you are exporting wheat. Naturally, the government will have to impose an emergency, because how long can people tolerate that they are dying and their food is being exported? But India is exporting because money is needed for more nuclear plants, atomic bombs. All that India has is farming. Eighty percent of Indians are farmers; they can only sell their raw product. And they will be purchasing death.

So if great explosions go on happening, it is scientifically estimated how many explosions will start melting the eternal snow of the Himalayas. And even just the Himalayas melting is enough to drown India completely, because the height of the ocean will rise fifty feet, and cities like Bombay will have no future. And this is only about the Himalayan ice. If the ice of the north pole and the south pole starts getting heated and they start melting, then you can understand....

It is a man-made calamity. And there is still time to stop, because it has not happened yet. I am not a prophet in the sense that I am a visionary. I don't support all that rubbish.

Q: YOU DO HAVE SOME FAITH IN THE PROPHECIES OF NOSTRADAMUS, THOUGH. IS THAT CORRECT?

A: I don't have any faith in him. The fact is that the man was crazy, and what he has written can be interpreted in any way you want. I found this rational analysis and managed to look into Nostradamus, and found similarities, which was very easy. There are many books of that kind in the world.

In India there is an ancient scripture thought to be written by Vyasa himself, five thousand years ago. Everything about you is written in it. You just have to go to the priest, you have to give your name, your birth time, your birth chart, and he will figure it out and find the right page where Vyasa has described you. And it is possible because in the Sanskrit language, each word has at least one dozen meanings. So looking at you, watching you, talking with you, the scholar will figure it out, and he will start reading from the scripture. And he will be very much correct.

Copies of the scripture exist all over India; so you have it done in Delhi but if you are not satisfied -- who knows if it is right or wrong? -- you can go to Madras or Calcutta, and they will find the same page again. And because in the process of finding the page the clue is given by you, you can just change your name.... Go to Delhi, tell one name, one date of birth; in Madras, tell another name, another time of birth and you will know what is going on. He will not be able to find the same page. He will find some other page. But ordinarily, the type of people who go will not do this. They are immensely impressed.

Nostradamus can be interpreted in any way you want. The sentences are not clear, the grammar is not correct. The words are such that you can fit them into any context you want.

Q: BUT HAVEN'T YOU USED HIM AS THE SOURCE OF THE PREDICTION THAT THIS DREAD DISEASE WOULD SWEEP THE EARTH?

A: No. I use all kinds of devices. If people are foolish, I can use even their foolishness to raise their consciousness. I don't feel any problem in it. If I was predicting on my own they would not listen to it, so I drag in Nostradamus. And that's what I have been doing my whole life. If I speak to Christians -- I have been speaking to Christians in India; they have the biggest theological college in Jabalpur where I was for twenty years -- and I was speaking on Jesus, I was simply speaking on myself. Just here and there I would have to put Jesus' name, and they were immensely happy; not only happy, they said, 'We have never heard any Christian, any theologian, finding the true meaning of Jesus." I said, "Yes, how can they find the true meaning of Jesus?"

Q: YOU DO NOT BELIEVE IN THE EXISTENCE OF A GOD, IS THAT CORRECT?

A: I don't believe in anything. Belief is simply not part of my vocabulary. Belief simply means you don't know, yet you believe. A blind man believing in light -- what can that belief do? He does not need a prophet, a messiah; he needs medicine, a surgeon, perhaps an operation on his eyes, so that he can see.
And do you believe in light? Nobody asks such questions -- you know light is there. The question of belief is asked only

when the thing is non-existential. You cannot see it, you cannot touch it, you cannot feel it. God is a belief, heaven is a belief, hell is a belief The reason why you believe in these things is within your psychology; the priest is only exploiting. You have greed for immortality, you have greed for paradise and all the pleasures there. You have fear of death, you have fear of falling into the darkness of hell and all the tortures there. Naturally you start believing, because you don't want to go to hell, you want to go to heaven.
It is because of this psychology that an idiot like Reverend Jim Jones managed the suicide of his whole commune. He persuaded them to die with him, because if they died with him, they would all enter into heaven. This is the logical conclusion of Jesus' telling his disciples, 'I will take you into heaven." Jim Jones went a little farther. He was really a great Christian! -- after Jesus only he is the prophet.

Q: SO YOU BELIEVE THAT IF GOD EXISTED, GOD WOULD REVEAL HIMSELF IN SOME TANGIBLE WAY?

A: There is no God, and there is no question of his revelation. I don't see any possibility of God's existence. I can understand the existence of consciousness, because it is within me and I can experience it. And in my silent moments of awareness, I have never come across any God, any hell, any heaven.

Q: IS RAJNEESHISM A RELIGION?

A: No. It is a religionless religion. It is simply religiousness.

Q: DO YOU CONSIDER YOURSELF A PROPHET?

A: No. I am not so stupid. I don't consider myself in any way special, extraordinary, a messenger of God, a prophet, a messiah. No. I am just an ordinary human being like you and everybody else.

Q: I HAVE ONE MORE QUESTION FOR YOU. WHAT ARE YOUR ULTIMATE AIMS HERE IN OREGON?

A: I never think of tomorrow... and you are asking about the ultimate aim!

Q: WELL, SIR, I GREATLY APPRECIATE YOUR LETTING ME COME HERE TO VISIT YOU.

A: I loved it.

Q: IT'S BEEN A PLEASURE, AND I THANK YOU VERY MUCH....

A: Whenever you feel like coming, come.

Q: THANKS VERY MUCH.

Chapter title: America Is A Hypocrite
30 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 24.]
Laura Parker
POST INTELLIGENCER
SEATTLE,
WASHINGTON

QUESTION: HELLO. WHAT WE WOULD LIKE TO DO IS WRITE A STORY PROFILING YOU. THERE ARE A GREAT NUMBER OF READERS IN THE SEATTLE AREA WHO ARE NOT AS FAMILIAR WITH THE COMMUNE OR WITH YOU AS THE NEWSPAPER READERS ARE IN OREGON, AND SO I WOULD LIKE TO KNOW SOMETHING ABOUT YOUR BACKGROUND IN ADDITION TO SOME OF THE THINGS THAT YOU WANT TO SAY ABOUT RAJNEESHISM. I GUESS WE COULD START WITH: WHY DID YOU DECIDE TO SPEAK, AND WHY DID YOU DECIDE TO SPEAK TO REPORTERS?

ANSWER: I have never asked any "why" in my life. I simply do anything that I feel like doing. I am not a man of thinking. I function through my feelings. If I feel to stop speaking, I can stop in the middle of a sentence, I will not even complete the sentence. And if I want to speak, even from my grave I will continue.

Q: I'M SORRY, I DIDN'T HEAR ALL OF THAT....

A: Even from my grave, I will continue to speak.

Q: IS THERE ANYTHING THAT YOU HAVE TO SAY TO THE MEDIA THAT YOU COULDN'T SAY THROUGH YOUR DISCOURSES OR BOOKS? DO THE REPORTERS CARRY A MESSAGE TO THE AUDIENCE IN AMERICA FOR YOU?

A: Certainly. Whatever I can say to my people, I say to them; but that is not going to reach to the people outside the commune. I would like them to be acquainted with what is happening here, and not to depend on rumors. I would like to invite them to be our guests, see our people, and see that there is a different way of life, too.

Q: IS THERE ANY WAY SOMEONE WHO HAS NOT COME HERE COULD UNDERSTAND THIS WAY OF LIFE?

A: It is almost impossible, because there are things which can only be experienced and cannot be explained. In fact, if you try to explain them, you explain them away.

Q: IS THERE ANY WAY THE PEOPLE IN OREGON.... WILL THERE EVER BE PEACE HERE BETWEEN THE PEOPLE IN OREGON WHO ARE SO OPPOSED TO THE RAJNEESHEES, AND THE COMMUNE HERE OR THE RANCH HERE? DO YOU SEE THAT EVER HAPPENING IN THE FUTURE?

A: I don't think of the future at all. Right now we are enjoying their opposition, their hostility, because this is the beginning of friendship. If they had ignored us, then I would have had to think of something....

Q: COULD YOU ELABORATE A LITTLE? IF THEY HAD IGNORED YOU, IT WOULD HAVE BEEN WORSE, THEN, THE HOSTILITY?

A: No. I would have created something so that they could not ignore. I can accept their hate, their hostility, their opposition; but I cannot accept their ignoring us, because it is easier to transform the hate into love, hostility into friendship. But there is no way to communicate with someone who is ignoring you. The people of Oregon have proved really receptive.

Q: IF WE COULD GO BACK TO INDIA, AND WHEN YOU WERE YOUNGER.... I HAVE READ SOME THINGS ABOUT YOUR BACKGROUND, BUT I DON'T KNOW VERY MUCH ABOUT IT. COULD YOU TELL ME... I HAVE HEARD THAT YOU LIVED WITH SHEELA'S FAMILY FOR A WHILE, AND I HAVE READ THAT YOU LIVED WITH YOUR GRANDPARENTS AS A YOUNG BOY. I'M NOT CERTAIN WHICH IS ACCURATE. COULD YOU TELL ME ABOUT YOUR CHILDHOOD?

A: Yes. My early childhood, up to six or seven, I was with my maternal grandfather and grandmother. I loved the

place. It was a very small village surrounded by lush greenery and the house of my grandfather was just on the bank of a beautiful lake. After that, for three years I lived with Sheela's father. He loved me not like a small boy, but just like a contemporary friend.
It was a strange relationship -- he loved me, he respected me, too, which is very rare. I loved him, that was nothing new; I respected him, but I respected him more because he could respect a child just like a friend. And for three years it was a tremendous experience, because I could never communicate or relate with my own age group. I had never played any game in my life. It all looked stupid.

Q: EVEN AS A VERY SMALL CHILD?

A: Never. As far back as I can remember, I loved only one game -- to argue.

Q: TO ARGUE?

A: To argue... about everything. So very few grownup people could stand me. Understanding was out of the question. In Sheela's father, I found a man who was ready to understand me, and I never felt that he was tired or bored or not ready to answer. He never tried to shut me up. He never told me a single time, "These things you will understand only when you are grown up." If he did not know something, he accepted it: I don't know it, I am searching as you are searching. If in argument he could not convince me, and my argument was weightier than his, he was able to accept it without feeling insulted, humiliated.

He is a man of tremendous understanding, caring, and our relationship has remained the same. Now he is my sannyasin.

Q: THIS WAS WHEN YOU WERE TEN YOU LIVED WITH HIM, APPROXIMATELY?

A: It must have been nearabout... between six to nine.

Q: DID HE SEND YOU TO SCHOOL? WAS HE RESPONSIBLE FOR EDUCATING YOU?

A: No. Because I was never interested in going to school. That was the worst place. I was forced finally to go, but I resisted as much as I could, because there were only children who were not interested in things I was interested in and I was not interested in things they all were interested in. So I was an outsider.

Q: WHAT WERE YOU INTERESTED IN?

A: My interest has remained the same: to know what is the ultimate truth, what is the meaning of life, why I am here and not anyone else. And I was determined that unless I find the answer, I am not going to rest, and I am not going to let anybody around me rest, either.
So he was teaching me at home, because he loved me; if I did not want to go to school, then he would teach me at home. After living with him for three years, finally I had to go back to my house, because he -- Sheela's father -- left for England for his further studies.

Q: YOUR FATHER WAS A MERCHANT, IS THAT CORRECT?

A: He was a cloth merchant, and that's how he came in contact with Sheela's father. Sheela's father lived in Bombay, and my father used to come to Bombay for his business. And they immediately became almost like twins.

Q: WHEN YOU WENT TO SCHOOL, YOU WERE OLDER?

A: I was older than any child.

Q: HOW DID THE OTHER CHILDREN IN SCHOOL TREAT YOU?

A: Then they were afraid of me.

Q: THEY WERE AFRAID OF YOU?

A: They were afraid... and since then everybody is afraid. The students were afraid, the teachers were afraid....

Q: BECAUSE OF THE THINGS YOU WERE SAYING, OR BECAUSE OF YOUR ARGUING?

A: My argument was their greatest problem. They never accepted any argument from children.

Q: THEN YOU WENT TO THE UNIVERSITY, IS THAT CORRECT?

A: Later on I was in the university, but....

Q: WHY DID YOU CONTINUE IN SCHOOL AND GO THE UNIVERSITY IF YOU DIDN'T...?

A: I wanted to fight with everyone... from the primary school to the university. And I wanted to know if all these knowledgeable people have something in them, or it is all borrowed. And I found that all they had was borrowed: not a single teacher or professor had any experience of his own.

Q: WHEN YOU WERE STUDYING AT THE UNIVERSITY, WAS THERE ANYONE WHO YOU READ, OR ANYONE WHO YOU FOLLOWED? -- I DON'T MEAN A TEACHER, BUT PERHAPS SOMEONE WHOSE WRITING THAT YOU PARTICULARLY READ?

A: No.... I have read so much that perhaps nobody in the whole world can compete. My own personal library slowly, slowly became so big that the day I left India it had 150,000 rare books. I have read VASTLY; in fact, it is difficult to mention the name of any book that I have not read.

Q: I THINK I READ SOMEWHERE THAT YOU STOPPED READING AT SOME POINT.

A: For the past five years I have not read anything.

Q: FOR THE PAST FIVE YEARS?

A: Not even a newspaper, no magazine, no book. I simply stopped reading because I understood that all those books are just rubbish. You can be lost in the jungle of words, but you are not going to get any truth out of those books. That was the time when I started feeling to go into silence for a group of years, just to give a gap, so that the life that I had lived before silence becomes completely separated from me. It is now completely separated from me. Now whatsoever I say, I say on my own authority. I say only that which I know. I don't believe in anything. I don't quote anybody unless he coincides with me.

Q: WHEN DID YOU MEET SHEELA?

A: Sheela's father was not even married when I started living with him. He got married after three months. Sheela came long afterwards. But Sheela's father has been trying to bring all his children to me, he wanted them not to miss me. His two sons are sannyasins, all his daughters are sannyasins. Sheela was studying in America for about ten years before. She was not interested in any search for truth, she was not aware that there is something to seek in life. When she came to me, she was almost a TABULA RASA, a clean sheet, nothing written on her. That helped her immensely. Once she came to me, she never left. And because she was open, clean, without any prejudice, she could understand me immediately. Her understanding has

not been any mental effort on her side... she simply absorbed me. She ate every word that I uttered to her.

Q: YOU TAUGHT AT THE UNIVERSITY, IS THAT CORRECT?

A: Yes.

Q: YOU TAUGHT PHILOSOPHY? AND YOU WERE A YOUNG MAN IN YOUR TWENTIES?

A: Yes.

Q: DESCRIBE THE YEARS THAT YOU WERE A TEACHER AND WHAT YOU WERE TRYING TO TEACH TO YOUR STUDENTS WHILE YOU WERE AT THE UNIVERSITY.

A: It was a very difficult situation. I was teaching my students everything that the university prescribed, and I was also teaching them how much in this prescribed teaching is bogus and bullshit. So it was a difficult job... I was teaching Aristotle and at the same time I was teaching them that Aristotle is not right. So my period was divided in two sections: first I would teach them what Aristotle means, and then I would say that he is wrong, that as far as I am concerned Aristotle has been a great calamity for humanity.
So I was complained against because this was a strange way of teaching, and the students were getting confused. They used to ask me: "What are we going to answer in the

examination?" I said that they had to choose: If you feel Aristotle is right, it is up to you; if you feel I am right, it is up to you. If you feel we both are wrong and you are right, it is up to you. Choose. And I also recommended to the vice-chancellor not to bother about these complaints, because I am giving them a challenge, and it is the challenge to the mind that sharpens it.

Q: AND WHAT DID THE VICE-CHANCELLOR SAY TO YOU?

A: He said to me that those students had not come to know the truth, they had come only to earn a degree. I told the vice-chancellor, "Then accept my resignation, because I have not come here to make students clerks, teachers, station masters, postmasters... I am not interested in their degrees and examinations. My whole interest is to sharpen a student's intelligence, make him an individual, unprejudiced, open, available to reality." And I resigned.

Q: AND THEY ACCEPTED YOUR RESIGNATION?

A: They tried not to accept it. They tried to persuade me, but this is not my way. Once I have done anything I never go back. I told them, "I can feel your concern for me, I can feel your respect and love for me, but once I have resigned, it is finished. Now I will be a wandering teacher."
Then for almost twenty years I was just a wandering teacher around the country and I found that it was foolish wasting time in the university teaching twenty students. When I can teach fifty thousand people in one single

meeting, what is the point of wasting time in the university? So I have not been at a loss. From the university I moved to the universe.

Q: I WANT TO MAKE SURE MY READERS UNDERSTAND ALL OF THIS. YOU BECAME ENLIGHTENED WHEN YOU WERE IN YOUR VERY EARLY TWENTIES, AND THEN YOU BECAME A TEACHER AFTER THAT. IS THAT CORRECT? -- AND THEN TRAVELED AFTER THAT. COULD YOU DESCRIBE FOR ME WHEN YOU BECAME ENLIGHTENED, AND HOW THAT OCCURRED?

A: Enlightenment simply means an experience of your consciousness unclouded by thoughts, emotions, sentiments. When the consciousness is totally empty, there is something like an explosion, an atomic explosion. Your whole insight becomes full of a light which has no source and no cause. And once it has happened, it remains. It never leaves you for a single moment; even when you are asleep, that light is inside. And after that moment you can see things in a totally different way. After that experience, there is no question in you.
So for twenty-one years I was continuously questioning people, and after that day I have been continually answering people. I don't have any questions.

Q: WHAT WAS THAT DAY LIKE? WHAT WAS THE DAY LIKE WHEN YOU BECAME ENLIGHTENED? I WOULD LIKE TO EXPLAIN THE DETAILS TO

PEOPLE WHO, AS I SAY, ARE NOT THAT FAMILIAR WITH BECOMING ENLIGHTENED.

A: It will be difficult for them to understand. Because when that experience happens, there are no words, no thoughts; and when you want to express it, obviously words are needed, thoughts are needed.

Q: WERE YOU A STUDENT AT THE TIME?

A: I was a student.

Q: DID YOU SHARE THIS WITH ANYONE?

A: No. For seven years, I kept completely silent about it because I was waiting for somebody to recognize it -- perhaps I had gone mad, perhaps it was just insanity. I wanted somebody to recognize it, and there were a few people who started recognizing that something had happened which is rare and unique.
The first man to recognize was an old man who was almost silent for his whole life. Once in a while he would utter a word -- meaningless, you could not make anything out of it, but he was respected immensely. His name was Magga Baba. People used to come to him from faraway places, and he never spoke. To have a contact with that man people used to massage his feet and just sit around him. He might be sleeping and people would be sitting around him, because there was something radiating from that man, something that they could feel like a fragrance.

The first day I went to see him, he immediately hugged me and whispered in my ear, "My boy, so you have got it... and it is good that you have not told anybody. Wait for the right moment to tell, because it immediately creates opposition, antagonism, and you are too young... you may not be able to fight. So just wait a little."

Q: COULD SHEELA'S FATHER TELL?

A: No.

Q: DID YOU SEE HIM AFTER YOU BECAME ENLIGHTENED, BUT BEFORE YOU HAD TOLD PEOPLE?

A: Yes. The moment I met him afterwards, he immediately became a sannyasin.

Q: YOU SAID THAT THE OTHER MAN TOLD YOU TO WAIT UNTIL THE RIGHT MOMENT. WHEN WAS THAT MOMENT? WHEN DID YOU TELL?

A: When he told me, it must have been... I must have been twenty-eight. And once that old man had recognized it, I slowly started speaking about it. And soon I was in the world fighting, arguing against anything that prevents people from becoming enlightened.
So I have been fighting all the religions, all the politicians, all the educationists; and the more I have fought them, the more I have attracted intelligent people around the world towards me. My people are not like Jesus' apostles. My

people are professors, engineers, doctors, writers, poets, musicians, painters, dancers.... I have the most talented group in the whole world.

Q: DESCRIBE FOR ME WHEN YOU WERE TRAVELING AROUND INDIA LECTURING.... WHERE DID YOU GO, WHAT WAS THE RECEPTION THAT YOU RECEIVED FROM THE GROUPS...?

A: It was different in different places, in different groups. For example, I was lecturing in different universities in India -- and India has almost one hundred universities. The students were the ones who got the point most. I was teaching in religious conferences. The people who gathered to listen got the point, but the organizers, the religious leaders, became my enemies.

So any conference, any gathering of religious people I have visited only once, I was not invited there again. Just in one visit I had disturbed their people so much, stirred so many doubts and questions in their minds. Because this is one of my basic standpoints: the way to truth is not belief, but doubt; not faith, but inquiry.

Because of this I say religion and science start from the same point, although their directions are different. Science moves towards the objective world, but its basic foundation is doubt. Doubt everything unless you come across something which is indubitable. And religion moves inwards; but the basic point remains the same: Doubt, and go on doubting unless you come across something that even when you try to doubt it -- it is there in front of you -- all your doubts disappear.

So to me science and religion both meet at a certain point, the beginning. And if it is understood, it will not be difficult to help them to meet at the end, too. And it will be a great day of rejoicing when science and religion become fellow travelers.

Q: WHEN DID YOU START THE ASHRAM IN POONA? DID THAT COME MUCH LATER?

A: Much later in '73.
Q: SO YOU TRAVELED AROUND INDIA FOR QUITE A FEW YEARS?

A: Yes. I continuously went....

Q: WHY DID YOU STOP TRAVELING AND START THE ASHRAM?

A: Traveling, I was trying to find people who are ready to go with me to any end. The moment I became aware that I had enough people in India, that I need not bother to go on traveling, I could now settle in one place and let people come to me.... As I became settled, Indians came... and soon people from around the world slowly, slowly started coming.
In Poona, there were ten thousand sannyasins living with me. It was a strange place, almost like an island; ten thousand people of different nations, races, colors, languages, and Indians themselves became a minority group. The moment they saw that what I am teaching and saying is not propagating Hinduism, I am not propagating

anybody's religion, I have got my own experience.... The Hindu mind is the oldest mind and the most rotten, of course; it is so full of conditionings. When the people from the West came to me they were less conditioned -- particularly the young people. To have a communion with them was far more easy.
So I don't see any difference between Poona and Rajneeshpuram. In Poona, I was among non-Indians; in Rajneeshpuram, I am among non-Indians.

Q: WAS THE ASHRAM LARGE ENOUGH? OR DID YOU WANT TO EXPAND AT THAT POINT?

A: I wanted to expand it. It was large enough, but not large enough for the people who were going on coming. There were two thousand sannyasins living in the ashram itself, and the remaining eight thousand were living in hotels, guest houses, in other people's houses. The whole of Poona was overflooded with sannyasins, and I wanted all of them to live together because they had been continuously cheated by people.
Indians proclaim themselves very religious.... That is just nonsense; they are the most materialist people on the earth. Rents went ten times higher as soon as they saw many foreigners coming. Prices of everything went high. In the market, if an Indian was purchasing a thing there was a different price; and if a sannyasin, a foreigner, was purchasing the same thing, it was ten times more. When I had started the ashram a huge bungalow with two acres of garden around it was available at $20,000. Soon it became

impossible... even $100,000 was not enough. People were asking absurd prices.

Q: FOR ADDITIONAL LAND?

A: For land, for houses, for food, for everything We were searching for land in India somewhere else; but the Maharashtra government would not allow me to leave Maharashtra. They had found a strategy to prevent me: one, that any property, any land, any house that we purchased was never allowed to be transferred into our names. Even now....

Q: SAY THAT AGAIN...?

A: Any property, any land, any house that we purchased, the Maharashtra government did not transfer it to our name.

Q: WHY NOT?

A: Simply so that we could not sell it. And we had invested so much money there that unless we could sell, it was difficult for us to move. So this was their one strategy. Now, even now, those properties are not in the name of the commune -- because still the commune exists there. And the second strategy was they were forcing the central government that we should not be allowed land anywhere else. The reason was that they were earning so much out of the visitors, Poona became the biggest tourist place in the whole of India. The people who now have gone to Poona

say it looks a deserted place: hotels are empty, houses are empty, prices have fallen.
And you will be surprised to know that the people who were against me had arranged a Hindu ritual -- a fire ritual, which one hundred brahmins have to perform for seven days continuously, twenty-four hours of continuous prayer to God that I should be brought back. And these were the same people who had even made an attempt on my life!

Q: WHEN DID THEY PERFORM THIS RITUAL? RECENTLY, OR...?

A: Just two years ago.

Q: HOW DID YOU GET THE FINANCING TO START THE ASHRAM IN POONA?

A: I had so many rich friends all over the country. I don't have a single cent, and now I have people all over the world who have money and who have guts to risk that money with a dangerous man like me.

Q: WHEN THE GOVERNMENT WOULDN'T ALLOW YOU TO GET ADDITIONAL LAND, IS THAT WHEN YOU MADE THE DECISION TO LEAVE INDIA?

A: No. They were not allowing for seven years, so that was not the problem. I had no intention to leave India. If they would not allow us land outside, we would have gone on purchasing more and more properties in Poona without changing it into our name. The law in India provides that if

somebody has occupied a house for nine months, you cannot throw him out, so it does not matter... who cares in whose name the property is? -- we are the users. So we went on purchasing properties. Still our people are growing there.
Since I have not been there, the opposition has died down. In fact much sympathy has arisen, so our people have purchased four hundred acres of land near Poona, and they are developing a new commune there.

Q: DID YOU WANT TO LEAVE POONA?

A: No. For me it makes no difference: wherever I am, I never go out. Rajneeshpuram may be in the Soviet Union, or in America or in India. It does not matter to me, I don't know who is living outside.

Q: HOW IS RAJNEESHPURAM DIFFERENT FROM POONA, PHYSICALLY?

A: In many ways. First, it is 126 square miles of land; the Poona ashram was only six acres of land. It differs because all the sannyasins can live together here. In Poona it was difficult, they were living in separate places. Now they have their own home, and all are living together, working together, producing, creating. The Rajneeshpuram commune is no longer dependent on anybody -- we are self-sufficient.
Right now five thousand sannyasins are here, but it changes. People go on coming, living here for three or four months, as much as they can afford. Each thing is made by

sannyasins: the food, the clothes, everything is created by sannyasins with great love.
In Poona it was sad -- they were cheated, exploited. They were falling sick continuously because India is dirty, the water is polluted.
Here we have pure water, we have pure air, we don't have neighbors -- it is easy to love your enemies, but it is not easy to love your neighbors. We are alone here, in our own world, totally independent. In Poona, everything had to be done so that the old conditioned mind was not disturbed too much. Here, there is no problem. Even if people want to go to the lake and have a sunbath naked, nobody is bothered by that. If people want to dance and sing, nobody is bothered. In Poona it was a difficult problem: if people wanted to dance, then there were so many complaints from the neighbors, and soon the police were there, saying that they are disturbing the neighbors.
Now, at last, we are not disturbing any neighbors. And those who are disturbed, they are far away. Let them boil up within themselves. Let them enjoy... if they enjoy hostility. But they don't have even the guts to come here and see. They may be just thirty miles away, but they don't have the guts to come and see. Deep down they are afraid that perhaps we are right and they are wrong. That is the threat. Anybody who has come here has gone away with a different attitude, with a new attitude about the commune.

Q: YOU AND OTHER PEOPLE HAVE DESCRIBED THE POONA ASHRAM TO ME AS HAVING MANY LUSH GARDENS, AND WHEN THIS RANCH WAS

FIRST PURCHASED IT WAS ALMOST WORTHLESS DESERT LAND.

A: Yes.

Q:... WHAT DID YOU THINK, OR WHAT WAS YOUR IMPRESSION WHEN YOU FIRST CAME AND SAW THE LAND HERE?

A: I did not like it, because I have always liked greenery and this was a desert, so I was not impressed. I told my people that they have to change this place into an oasis, and in these four years we have done much. Just four years more, and it will not be a desert anymore. We will make it lush green.

Q: ALL OVER? YOU WILL TURN THE WHOLE RANCH INTO AN OASIS?

A: No. There is no need. Just Rajneeshpuram, the city. An over, I would like it as it is, as a remembrance; all over I will keep it as it is, as a remembrance of how it used to be and what we have done to it. Mountains have also their beauty, naked. The juniper -- that is the only tree around here -- has its own beauty and strength. We will make many lakes... we have already made one, one was already there. We will make many lakes, and we have created a small river just with rain water. We are growing our food, we are working in the fields, we have our own vegetable gardens, our own flower gardens, our own greenhouses. So whatsoever we want to do we can do.

And now I can see that it was good to have a desert. It has given us a challenge, and challenge brings creativity to function. And it is far more enjoyable that all the trees and all the lakes and all the greenery have been made by us. It is our creation, it is not second-hand.

Q: IT HAS BEEN SAID TO ME THAT YOU LEFT POONA IN THE DEAD OF NIGHT. IS THIS TRUE?

A: Certainly true!

Q: THE IMPLICATION BEING THAT YOU SNEAKED AWAY, AS OPPOSED TO ANNOUNCING IT....

A: That is wrong.

Q: CAN YOU EXPLAIN FOR ME HOW YOU LEFT POONA?

A: I left in my Rolls Royce, and not in the dead of the night. I left Poona in the day, in the midday sun, with two Rolls Royces, three Mercedes Benz. With five cars I left in the middle of the day. I left BOMBAY at midnight, because the plane leaves at midnight. What could I do?

Q: DO YOU ENVISION RAJNEESHPURAM BECOMING A CITY THAT WILL BE ABLE TO HANDLE MORE PERMANENT SANNYASIN RESIDENTS THAN THERE ARE NOW?

A: Certainly.

Q: IN A SELF-SUSTAINING WAY, I MEAN; A LARGER VEGETABLE FARM AND...?

A: Yes.

Q: HOW DO YOU ENVISION RAJNEESHPURAM GROWING AS A CITY? BY HUNDREDS, OR THOUSANDS, OR...?

A: Nothing can be said about that. But it is growing, and I don't see any reason except a third world war to prevent Rajneeshpuram from growing.

Q: CAN YOU DESCRIBE FOR ME WHAT YOUR DAY IS LIKE? GETTING BACK TO.... I'M SERVING READERS WHO DON'T KNOW MUCH ABOUT... NONE OF WHOM, EXCEPT FOR A FEW, HAVE EVER BEEN HERE, AND THEY ARE CURIOUS ABOUT YOU.

A: It is all over ecstasy.

Q: I'M SORRY?

A: It is all over ecstasy. I enjoy everything. I enjoy my breakfast, I enjoy my lunch, I enjoy my supper, and I enjoy my sweets before I go to sleep. Just please don't tell my physicians.

Q: WHAT DO YOU DO DURING THE DAY?

A: I am completely engaged. In the morning I speak to my sannyasins for two and a half hours. In the night I meet media people as long as they want; and after the media has left, Sheela has her work -- she is my secretary -- for one hour, two hours, as much as she needs. A few things I have absolutely private: three hours in my bathroom, one and a half hours in the morning, and one and a half hours in the evening. That's my luxury. Sometime you should come and see my bathroom.

Q: I'LL ACCEPT YOUR INVITATION ANY TIME!

A: Good! Because it is almost a temple to me, and my people have created such a beautiful bathroom because they knew I love big things! I have a swimming pool only for myself, olympic size. You should see my garage -- almost one hundred Rolls Royces. And my people have improved upon them.

Q: HOW?

A: They have painted them better. They have changed many faults that were there. Even the president of the Rolls Royce company in America was here to see, and he remarked that there is no other garage where a Rolls Royce is treated in this way. Just because I use them, my people take care of them. They have painted my Rolls Royces in psychedelic colors.

Q: IF I COULD BACK UP FOR A MINUTE.... WHEN THE UNITED STATES WAS FOUNDED ON RELIGIOUS FREEDOM, AND WHEN THIS GROUP OF PEOPLE CAME TO OREGON AND WHEN YOU ARRIVED HERE, DID YOU HAVE ANY EXPECTATIONS OR WERE YOU SURPRISED AT THE KIND OF RECEPTION THAT YOU RECEIVED FROM OREGONIANS, WHO ARE AMERICANS, WHO ARE CITIZENS OF A COUNTRY THAT WAS FOUNDED ON RELIGIOUS FREEDOM?

A: I was not only surprised, I was utterly disappointed, because I have always respected America. I had always thought that democracy really exists here. I have been always against the Soviet Union and its dictatorial government, but when I came here I found it is another Soviet Union -- perhaps the dictatorship is more sophisticated, the democracy only a mask -- because our people have been treated so badly, and they are continuously harassed for no reason at all. Their ways of harassment are really ugly, fascist.
Democracy exists only in the Constitution. Perhaps for Christians there is democracy and freedom of religion, but not for us. And I want the whole world to know that there is nothing much to choose between the Soviet Union and America, only that the Soviet Union is straightforward, frankly accepting that it is a dictatorship of the proletariat. America is a hypocrite.

Q: CAN YOU ENVISION YOURSELF EVER RETURNING TO INDIA?

A: No, for the simple reason that that's not my lifestyle. I never return to anything. What is past is past. I have changed places many times, in India too, but once I have left a place, I have never visited it again. So, seeing my pattern of the past, a logical conclusion is that I'm not going anywhere -- particularly because of this hostility, this hypocritical democracy I have to fight here. We are fighting in so many courts, and we will go on fighting up to the Supreme Court. Either they have to be fair with us and democratic, or we are going to expose them all over the world as another dictatorship -- not of the proletariat, but of the super-rich.

Q: YOU DESCRIBED YOURSELF, I THINK IN AN INTERVIEW, AS THE RICH MAN'S GURU.

A: I am.

Q: CAN YOU EXPLAIN FOR ME WHAT THAT MEANS? AND HOW THAT WOULD BE DIFFERENT FROM, SAY, A POOR MANS GURU? ARE YOU TALKING ABOUT A STATE OF MIND, OR A STATE OF THE POCKETBOOK? ARE YOU TALKING ABOUT STATE OF MIND -- THAT THE RICH HAVE A DIFFERENT STATE OF MIND THAN THE POOR -- OR ARE YOU MERELY TALKING ABOUT ECONOMICS?

A: I am talking in all the dimensions. A man can be reached in many ways, and economics is not excluded. He can be reached in music, he can be reached in poetry, he

can be reached in wealth. All need a certain kind of intelligence to create; and when I say I am a rich man's guru, I mean I am the Master of all those who are creators in any dimension of life. Of course, the poor man cannot create, he cannot even manage his physical survival. You cannot expect him to understand Van Gogh or the theory of relativity or Bertrand Russell. And if he cannot understand Bertrand Russell, he cannot understand me.

I have doubts whether Bertrand Russell would be able to understand me or not, most probably not, because he never meditated in his whole, long life. He lived almost a century, and he went on denying the existence of God without even bothering to look into himself Not a single moment in a century-long life did he sit down and look into himself to ask if he is only a body or there is something more to it. And if the body is just the outer shell of something which is not material, that means this whole existence is full of life. Even the soul has to be in a tree, if the tree is alive.

To me, life is God. There is no other God than life. And to experience life, there is no other way than meditation. So, naturally, it is difficult for the poor people. You cannot hope that Ethiopians will come to meditate here; nor am I going there to teach them meditation. Their need is different. I fulfill the needs of those who are hungry for something higher than bread and butter.

And you ask me what it means to be a poor man's guru. It means Mother Teresa, Pope the Polack, these are the people who are the gurus of the poor, because those poor people can be converted to Christianity very easily. Just give them a little support economically, financially; give them schools, hospitals, free food, free milk for their

children. That is enough, but that is not religion. That is simply purchasing people, making them Christians on financial grounds. They are simply playing a politics of numbers. They want that poor people should go on existing, because that is from where they can get Christians.

In India, I have not seen a single rich man who has converted to Christianity. I have seen beggars, poor people, hungry people, dying people, sick people being converted to Christianity, but I have not seen a painter, a musician, a poet, a wealthy man turning to Christianity. In fact, exactly the opposite is happening. All the great painters of the West, all the musicians, all the dancers, all those who can think intelligently have dropped out of Christianity. With them I can have a communion -- very easily.

The pope cannot have a communion with Jean-Paul Sartre, it is impossible. The pope will look retarded before Jean-Paul Sartre. He will not be able even to understand what Jean-Paul Sartre is talking about: anguish, meaninglessness -- these are the poor man's guru. Up to now, the world was only divided into the poor and the rich. I have made a new division: the poor man's guru and the rich man's guru.

Q: A FEW YEARS AGO, YOU WERE QUOTED AS SAYING THERE WAS NO SINGLE PATH, THERE WAS NO EXCLUSIVE RELIGION. YOU EMBRACED ALL FORMS OF RELIGION. AND THEN, A FEW YEARS LATER, YOU SAID SOMETHING DIFFERENT, AND WHEN YOU WERE ASKED ABOUT THAT, YOU SAID THAT YOU WERE FULL OF CONTRADICTIONS....

A: I am a man of contradictions, and I am proud of it! Only an idiot is always consistent. The intelligent person goes on growing, finding new ground, new spaces. And when I go on finding new groovy spaces, naturally I have to talk about them. And if they contradict my past, so what? Past is dead anyway.

Q: I HAVE BEEN HERE BEFORE, AND I HAVE SEEN THE DRIVEBYS, AND I THINK I HAVE A SENSE OF WHAT SANNYASINS ARE EXPERIENCING DURING THE DRIVEBY. WHAT DO YOU EXPERIENCE INSIDE YOUR CAR WHEN YOU DRIVE PAST YOUR DISCIPLES?

A: I love them. Just to see them is a great nourishment to me. to see them dance, to see them laugh. Perhaps I start feeling: I am certainly the Blessed One -- so much love I don't think anybody has received ever. Jesus had only twelve fools around him.

Q: DO YOU HAVE DOUBTS THAT YOU ARE THE BLESSED ONE?

A: Not doubts... I am a perfectly Blessed One. I was just joking a little bit.

Q: YOU DON'T GO OUT DRIVING ANYMORE AROUND HERE, IS THAT CORRECT?

A: Not every day now. When I was not speaking, when I was in silence, I wanted to see my sannyasins every day... that's why the driveby was invented. Now I am seeing them in the morning for two and a half hours every day, so there is no need. But we have four celebrations around the year. In each celebration -- it will be a seven day celebration -- they will have driveby also.

Q: YOU DON'T DRIVE AROUND THE HILLS OUTSIDE RAJNEESHPURAM ANY MORE?

A: In the beginning I used to, but the county road that connects us is exactly the road that goes to hell. So I don't go. I dropped the idea.

Q: HAVE YOU SEEN THE SIGN AT THE LAST TURNOFF TO RAJNEESHPURAM RECENTLY? I SAW IT ON THE WAY IN TODAY: "ABANDON YE ALL HOPE WHO ENTER HEREIN." HAVE YOU SEEN THE SIGN?

A: No, because I don't go there, but I have heard about it. It is right -- because what is the need of hope here? We are eating the cake, and they are simply hoping for it.

Q: I HAVE ONE FINAL QUESTION. IT'S A LITTLE FRIVOLOUS.... IN ORDER TO GO ON DRIVING, I KNOW YOU HAD TO GET AN OREGON DRIVER'S LICENSE. CAN YOU DESCRIBE FOR ME WHAT THAT WAS LIKE, TO TAKE THE EXAMINATION WITH THE OREGON TESTER, OR THE MAN WHO

GOES WITH YOU AND GIVES YOU THE DRIVING TEST? I MEAN, WHAT HE WAS LIKE WHEN HE WAS GIVING YOU THE TEST?

A: There was really no need. The person who examined me could understand it clearly: I can drive from here to Madras, and I have an Indian license for driving, and I have an international license for driving, so he simply thought it was absolutely foolish. I could examine him! He just went around with me to show that an examination was being done -- a nice fellow.

Q: AND ON THAT NOTE, THANK YOU VERY MUCH.

A: Good... I was happy!

The Last Testament, Vol 1
Chapter #14
Chapter title: The Function Of A Master
31 July 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 25.]
Roberta Green
SANTA ANA REGISTER
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QUESTION: THE 'SANTA ANA REGISTER' IS IN ORANGE COUNTY, WHICH IS APPROPRIATE, I THINK. I'VE DONE MANY ARTICLES ABOUT RAJNEESHEES; I DID SOME ABOUT GEETAM ASHRAM, AND I'VE DONE SEVERAL ABOUT UTSAVA IN LAGUNA BEACH, BUT I NEVER THOUGHT I'D GET THE CHANCE TO COME HERE! THAT TAKES CARE OF MY QUESTIONS!
THEY SAID IT WAS SAFE TO TELL YOU THAT I'M A LITTLE NERVOUS!
ONE OF THE THINGS THAT I'VE READ THAT YOU'VE SAID, AND I'VE HEARD YOU SAY IT ON VIDEOTAPE, IS THAT YOU TELL A FEW JOKES TO WAKE THE WORLD UP. WHEN DID THE WORLD GO TO SLEEP? AND IS IT WAKING UP?

ANSWER: It has been always asleep. Only a few individuals in the whole history of man have been awakened. Their names can be counted on the ten fingers, not more than that.
And it was natural. Man has evolved out of the animals. Animals are in a deep sleep, but they don't know that they are. That is the meaning of sleep: one is, but one is not aware that one is. No animal is aware of himself.
I agree with Charles Darwin on different grounds. His grounds are ordinary, mundane, and can be criticized, have been criticized. In fact, he is no longer an accepted scientist about the evolution of humanity. The majority of scientists have deserted him. But I support him on a totally different ground. My ground is looking at man's sleep. This is the only possibility, that he has grown up from the animals --

monkeys, chimpanzees, whatsoever, whosoever was there in the beginning. Man's sleep proves it. And only rarely, once in a while, a Gautam Buddha, a Bodhidharma, a Socrates.... Once in a while there has been a man who has the guts to come out of sleep.

It needs tremendous courage to come out of sleep because we have so much invested in sleep. It is just like a man who is dreaming that he is living in a golden palace, with a great kingdom, with all the luxuries, and you try to wake him up. He is just a beggar on the street. Only beggars dream of being emperors; emperors never dream of being emperors. That will be simply illogical. The beggar has so much investment in his sleep and his dream that he will resist being awakened in every possible way. He will get irritated, he will oppose you, "Who are you to interfere in my life? Can't you even tolerate a man who is having a sweet dream?" And even if you force him to be awakened, he is going to fall asleep again, because waking he is only a beggar... asleep he becomes an emperor.

The investment in psychological sleep is tremendous. That's why all those people -- Gautam Buddha, Bodhidharma, Chuang Tzu, Plotinus, Heraclitus have failed. They did their best; they struggled against the sleep of man, but still man is asleep, and whatever he is doing proves that he is asleep.

The two world wars prove that he is asleep. The coming third world war can be prevented only if we can awaken enough people so that they become infectious and go on awakening other people in a chain. And it has to be done so fast, because there is not much time. Otherwise, the sleepy people are going to destroy this earth, this life.

Politicians are asleep. No awakened person can become a politician for the simple reason that he cannot lie. He cannot give you promises that he knows can never be fulfilled. No awakened person will be a politician, because he has no desire for his ego to be fulfilled. There is no ego any more. Ego exists as a substitute self in sleep; the moment you are awakened, ego has no function, it is useless. You are there, now you don't need it.

And the man who knows himself has no inferiority complex. Unless you are suffering from some inferiority complex, you will not be involved in any kind of leadership, political, religious, social. You don't have the base. The inferiority complex is the cause of everybody becoming ambitious. If they don't become somebody in the world, in their own eyes they have failed. They want to prove themselves: "We are here! We have been here!" They want their names to be recorded in history, although they know that even the greatest names in history, by and by, go on slipping from prominence, become footnotes, move into the appendix and out the door. Naturally, how many people can we go on carrying? -- but they want to make their names. That, too, proves something animal.

All the animals of the world have an instinct; scientists call it the territorial imperative. The dog pissing on the tree is simply making his signature. He is saying, "This tree belongs to me." He won't allow another dog to come near. Other dogs will smell his urine and will know that this tree is not free, not available, that somebody possesses it. There are animals, particularly lions, who will go on urinating on a vast territory just so that everybody is aware that if they come there, they will be getting into danger.

Man also works in the same way. All these nations are nothing but people pissing and making a boundary: this is America, this is Soviet Union, this is India. You can smell it is a different country, so don't enter without a visa, without a passport. Otherwise, there is no need for any nations on the earth. What is the need? Can't we all live as one humanity? It would be tremendously beautiful and tremendously beneficial... because if the whole world is one, you cannot create wars. Unless you find some planets and start creating wars with them, there is no possibility of war.

The only way to let war disappear is to make the world one, with a functional world government, with no political parties in the world, each individual choosing on his own, nobody propagating, nobody trying to get more votes. If we can create a functional world government which only takes care of things like railways, post office, telegraph, telephone -- things which are essential and should be taken care of by the whole commune around the earth -- seventy-five percent of all the nations' income will be freed. It is now being poured out for weapons: atom bombs, nuclear weapons and other weapons.

People are dying. In Ethiopia they are dying, thousands a day. In India they are starving, and soon other countries will follow. This third world of poor countries is there because of your politicians. A man who is awake cannot be a politician. He cannot be a religious leader, either, because these are all ego claims: I am the prophet of God; I am the messiah; I am somebody special sent from God; you are just ordinary human creatures, I am divine. This is simply

sickness of the mind. These people are suffering from inferiority complex and covering it by fictions.

Q: WHO ARE YOU?

A: I am just myself. No prophet, no messiah, no Christ. Just an ordinary human being... just like you.

Q: WELL, NOT QUITE!

A: That's true... not quite! You are still asleep -- but that is not much of a difference. One day I was also asleep; one day you will be able to awaken. You can wake up this moment, nobody is preventing it. So the difference is just meaningless. A person who is capable of being asleep is capable of being awake.

Q: IS THERE SUCH A THING AS GOD?

A: No.

Q: WHAT IS WITHIN US? YOU TALK ABOUT TURNING INWARD. WHAT DOES THAT REALLY MEAN?

A: First, let us finish God; otherwise, he will interfere again and again. God is just a projection of the ego. As ego is false and a substitute for a true self, God is the ego of the whole world -- a substitute self, because our egos cannot exist without support. They need universal support, and God gives immense support.

When I say go inwards... you are not going to find God at all. You are going to find a pure, silent consciousness, and you are going to realize immediately that the same consciousness pervades all. I call it godliness, not God, because this is a quality. Don't give it a personality, don't confine it into a person. Let it remain free, flowing. It is more like a fragrance than like a flower. A flower can be painted, a flower can be photographed; a fragrance can only be experienced, you cannot photograph it, you cannot paint it. It is a quality far superior to the personal God. It is an impersonal consciousness, universal consciousness.

Q: DOESN'T THAT SEEM SORT OF BORING?

A: Boring?

Q: YEAH, BECAUSE IT'S ALL THE SAME.

A: Yes. To an asleep person, it is boring. The person who is asleep needs colorful dreams, changes -- every night, marriage, divorce, job change. The asleep person becomes bored very easily for the simple reason that his joy is derived from something, it is not coming from his own inner source.

I have never been bored since I came to know myself. I have been trying in every possible way. Eating the same food for years, I don't get bored. Sleeping at the same time, waking at the same time, doing the same thing round the clock for years, I don't get bored because there is no comparison with the past, there is no comparison with the future.

Boredom needs comparison. You have to remember that this rose is nothing new: you have seen it yesterday, you have seen it the day before yesterday. You are bored. And slowly your boredom creates a barrier between you and the rose. You cannot smell it any more, you cannot see it any more. Although you see it, you cannot see its newness, its freshness. The rose that you had seen yesterday is not the same rose. It has the same quality, the same fragrance, but it has its own individuality.

When you feel a cosmic consciousness, you are not lost like a dewdrop in the ocean. For the first time your individuality is revealed to you. For the first time you know the luminous being that you always have been; that you will always be immortal, that now there is no death. There is a tremendous insight into the beauty and the grace of things, and it goes on becoming bigger and bigger, fresher and fresher. It is not that it remains the same -- the universal energy is a constant growth.

That's why I wanted to finish with God in the first place, because God cannot grow. Where will he grow? He is perfect. Now perfection cannot grow. He knows all; what more is there for him to know? He is omnipotent, omniscient, omnipresent... and don't you get bored with God?

My godliness is imperfect; it is an opening, always bigger and bigger. It is expanding, and there are no limits to its expansion. And each moment is a discovery for the awakened man. In small things -- sipping the tea in the morning,the smell of the tea.... The taste of the tea is so new, it is as new as the sun rising outside the window.

It depends on how conscious you are to make the world new every moment. It is already new every moment; nothing is static, everything is changing, in a flux. The tree that you had left at home, by the time you go back a few leaves may have died, the wind may have taken them. A few new leaves may have come up, a few flowers may have fallen to the ground, a few new buds may have opened. It is only to a sleeping man that the tree is the same. To the awakened man, it is new every moment.

Heraclitus said, "You cannot step in the same river twice." And I say to you that you cannot step even once in the same river, because while your feet touch the surface of the river, it is flowing. Your feet go into the river, and it is flowing. By the time your feet have touched the bottom, it is not the same river you touched on the surface.

Heraclitus is wrong. Many people have said Heraclitus is wrong, that the world is permanent. I say it from a totally different direction -- and I know Heraclitus will have to agree with me, because I am not contradicting his basic standpoint, I am refining

When he says you cannot step twice, he is trying to say that everything is changing, the wife is not the same, the husband is not the same. If people are awake, I don't think there will be so much despair, gloom, grumpiness, so many complaints about everything. The husband is bored because it is the same wife, the same geography he has to explore every day. The wife is also bored; the moment the husband starts making an approach, immediately she has a heart attack, a headache, anything will do, but somehow..."at least one holiday. Just go to sleep silently. Don't disturb me." And this is the same woman who had been dreaming

about this man one day, writing beautiful poems and letters to him -- and this is the same man.
What has happened? What went wrong? Why are they thinking to divorce each other? They have become bored, and they think that the other is responsible for the boredom. My point is that your sleep is responsible for all boredom. No divorce is going to help. The other person will bore you just the same.

Q: WHAT DOES IT TAKE TO WAKE SOMEONE UP?

A: It needs people who can shock you. Your sleep is deep; it is no ordinary sleep, it is spiritual sleep. You need people who can shock you and break all your shock absorbers. Every person has grown buffers around his sleep. Even if a shock is given, the buffers absorb it. It never reaches to the person.
The real function of a religious man is to teach how to break the buffers, how to come out of the shell of darkness in which you have been living for many lives. No prayer is going to help. Only a Master can help you -- and by a Master I mean a craftsman who has broken his own buffers, who has somehow sneaked out of the shell of sleep. That is the function of a Master. But all the so-called religious leaders go on putting more buffers on you.

Q: I JUST SPENT TWO WEEKS COVERING BILLY GRAHAM, WHO IS A SOUTHERN BAPTIST EVANGELIST.

A: I know him.

Q: WHAT DO YOU THINK OF HIM AND PEOPLE LIKE HIM?

A: Just worthless, and dangerous to people's spirituality, because these people like Billy Graham, who are helping people, comforting people, consoling people, are making their buffers thicker and thicker. These are not the people who shock you. You need a Gurdjieff, you need a Krishnamurti, not Billy Graham. Billy Graham is simply a good salesman amongst sleepers. And, of course, sleepers will be very much impressed. This man is giving them what they want.
When you come to a person like Gurdjieff, he is not going to give you what you want, he is going to give you what really is your need, because the wanting comes from your sleep, and your need comes from your real being. So, a man like Gurdjieff will not have gatherings like Billy Graham. He will shock you so much that you will never come near him again. Billy Graham is good entertainment, with nothing spiritual in it.

Q: WELL, RAJNEESHEES LOVE YOU. ARE YOU GIVING THEM WHAT THEY WANT?

A: No. NEVER! I am giving them what they need.

Q: THEN WHY ARE THEY STILL HERE?

A: Because they have started loving the shocks that I give them.

Q: DOES THAT MEAN THAT THEY ARE AWAKE?

A: Getting.... Taking time.... Turning this side and that side, pulling up the blanket, but I am after them! No blanket can help, no tossing and turning can help. I will do everything to force them to jump out of the bed. And I have all kinds of devices so they cannot sleep.

Q: LIKE WHAT?

A: Like my methods of meditation. You have to breathe so heavily for ten minutes that not only will you start awakening, but somebody else sitting near by will start wondering what is happening. In the dynamic meditation, they have to scream for ten minutes. Whatsoever it feels like: shouting, roaring, screaming. These are methods to break their buffers.
I have lived in many cities and finally I decided that I cannot live in a city. It is impossible, because every day the neighbors were complaining to the police that they cannot sleep in the morning: "This man gathers people who scream and jump and dance and sing and do all kinds of crazy things. And we are tired and we want to sleep. Even on Sunday morning, these people won't leave you alone. Just at five o'clock they start...."
I have 112 methods of hitting you. If one misses, another will do.

Q: DO YOU ONLY HIT PEOPLE WHO WANT TO BE HIT?

A: Certainly. I never hit anybody who does not want to be hit. That's why I never go anywhere. You have to come to me, because otherwise that is against the freedom of the individual. If he wants to sleep, it is his decision, and he is completely free to sleep. If he wants to hang around Billy Graham, who am I to create any disturbance and tell him that he is hanging around an idiot?

Q: WHY ARE SOME PEOPLE AFRAID OF YOU?

A: Just because of the way I hit and shake and wake you. They don't want to wake up, they want to go on sleeping. They really want only consolations, not revolutions in their lives. They want to be consoled, "Don't be worried, Jesus Christ will take care of you. Just have faith in Jesus Christ, and that's enough. Don't be worried. Have faith and you will be saved -- he is the savior."
This is a consolation. You start feeling you have to do nothing, only at the most go to the church on Sunday morning and have faith in Jesus Christ, which costs nothing. Yes, one day it used to cost. That time it was significant.

Q: WOULDN'T JESUS BE PRETTY UPSET WITH THE SCENE THAT YOU ARE DESCRIBING? I MEAN, HE SAID THINGS LIKE, "TAKE UP YOUR CROSS, " AND "LOSE YOUR LIFE TO FIND IT, " WHICH ISN'T LIKE WHAT YOU'RE TALKING ABOUT.

A: Jesus is two thousand years old. Don't compare a bullock cart with a Rolls Royce. They both do the same work, but please don't compare.

Q: SPEAKING OF ROLLS ROYCES, TWO QUESTIONS. ONE IS, WHY ROLLS ROYCES AND NOT FERRARIS? AND THE OTHER IS, WHAT DOES WAKING UP HAVE TO DO WITH THE MATERIAL WORLD? I READ ALL THESE WIRE STORIES THAT PEOPLE SAY THAT THEY ASKED YOU IF YOU'RE THE GURU TO THE RICH. AND THERE ARE ALL THESE ROLLS ROYCES AND THERE'S ALL THIS MONEY, ALL THIS STUFF... THIS IS A BEAUTIFUL PLACE, AND IT OBVIOUSLY DIDN'T COME FROM NOWHERE. WHAT DOES WAKING UP HAVE TO DO WITH THE MATERIAL WORLD?

A: That, too, is giving a shock to the whole world. I can manage even with the oldest model of Ford -- the same model in which God drove Adam and Eve out of the garden of Eden -- but that will not shock anybody, not even the Oregonians. Even they have better four-wheelers. All my efforts are to shock people. My ninety Rolls Royces have shocked millions of people around the earth. Can you see the joke? And I am going to make them 365, one for every day. That will give heart attacks to many people -- but I wonder what it has to do with them. It has nothing to do with them, but they are certainly shocked.

Q: WHY DO YOU CARE?

A: I care out of my compassion. It comes with the cosmic consciousness itself. It is a quality of cosmic consciousness; you cannot separate it.

Q: A COUPLE OF YEARS AGO, YOU TALKED ABOUT THE WORLD COMING TO AN END -- EARTHQUAKES, FLOODS AND WARS AND THINGS. IS THAT STILL HAPPENING? DO YOU STILL SEE THAT COMING TO HAPPEN?

A: I will go on saying yes, it is going to happen, because if it is emphasized continuously that it is going to happen, it can be prevented from happening. If the whole world becomes alert that it is coming close, something has to be done to prevent it.

Politicians go on saying, "Don't be worried, nothing is going to happen." It is the same as they were saying before the second world war, before the first world war: "Don't be worried, we will take care; and God is with us."

The third world war can happen only if people are not alerted beforehand. If people are alerted in every country, in America and Soviet Russia, then these same people will hang their politicians rather than have a third world war. This will be far better, when I see the president of America hanging from the tree, and by his side the Soviet prime minister and the queen of England.... Just hang all these people on one tree, make it a great memorial, and be finished with the third world war.

I have been saying those things because they are possible; but if you say to people that they are only possible, then they think there is nothing to be worried about, it is only a

possibility, far away. People don't see that far ahead; they don't have that farsightedness. They are too much occupied in their day-to-day affairs. They have to be hammered continuously to realize that the war is coming closer, that the holocaust is coming closer and something has to be done to prevent it.

My prediction is not the prediction of an astrologer. I don't mean that it is bound to happen, that it is destined to happen, no; I am not an astrologer. My prediction comes from a man who wants that it should not happen. And the only way is to emphasize that it is going to happen -- it is almost certain -- unless you wake up.

Q: WHAT DO YOU THINK THE ODDS ARE?

A: Not much. I am here. My people are around the world. We are going to make a great fuss. And we are not going to pray to God -- that I can leave to Billy Graham -- God has never helped.

For five thousand years the wars have been continuing, and in every war God has been asked to help. And sometimes it is very hilarious: the Germans were asking the Christian God to help them; the English were asking the same Christian God to help them, the French were asking the same Christian God to help them, the Americans were asking the same Christian God to help them, Mussolini was asking the same Christian God to help him.

I have heard a story that after the war ended, one German general was staying with an English friend. Just at the tea table the talk drifted towards the second world war. The German said, "I have always wondered what went wrong.

We were strong, we had a rare leader, we had unity, we had a strong nation. What went wrong?"
The Englishman said, "Perhaps you forgot to pray to God." The German said, "No! We were praying to God every day. All our armies were praying to God every day." The Englishman laughed and said, "Then I know what is wrong. You must be praying in German, and God understands only English! Next time, don't do that... pray in English, and then see."
We are not going to pray. There is nobody to whom prayers can be addressed. But we can create a great fuss among the masses around the world. And we are going to, if the moment comes. Right now I am gathering my people and they are coming in thousands every day. Around the world I have communes just like this. Even in the Soviet Union I have my sannyasins. Of course, they have to be underground there, they have to meet in basements.
The Soviet government is already persecuting my sannyasins, although they are not wearing the red clothes, not wearing the mala, so there is no reason for them to find out. But even if somebody has one of my books, that's enough; or somebody has my picture in his house, that's enough. One person is caught, and they persecute the person, they harass the person to the point that he has to give addresses of others, other contacts. But, strangely enough, the more they are persecuting, the more new young people are becoming sannyasins in the Soviet Union itself.
We will create as much disturbance as possible to prevent the third world war, because it is not only a question of some nation being victorious and some other nation being defeated. If it was only that, I would not have cared. It is a

question that nobody will be victorious, nobody will be defeated, and all life will disappear from this beautiful planet.

Q: IS THAT WHY YOU HAVE DECIDED TO TALK TO THE PRESS, AND ALSO TO START TALKING AGAIN? BECAUSE IT'S SOMEHOW THE MOMENT?

A: Certainly! That is one of the most important reasons I have started to talk to the press. I want the word to be spread through all possible media. And I don't belong to the past and past methods; I am a contemporary man -- perhaps belonging to the twenty-first century. I will use every way of approach ing people in as many directions as possible, because we don't have much time. The decisive moment will come by the end of this century.

In the coming fifteen years, the nuclear weapons will have piled up so much that the politicians will be under a great pressure -- what to do now? Except a nuclear war, they will not be able to see any other possibility. Already so many nuclear, atomic and other weapons exist on the earth that they can destroy this earth seven times. They can kill each person seven times. And the poor people in the world are not Jesus Christ that they will be resurrected. Once dead, they will remain dead.

Even Jesus Christ was never resurrected. It is a fiction. Once a man dies, he dies. Jesus Christ did not die on the cross, that is true, because he was brought down from the cross within six hours, and to die on the Jewish cross in those days a person needed to hang at least forty-eight hours. Because the blood would ooze slowly out of his

hands and legs, it took twenty-four to forty-eight hours. Jesus was brought down after six hours... and then he disappeared from the cave. This was a simple conspiracy between a rich disciple of Jesus' and Pontius Pilate.

Jesus escaped from Israel, and died in India, in Kashmir. I have been to his grave. His grave is there. It is a strange coincidence that Moses also died in Kashmir, not in Israel. When they found Israel, Moses was already out of date. It took forty years for him to find a third-rate place like Israel. In forty years, almost all his contemporaries were gone -- it was a tedious journey, hungry, thirsty -- only one-third of the original people remained.

Meanwhile, children were being born, and by the time he reached Israel, he could not feel any connection with his own people. The first generation gap was felt by Moses. A new generation had come which had no idea of Egypt, of their slavery. That all looked like mythology. He found a way out because one of the tribes of the Jews was lost somewhere on the journey. It was just an excuse, "Now that we have found the holy land, you settle and I will go in search of the lost tribe" -- and that tribe had reached Kashmir.

Kashmir is completely Jewish, although there are no Jews. They have all been forced to become Mohammedans, but you can see from their noses that they are nobody else than Jews. Moses died in Kashmir. He must have been ancient by the time he reached Kashmir. His grave is there; Jesus' grave is there. Jesus lived long in India. When he was crucified, he was only thirty-three, and he died at the very ripe age of 112. That is inscribed in Hebrew on his grave, but in India nobody knows Hebrew.

These are the only two graves in which the head of the dead person is not pointed towards Mecca. The other graves are Mohammedan. When Mohammedans make a grave, the head has to be pointed in the direction of Mecca. If the feet are put towards Mecca, it is a great sin. So all the graves are directed towards Mecca; only these two graves are not. And both the graves have Hebrew inscriptions. Of course, Jesus' grave is not inscribed JESUS CHRIST, because that is a Greek translation of the Hebrew, JOSHUA, THE MESSIAH. Messiah means Christ, in Greek, and Joshua got changed to Jesus in Greek. On the grave it is absolutely clear, but Christians are not interested.

I talked with prominent Christians -- I talked one time with Stanley Jones, a world famous Christian theologian -- but they were not ready even to go there. I said, "On my expense you come with me and I will show you the grave of Jesus." And it is strange that Christians are taking no interest in it -- but if it is proved that this is the real grave of Jesus Christ, then there will be trouble. Their whole Bible will be upset.

Q: THIS MORNING IN DISCOURSE YOU SAID THAT SOMEONE WHO HAS A SLAVE IS A SLAVE TO THAT SLAVE. AND I WONDER, WATCHING THE TWO MEN WITH GUNS AND READING ABOUT THE THREATS ON YOUR LIFE AND THE THREATS ON THIS COMMUNITY, WHAT PEOPLE WHO WOULD WANT TO DO THAT KIND OF HARM ARE ENSLAVED TO? AND I WONDER IF YOU'RE AFRAID?

A: I am not afraid; otherwise, I would be carrying the gun. But the people who love me are concerned, and I don't prevent anybody. I don't prevent any assassin even. If he comes I will say, "Hi! Do your job the best you can." I will not prevent him, so why should I prevent my people if they want guards? Let them have them. Those guns in a nuclear age are only toys; they mean nothing. Why should I prevent them? They are not carrying nuclear missiles on each side, just toy guns.

I respect their love. Whatsoever those people can do they are ready to do it. It is out of respect for their love that I don't object to those guns, and I know that those guns mean nothing. In this world a bomb can just be thrown on this small commune, and you can create an American Hiroshima. What will those guns do? And it will be good that America also has one Hiroshima, otherwise you are missing something. Japan has two, Hiroshima and Nagasaki; you should at least have one. And my commune is here, available.

I don't object to their guns. They have not done any harm to anybody in four years, and they are not going to do any harm to anybody. Perhaps this is the only place in the whole world where there is no crime, no fighting, no theft, no rape, no murder, no suicide. We have the police sitting uselessly. I have my guards, but they must be getting bored with their guns. I don't think they will have any chance to use them, but my people are concerned. I respect their love for me, and if they want to do some small things, let them.

Q: COULD WE TALK ABOUT SEX? WHAT PLACE DOES IT HAVE IN RELATIONSHIPS BETWEEN HUMAN BEINGS?

A: I don't have any relationship with human beings.

Q: THAT'S NOT WHAT I ASKED, ALTHOUGH....

A:... And that is not what I have answered. I know what you have asked. First, get over your nervousness.

Q: I THOUGHT IT WAS GONE.

A: No. It happens to every journalist, so don't be worried. I love mankind, but the way they are, they need immense changes. Because I propose those changes, they become hostile. They think I am taking away very precious things from them. I am taking away only their chains, but they have been in those chains for centuries. They have already accepted them as ornaments, so my compassion and my love and my concern only create hostility in them.
In the French Revolution it happened that there was in France a castle, Bastille, where they used to imprison people who were sentenced to remain in prison till they die. Their hands and legs were chained with heavy chains, and they were put in dark cells with no light. Even in the day it was night.
When the French Revolution happened the revolutionaries thought that those people should be freed. They went to free them, but those people fought against the revolutionaries, saying, "We don't want to go out of the

prison. We are comfortable here, and now to get into the world again, to think of earning your bread again.... We have been here for forty years and may be living just a few years more. At this stage we are not in a position to come out. In fact, even the sun makes us afraid. We have lived these forty years in darkness. Have mercy on us. Just leave us where we are."

But revolutionaries are always fanatic people. They forced them, they threw them out of the castle and took away their chains. You will not believe it, but half of those prisoners returned to their cells in the night and asked the revolutionaries who were holding the castle, "Please, chain us again. We miss our chains. That weight has become part of us. We cannot sleep. If we do not feel the chains, we cannot sleep"

That is the situation of humanity, so many chains: God, heaven, hell, Christianity, Hinduism, Mohammedanism, Buddhism, communist. All kinds of chains are there -- political, social, psychological, spiritual -- and I am speaking against them all. I want to cut them.

Naturally, they feel offended. They cannot understand me, but I can understand them. I'm not hostile towards them; they are hostile. I don't feel badly that they are hostile towards me. The hostility went so far that efforts were made on my life in India. But still I can understand their problem, so I will not go to them; I will wait here and spread the message.

And I particularly depend on the young generation, the intelligent people around the world. And they are getting interested in it. I don't have anybody retarded, average. You can meet my people and you can meet Billy Graham's

people and you can see the difference. Most of these people have been professors, doctors, engineers; they have degrees, Ph.D., D.Litt. Almost everybody is at least a university graduate. These are intelligent people, not gullible. Billy Graham cannot impress a single sannyasin; and, of course, I cannot impress anybody from Billy Graham's audience. Anything I say will create hostility, enmity.

That is the art I have been practicing my whole life, how to influence people and create enemies. So I have stopped influencing... I am just here, and if anybody feels thirsty the well is available. If you don't feel thirsty it is your business, but I'm not preventing you from drinking from my well. I'm available, but I will not even call you to come and drink from my well.

The well is there, open, available, so those who are intelligent are going to be caught in my net sooner or later. And I want only the intelligent people, because they are the people who will be able to prevent what is going to happen to humanity.

The ordinary masses and the crowds, the cripples and the blind and the sick who go to Billy Graham for some spiritual miracle, to be healed, they are not my people. If somebody is sick, we have a hospital. I don't think there has ever been any miracle in the world, or that there can ever be. Everything happens according to existential laws. If sometime you see something like a miracle, you have to do some research and find how it happened. Mostly it is psychological. There is psychological blindness.

Now it is a known fact that if a person does not want to see, somewhere deep down in his psychology he has come to

the conclusion that he does not want to see. Perhaps he loved a woman who deceived him, and she was the one for whom he wanted his eyes always to be there. Now he does not want to see anybody, and a miracle happens: he goes blind. Nothing is wrong with his physiology; the eye specialist cannot find anything wrong with his eyes, the eye hospital cannot help him. Billy Graham can help him. But he was not blind, and that is why he has started seeing again. He was simply psychologically blind. He really needed a great crowd of believers around him shouting hallelujah, the glory of God, the miracles of Jesus. This whole atmosphere around him makes him courageous enough to see again. The credit should simply go to the crowd, but it goes to Billy Graham. Nothing happens in nature which is against the universal laws.

Q: DO THOSE LAWS CHANGE?

A: No. The universal laws never change. Everything changes according to the universal laws, but the universal law itself never changes.

Q: WHERE DID IT COME FROM?

A: It is always here. It does not come from anywhere. Why should it come from anywhere? The question is absurd. If I say it comes to New York, you will ask me from where it came in New York. The question is absurd, because whatsoever answer is given, the question will remain the same: from where did it come, from where God came? Nobody asks such a simple question: from where God

came? From New York? New Jersey? I have come from New Jersey, but from where God came?

Universal law is to me exactly what God is to the believer, to the faithful. But calling it universal law makes a tremendous difference. You cannot worship a law, you cannot pray to a law; the law has no ears, no eyes. The law goes on functioning the way it has always functioned. It won't change for any prayer.

All prayers are simply asking that you should be treated as an exception. Somebody is praying to God, "I am blind, please give me eyes." In the first place he is distrusting God... because God made him blind. He wants to change God's mind: "Please give my eyes back"and he is ready to bribe God, "I will believe in you, I will worship you. I will go every Sunday to the church. I will donate to the church, to the congregation." These are all bribes: "Give me my eyes back."

These simple people -- most of them simpletons -- who gather around Billy Graham and people like him can be easily exploited. All the religious leaders of the world have been doing that for centuries in the name of God. All the religions... not only Christianity.

My religion is more a science than a religion. If somebody is sick, he should go to the hospital. We have a beautiful hospital here. If somebody needs education, he should go to the university. We have our own university here. If somebody is feeling anxiety, anguish, tension, nervousness, he should go to the meditation classes. If somebody is having some problems about relationships -- wife and husband and children and friends -- we have therapy groups for him. For every need we have a scientific process.

But a miracle is not possible here... because I don't want to exploit gullible people. And what is the point? The world is on the threshold of committing global suicide, and somebody makes a small miracle, gives some solace to one human being, when the whole of humanity is on the brink. It is stupid. These people should think on a larger scale.
I am absolutely concerned because I see what is going to happen if humanity remains the way it is. But the problem is that if people are not going to listen to me, then it is their business. As far as I am concerned, my work is finished. If this earth simply dies out, it makes no difference to me. I am making an effort with my people that whether the third world war happens or not, you get enlightened! Be awake! -- because this earth may not be able to survive after this century. Only fifteen years are left.
It is a great device, too. When you are challenged with global death and the gap is only fifteen years, you have to think about yourself. For the first time, you cannot go on living the same old way, doing the same old stupid things. Something essential that can bring a transformation to your being before the world comes to an end becomes significant. So if my people are awakened, I don't care. If those people don't understand, let them have the third world war. Let them be satisfied to their hearts' content.

Q: DO YOU THINK THINGS LIKE BIOENGINEERING WOULD PRODUCE PEOPLE THAT WOULD BE MORE LIKELY TO WANT TO BE AWAKE?

A: I believe in bioengineering. I want science to create a better man in every way, but the problem is that all the

governments are forcing the scientists to create more and more destructive weapons. They are forcing them into the service of death.
I would like all the scientists to be in the service of life. Then bioengineering certainly can create far superior men, healthier, more talented. In fact, we can fill the whole earth with geniuses; there is no reason why not. We have all the basic things in our hands. We can make man live at least three hundred years very easily without getting old, without having cancer, without having AIDS. This is all that your old past has given as a heritage.
We can have people we need: we need more Albert Einsteins, we need more Picassos, we need more van Goghs, and bioengineering can make it available. All kinds of artists, scientists, geniuses, mystics, philosophers, scientists -- we can fill the whole earth with such intelligence and glory that people like Billy Graham will have to commit suicide. Nobody will go and shout around them.

Q: ARE YOU CONCERNED ABOUT THE WORLD POPULATION?

A: Certainly. I am very much concerned about the world population, because if somehow we can postpone the nuclear war, the world population is going to kill humanity. It is growing with such a speed that unless science is diverted towards human needs, it is very difficult not to have many Ethiopias. And it is a sad thing that all around you there are people dying and you cannot do anything, you feel almost helpless.

Everything can be done, but all science is geared towards death. Who cares about Ethiopia or India? Who bothers? Their whole concern is how to be more powerful than the Soviet Union. The Soviet Union's scientists' whole problem is how to be more powerful than America. And small, stupid nations also are lined up either behind America or behind Russia. There are a few fools like India, too, who think that by remaining unaligned, they will be in a better position and can have the friendship of both sides. They are wrong. They don't understand the ABC of politics. Unaligned, they are enemies of both parties, not friends. Nobody can trust them, and nobody can help them.
The world is almost cut into two parts, and the population is growing in the poor countries more because the poor man has no other entertainment than sex. The rich man has many other things. He can afford many other entertainments. He can listen to music, he can enjoy Mozart, he can see a great dancer, he can go to the theater, he can have the best wine available. He has all the beautiful books to read, all the beautiful statues to collect.
But the poor man has nothing other than sex as his entertainment. So he goes on producing, and the religious leaders help him to go on producing, because they want more numbers.

Q: DO YOU ADVOCATE ENFORCED BIRTH CONTROL OR STERILIZATION?

A: Certainly. Absolute birth control for twenty years... because it is not a question of small importance. If for twenty years there is absolute birth control, it will give two

things to humanity. One, the population will start disappearing. I want the world to come to one-fourth of its population; only then can it be a beautiful garden of life. Second, if people become accustomed to birth control for twenty years, sex will not remain a serious problem. After the pill, sex has no significance at all -- it is just fun. It has nothing profane about it and nothing sacred about it. It is just a biological game. And if two persons feel like playing tennis, let them play.

Q: WHAT ABOUT DISEASES LIKE AIDS?

A: They are also contributions of your religions, because your religions first forced celibacy on monks and nuns and people. Now, celibacy is absolutely against the laws of biology, against your body.

Nobody has ever been celibate, unless he was impotent, and nobody can ever be celibate. He can pretend he is celibate, but from the back door he will find all kinds of perversions. Homosexuality was born in the monastery. That is why I say it is a religious contribution. Monks living in separation from women, nuns living in separation from men -- what do you expect? Those monks are going to start homosexuality.

It is now a well-recognized fact that animals in the wild never become homosexuals, but in zoos they do. It is very revealing. In the zoos, if there are no females the animals become homosexuals. And your monasteries are nothing but zoos. They converted men into homosexuals, women into lesbians.

AIDs is the ultimate outcome of homosexuality, and the pope should take responsibility for it. Mother Teresa should take responsibility for it, the shankaracharya should take responsibility for it, Ayatollah Khomeini should take the responsibility for it. These are the people.

My approach is: Stop this nonsense of celibacy! Let your monks also have fun with their biology -- it is a gift of nature, beautiful. Let your nuns also enjoy their bodies. Why are you making them dead before they are dead?

If I am listened to, I will make nunneries and monasteries mixed, and I will take away all barriers which prevent people from taking sex just as fun. It is not a sin. It is not something to be repressed. That is as stupid as somebody repressing urination. I wonder why there has not been some religion preaching celibacy as far as pissing is concerned? -- and believe me, there will be people who will follow that ideology also. Of course, they will have to piss somewhere, hiding, but before the world they will be celibate.

This AIDS is certainly one of the major problems, just as much as a third world war. Unless homosexuality and lesbianism disappear completely, we cannot prevent it from spreading. So heterosexuality should be preached from every pulpit; it should be rewarded, praised, and the people who do not follow heterosexuality should be put under treatment. They are psychologically sick.

If we want AIDS to disappear, then homosexuality and lesbianism have to disappear. Otherwise, there is no way. Medical science has not been able to figure out any medical cure for it. It is a sure killer. Once you have it, you can live at the most two years more -- that is at the most. More probably you will live not more than six months; and it is

good if you die sooner, because the longer you live, the more you will spread it.

Now the rich people who have AIDS are hiding it. Only the poor people become exposed to the public. The rich people have their private physicians; they can manage that the physician keep his mouth shut. They don't want their families to know that they have AIDS. They don't want anybody to think that they have AIDS.

I know senators in America who have AIDS. I know senators who are homosexuals. But the trouble is, these people are in power; the doctor cannot say anything, and they go on and on spreading it. There have been great artists, painters, poets who were homosexuals. We should look to stop every homosexual from having any further contact with any man or woman. If we cannot stop them.... We have found two persons having AIDS in our commune. We immediately put them into isolation far away in the mountains with everything comfortable provided for them. All that we can manage, we give to them; but they should not mix with the other people of the commune, because AIDS can be caught not only by sexual intercourse, it can be caught even by kissing.

Kissing should be completely prohibited all over the world. Of course, people will feel a little awkward, they will need some substitute. My substitute is that lovers should start changing from kissing to rubbing their noses together. And enjoy it... what else can be done? There are aboriginal tribes where this already happens. They rub their noses, they don't kiss. They are far more scientific. Kissing is not hygienic at all; rubbing noses is perfectly hygienic.

Q: IF YOU DON'T HAVE A COLD.

A: That is not much of a problem. A cold is such a small problem that even if you catch it, nothing is wrong in it. It lasts for seven days if you don't take any medicine; if you take medicine it lasts one week -- so what is the problem in it?

The Last Testament, Vol 1
Chapter #15
Chapter title: I Am Not The A Prophet
1 August 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 26.]
Christopher Reed
THE GUARDIAN
LONDON,
ENGLAND

QUESTION: GOOD EVENING. YES, THE GUARDIAN NEWSPAPER IN ENGLAND. IF YOU DON'T KNOW IT, IT'S A LIBERAL, SERIOUS -- AS OPPOSED TO TABLOID -- DAILY NEWSPAPER. AND I ALSO DO WORK FOR A SIMILAR PAPER IN AUSTRALIA, THE MELBOURNE AGE, AND A SIMILAR PAPER IN CANADA CALLED THE GLOBAL MAIL IN TORONTO. I'VE BEEN HERE ONCE BEFORE, THREE YEARS AGO, AND I'M ABSOLUTELY AMAZED

WITH THE DIFFERENCE I FIND TODAY. ASTONISHING, ABSOLUTELY ASTONISHING! -- SO MUCH SO THAT I COULD HARDLY RECOGNIZE ANY LANDMARKS BECAUSE EVERYTHING WAS SO DIFFERENT. AND YOU'VE BEEN LIVING HERE ALL THIS TIME. DOES IT GIVE YOU A LOT OF JOY TO SEE THE PLACE FLOWERING? OR DON'T YOU INTEREST YOURSELF A LOT IN THAT?

ANSWER: I am absolutely interested. This place has to become one of the most beautiful places on the earth.

Q: DO YOU THINK IT WILL? YOU HAVE YOUR TROUBLES, EH?

A: No troubles.

Q: WITH THE NEIGHBORS...?

A: We enjoy it.

Q: IN YOUR PRESS CONFERENCE, I READ IN YOUR PAPER HERE THAT YOU ONLY GAVE A ONE-WORD ANSWER WHEN YOU WERE ASKED IF YOU AND THE NEIGHBORS WOULD EVER COEXIST PEACEFULLY. YOU SAID: "NEVER." THAT'S A LONG TIME.

A: That's true. In the first place, we don't have any neighbors here. In these 126 square miles, we are alone -- an island in itself. In the second place, I don't believe in any

compromise. If they are right, we will mix with them, we will drop our own philosophy of life. And if we are right, then they have to drop their prejudices. But I don't believe in coexistence; I believe in existence. Either we, or they.... Coexistence is a political word, and coexistence is simply a cold war. Just to avoid, postpone real war, politicians go on talking about coexistence. If I love you, we don't coexist, we exist together. Only enemies coexist. I don't have any enemies. If they are hostile, that is their problem. We are not hostile towards anybody.

Q: I SEE YOU USE THE WORD COEXISTENCE. IT HAS BECOME POLITICAL, INDEED, BUT YOU ARE SAYING THAT YOU COEXIST IN THE SENSE THAT YOU HAVE TO LIVE WITH THESE PEOPLE, SO YOU TOLERATE IT; AND YOU'RE SAYING THAT YOU WOULD RATHER ENJOY LIVING WITH THESE PEOPLE. DO I INTERPRET YOU CORRECTLY?

A: Tolerance is an ugly word. To tolerate means you have already humiliated the other person, you are already higher, holier, more understanding. The people who talk about tolerance are the most intolerant people. I never tolerate; either I accept, or I simply forget all about the person. Why should I tolerate? He has the right to be himself. I have the right to be myself. There is no need for any tolerance. And they are hostile, we are not hostile. So we enjoy their hostility; that is the only entertainment in this desert.

Q: BUT IT'S NO LONGER A DESERT, AS WE HAVE SEEN.

A: We will change it into an oasis -- we are changing.

Q: BUT DON'T YOU THINK THAT A LOT OF PEOPLE WOULD MISUNDERSTAND WHAT YOU'VE SAID ABOUT TOLERANCE, WHO HAVEN'T THE BENEFIT OF SITTING HERE AND THINKING IT OVER, AND DISCUSSING IT AND EXPLORING THE IDEA? THEY SEE IT, IF YOU LIKE, IN PRINT, AND THEY HAVE BEEN TAUGHT ALL THEIR LIVES, IN THIS COUNTRY AT LEAST -- IT SEEMS TO ME -- IN DEMOCRACIES, THAT TOLERANCE IS A GOOD THING, THAT ONE SHOULD TOLERATE BECAUSE OTHERWISE THE ALTERNATIVE IS IN FACT HOSTILITY, POSSIBLY LEADING TO VIOLENCE.

A: No, that is not the only alternative. They are wrong. Just listen to the sound of the word tolerance: there is hostility in it. Already you have accepted that there is no possibility of friendship, there is no possibility of being together lovingly. Tolerance simply means somehow to live and let them live. It is not a beautiful word, it is certainly ugly. There is no need for tolerance if there is no hostility. It is simply to cover up hostility.
We don't tolerate anybody because we are not hostile in the first place. For example, Jesus says, "Love your enemies," but that means first you have to create enemies; otherwise, how are you going to love enemies?

Q: THERE ARE PEOPLE, THOUGH, IN THE WORLD, THAT WE'VE NEVER MET AND PROBABLY NEVER

WILL MEET WHO JUST START OUT LIFE PURSUING COMPLETELY DIFFERENT GOALS WITH A TOTALLY DIFFERENT ATTITUDE, A DIFFERENT SET OF VALUES FROM OURSELVES. AND WHO'S TO SAY WHICH IS THE BETTER SET OF VALUES? WHEN YOU SAY, "LIVE AND LET LIVE," THAT ALSO, DOES IT NOT, MEANS TOLERANCE, AND THEREFORE, IN ORDER FOR THESE TWO IDEAS TO LIVE AND LET LIVE WITH EACH OTHER, YOU HAVE TO ADOPT THIS UGLY WORD TOLERANCE AND TOLERATE EACH OTHER?

A: No. I accept their right to be themselves, I am not tolerating; I will criticize them if I feel it is wrong. It is out of compassion and love that I will criticize them because I am concerned about them. Tolerance simply means go to hell -- we aren't bothered.
There are different sets of values, different ideologies, and I love the freedom for myself, and for them. They may be against me, that does not make any difference. I will fight for their freedom too, just the way I will fight for my freedom. But I will not tolerate. I will criticize them. Either someday they have to accept me, or someday I have to accept them. Tolerance means that we have decided that now there is no possibility of any bridge, so what to do? Just let them be, and you be. I am not....

Q: SO THAT'S YOUR USE OF THE WORD never, THEN, BECAUSE YOU MEAN INFINITY?

A: Infinity? -- to the very end of infinity, I will not tolerate anybody.

Q: I SEE. SURE. WHEN YOU MENTIONED DIFFERENT IDEOLOGIES -- AGAIN REFERRING TO SOME OF THE ANSWERS YOU GAVE -- YOU SAID THAT YOU DIDN'T REALLY... I DON'T THINK YOU SAID, "BELIEVE, " THAT YOU DIDN'T APPROVE... DON'T GET INSTITUTIONALIZED. YOU SAY YOU FIGHT THAT. AND DON'T BECOME AN ORGANIZATION, REMAIN AN ORGANISM. IN OTHER WORDS, YOU DON'T REALLY APPROVE OF INSTITUTIONALIZED RELIGION. I READ THAT AND THEN I LOOK AT THE SIGN ON MY HOTEL WALL -- YOUR HOTEL HERE -- AND IT SAYS "RAJNEESHISM." I WOULD HAVE THOUGHT THAT -- AGAIN IT'S SEMANTICS, PERHAPS -- BUT ism WOULD TEND TO SUGGEST A STRUCTURE, AN IDEOLOGY WHICH WOULD TEND TO SUGGEST ALSO AN ORGANIZATION. SO THAT IF YOU HAVE RAJNEESHISM, YOU'RE BOUND TO BECOME ORGANIZED.

A: That is simply the poverty of language. There is no other word to replace ism. It is just out of necessity that my people have used that word; otherwise, there is no ism here, no organization here. We are living in an organic unity. But it is always a problem with language: language is old, language is coming from thousands of years, and you have to use that language.

An ism needs a certain dogma; we have none. An ism needs a certain discipline; we have none. An ism needs a fanatic approach; we do not have any fanaticism. So it is just a necessary evil that we have to use the word ism. If you can suggest another word, we can change it.

Q: WELL, RAJNEESHISM HAS BEEN DESCRIBED AS A CULT. DO YOU DISAGREE WITH THAT?

A: Absolutely.

Q: YOU DO?

A: Yes

Q: WHY WOULD YOU DISAGREE?

A: Because we are not a cult. Christianity is a cult, Mohammedanism is a cult, Hinduism is a cult. You have to understand my idea about the cult: When the Master is alive, it is religion; when the Master is dead, then it is only a corpse. And that corpse becomes the cult.
With Jesus, Christianity was a religion. Jesus gone, now it is just a dead weight over humanity. For two thousand years we have been carrying a corpse.
I am still alive, that's why I say this is religion, not a cult. And I tell my people: the moment I am gone, please disperse. Don't keep any church behind me. We don't want any popes, and we don't want any Vatican, and we don't want any dead thing to be carried by the coming generations.

Q: I DON'T SEE THAT HAPPENING, TO BE QUITE HONEST. I DON'T SEE YOUR ADHERENTS HERE, YOUR DISCIPLES, FOLLOWERS, FELLOWS IN YOUR COMMUNITY -- HOWEVER YOU WANT TO DESCRIBE THEM -- I CAN'T REALLY SEE THEM JUST DISPERSING LIKE THAT, SORT OF THE DAY AFTER....

A: That's up to them. I cannot force them, I can simply say. I never force anything.

Q: SO YOUR FINAL WISHES WILL BE DISOBEYED, THEN...?

A: Yes, if they want to disobey me, they are absolutely free. That's the difference. I am not a prophet, or a messiah, or a messenger of God. My word is not the authority. They have to think over it and decide on their own -- and take the responsibility. But nobody can throw the responsibility on me.

Q: WELL, YOU'RE ON THE RECORD! WHEN YOU TALK ABOUT NO ORGANIZATION AND DISCIPLINE, I MUST SAY, LOOKING AROUND COMING BACK THREE YEARS LATER, I SEE PEOPLE -- I THOUGHT THEY WERE CHAUFFEURS, EVERYONE WEARING THESE SORT OF PLUMCOLORED PEAKED CAPS. THEY APPEARED TO BE UNIFORMS, IN FACT, AND A LOT OF PEOPLE DO APPEAR -- I DON'T MEAN JUST THE CHOICE OF

THE COLORS, BUT ACTUALLY WEARING IDENTICAL CLOTHES -- I MEAN THIS WOULD STRIKE ME INSTANTLY AS ORGANIZATION OF A QUITE EXTREME KIND.

A: It is not. I have given these red clothes to my people so that I can recognize them and the whole world can recognize them. This is their identity card, all over the body, so there is no need to pull it out of the pocket and show to people who you are. But it is not an organization, and I don't think that there is any spirituality in the color red. You can see me: I hate the color red!

Q: (INDICATING HIS FEET) THESE SOCKS WERE GIVEN TO ME!

A: I hate them! I have put my people in red because that is the only color I will not use.

Q: I TAKE THE POINT, BUT I MEANT NOT REALLY THE CHOICE OF A CERTAIN COLOR -- FAIR ENOUGH, OR VARIATIONS ON IT -- NO, THESE PEOPLE THAT I SAW WERE WEARING IDENTICAL CLOTHES. THEY WERE CUT THE SAME WAY, THE SAME SHIRTS. THEY MATCHED, IN OTHER WORDS, IDENTICAL... LIKE AN ARMY.

A: If they love to have identical clothes, it is perfectly okay.

Q: DO YOU THINK THEY DO? HAVE YOU ASKED THEM?

A: I have never asked. That is their business. And if you look closely, they are using different shades of red. That is up to them what they do. And they are using different kinds of clothes, not similar. Yet there are a few uniformed people that belong to the police department of Oregon. They want them to be in a certain uniform, so we have to put them in a uniform. But they belong to the police force of Oregon; you must have seen their caps and everything.

Q: BUT THEY'RE IN RED....

A: Here they have to be red.

Q: THEN THE POLICE DON'T MIND IF THEY WEAR RED?

A: Here they have to be red. Even if the governor wants to be the governor of Rajneeshpuram, he will have to be in red. This is just to shock the people around the world. And it has proved of great significance.
For example, thousands of people have come to me in all these thirty years. Those who became sannyasins remain somehow related with me. Even if after thirty years they come, I recognize them, I remember them; and they also feel a certain connection with me. Others had also come, had loved me, but never became sannyasins. They are lost in the big world. I cannot recognize them, and I don't think there is any communion existing between me and them.

This has been immensely helpful. I know where my people are and I know whether they are increasing or decreasing. I know what they are doing, and I know that I can suggest to them -- I never order, I can advise -- to take it or not to take it is their business. I am happy both ways.

And, secondly, my red people around the world have shocked everybody. That is of great importance. The moment you shock somebody, he starts thinking about you, he starts inquiring about you. He becomes curious what is the matter. He starts reading my books. So many people have come here and become sannyasins and told me that the first experience was of a shock.

But that shock led them to inquire, to read, and finally they ended up here. So this has been of tremendous significance, useful. And it has made my people also strong because moving in red clothes in society you immediately become the focus, the center -- you need some guts to face all kinds of hostility. It creates something like steel in you. My people have been expelled from universities as professors, from schools as teachers, from businesses, simply because they were wearing red clothes.

Q: THAT'S KIND OF A HARSH PENALTY FOR WEARING RED CLOTHES.

A: But a person who is ready to renounce the job, a good salary in the university, just to be himself, becomes stronger. I don't want my people to be ignored. Hostility is perfectly okay. Hate I accept, opposition I welcome. Even if they start shooting my people, there is no problem. But I would never like my people to be ignored.

Q: I DON'T THINK YOU'LL HAVE TO WORRY ABOUT THAT VERY MUCH. TALKING ABOUT NOT WEARING RED, IT WOULD BE TRUE, OF COURSE, WOULDN'T IT, THAT BY YOUR NOT WEARING RED, EVERYBODY LOOKS AT YOU BECAUSE YOU'RE THE ONLY PERSON NOT WEARING RED? AND YOU DID SAY THAT YOU'RE THE GREAT SHOWMAN, AND THAT WOULD BE PART OF THE SHOWMANSHIP, WOULD IT?

A: Certainly.

Q: VERY GOOD! AND YOUR ROBES, THEY ARE ALSO PART OF THE SHOWMANSHIP?

A: Part -- everything is part of my showmanship.

Q: DO YOU DESIGN THEM YOURSELF OR DO YOU HAVE PEOPLE...?

A: My people design everything for me.

Q: OH, IT'S NOT YOUR CREATION, THEN? I THOUGHT YOU CHOSE THEM YOURSELF.

A: No. No need, because I have so many intelligent people from every profession. We have the best legal experts, we have the best professors, scientists, carpenters, seamstresses, tailors, we have every kind of people. Our commune is absolutely self-sufficient. So I have my

seamstresses who design, and they are doing so well that I need not interfere. I love whatsoever they are doing.
I have my own jewelers -- you just look at my watch!

Q: I SAW, YES. I'VE EVEN READ ABOUT IT.

A: My own people made my watch.

Q: OH, REALLY?

A: And these are real stones, remember. They are not diamonds, they are real stones!

Q: GLASS, CUT GLASS?

A: But idiots think it is a fake watch: it is real stones, authentic stones. They are fools, they think it is diamonds. Then they start thinking it is a fake watch. It is not a fake watch, it is as authentic, existential, as any diamond can be.

Q: DOES IT TELL THE TIME AS WELL THEN?

A: The best! My people don't do anything less than the best!

Q: AND YOU WEAR SILK. IS THAT YOUR PREFERENCE? I THINK WHEN I WAS HERE LAST, YOU WERE WEARING MORE WOVEN, SORT OF NATURAL -- LOOKING FABRIC.

A: My people were doing that.

Q: HAVE YOU GONE UP IN THE WORLD, TO SILK?

A: My people were weaving those clothes. I liked them, but then my physicians were not ready for me to use even synthetic wool, because I am allergic.

Q: OH, SURE. I KNOW THAT.

A: So I had to drop those beautiful dresses, and I had to move to other clothes. So this is my physicians' change.

Q: ROTTEN OLD SILK.

A: Yes. Whenever we change, we go higher.

Q: AND I ALSO READ THAT YOUR CARS -- YOU DON'T OWN THESE, OF COURSE; THAT YOU ARE A GUEST HERE, IN FACT; AND THAT... SO REALLY, YOU DON'T OWN ANYTHING.

A: I don't have anything.

Q: IT STRIKES ME THAT IT'S COSTING YOUR FOLLOWERS A FORTUNE TO KEEP YOU IN POVERTY.

A: That is true, but they enjoy it and they love it. If I refuse it, they will have heart attacks!

Q: I WAS WONDERING -- ALL THE DISCUSSION THAT HAS TAKEN PLACE IN THE MEDIA ABOUT YOU AND THIS PLACE AND SORT OF AGONIZED APPRAISALS OF THE SPIRITUALITY AND THE RELIGION AND ITS CONTENT, AND HOW RELIGIOUS IT IS OR IS NOT... AND YOU SAY, WELL, YOU'RE A SHOWMAN. IT STRUCK ME THAT PERHAPS PEOPLE OUGHT TO TAKE YOU AT YOUR WORD.

A: Every religious Master has been a showman, and I have defeated them all.

Q: BUT WHY DO YOU THINK THEY HAVE TO BE SHOWMEN? WHY DO ALL THE RELIGIOUS MASTERS HAVE TO BE SHOWMEN?

A: It helps their work. It attracts people to them, and those who come close, they know that the showmanship is just on the outside. Inside there is immense work to be done.

Q: IMMENSE WORK? WOULD YOU LIKE TO ELABORATE ON THAT? WOULD YOU EXPLAIN TO ME THE IMMENSE WORK... YOU DON'T MEAN IN A PRACTICAL WAY?

A: That means meditation. That they have to become more conscious, more alert, and finally they have to come to a point where their unconsciousness becomes completely conscious.

Sigmund Freud divides consciousness into three layers: consciousness, subconsciousness, unconsciousness. Meditation moves in the same way, from conscious to subconscious: the conscious overwhelms the subconscious and finally it overwhelms the unconscious.

If Sigmund Freud was to look into one of my sannyasins, he would be surprised....

Q: EVEN HE, EH?

A: Yes. Because there is no division, there is only single consciousness. There is no shadow, no darkness around. So that is the inner work -- and showmanship certainly helps. The other religious leaders never said they were showmen. They had no guts to say the truth. Don't you think Jesus was a showman?

Q: OH, YEAH. MIRACLES, THAT'S PRETTY....

A: Yes, miracles and walking on water, and bringing dead back to life and proclaiming himself the only begotten son of God. I don't do any such stupid things. But all religious leaders of the world have been showmen in different ways. The founder of Jainism, Mahavira, remained naked. Now, that is great showmanship, without clothes... you cannot think that he is a showman, but what is the point of being naked? He never used any razors, blades. Every year he would pull out his hair, and thousands of people would gather there, tears in their eyes because their leader is pulling out his hair. Every year it was a great congregation

of his followers. And what was he doing? Because he said that he would not use any mechanism -- even a razor is technology -- he made great showmanship out of pulling his own hairs. And this needs only a little practice, nothing much; once you have learned it, you can do it.
I am the first religious man who is telling you exactly what is the case. I am exposing myself totally, I am not keeping any secret, no private life. All your religious leaders were somehow cheating, exploiting, deceiving.

Q: I WOULD ABSOLUTELY AGREE. I PERSONALLY AM AN ATHEIST, SO THIS IS MUSIC TO MY EARS. BUT THEN, YOU'RE SAYING YOU ARE THE FIRST ONE WHO IS NOT?

A: Certainly.

Q: I BELIEVE YOU, BUT WOULD YOU LIKE TO EXPLAIN THE VALIDITY OF THE CLAIM?

A: For example, no religious leader will accept that he is not celibate. All religions require celibacy, and celibacy is impossible. It is scientifically impossible.

Q: WELL, THAT'S NOT QUITE TRUE, IS IT, BECAUSE... I MEAN THE ORIGINAL MORMONS WERE POLYGAMOUS, WEREN'T THEY? AND SO THEY MADE A VIRTUE, THE MEN AT LEAST, OUT OF MANY WIVES -- AND MUCH SEX, I PRESUME. SO NOT ALL RELIGIONS -- I MEAN MANY, BUT NOT QUITE ALL, SURELY...?

A: There have been a few religions who made that, too, a virtue, and that was for the same purpose. For example, Mohammed had nine wives. Now that too is showmanship. He allows Mohammedans to have only four. Only the prophet can have nine, he keeps himself special. So what other religions were doing with celibacy, he was doing with the number of women. The basic thing is the same: that he is special, higher, holier than thou.

Q: BUT YOU'RE SPECIAL TOO, AREN'T YOU?

A: No.

Q: I MEAN, YOU'RE THE ONLY MAN OR WOMAN HERE WHO ENTERS A BUILDING ON A PATH STREWN WITH ROSE LEAVES. I THOUGHT THAT WAS FAIRLY SPECIAL.

A: That is their joy. I am not special. I have not asked them. If they don't put the flowers, I will never inquire what happened to the flowers. If they don't dance, I will not inquire what happened to the dancers. I can dance alone. Just I need the camera....

Q: SHOWMANSHIP, YES! I DON'T SEE HOW YOU COULD SAY THAT YOU'RE NOT SPECIAL IN THESE CIRCUMSTANCES.

A: No, I am not.

Q: YOU ARE THE ONLY PERSON WHO DOESN'T WEAR RED, OR A SHADE OF RED....

A: Because I am not a sannyasin. I am nobody's follower.

Q: NO, BUT IN THIS CONTEXT, THAT'S ANOTHER SPECIAL THING ISN'T IT?

A: No, it is not. You are here also.

Q: TWO OF US! YES, WELL INDEED I AM SPECIAL FOR SOME OF THOSE SAME REASONS -- BECAUSE I AM NOT A SANNYASIN, I'M NOT DRESSED IN RED, IN WORKING....

A: No, you are not special. Every day journalists are here, you are not special. You are a guest only for one day or two days; I am a guest for a little longer time; that is the only difference. I can leave this place any moment. I don't even live in Rajneeshpuram, in the city. I live outside.

Q: IN WASCO COUNTY, EH?

A: In Wasco County.

Q: SURE, BUT I MEAN AS I SAY, YOU MAY NOT ACTUALLY SEEK BEING SPECIAL, BUT NEVERTHELESS THAT'S THE CASE, ISN'T IT?

A: No.

Q: I DON'T SEE HOW YOU CAN DENY THAT, GIVEN THE CIRCUMSTANCES. EVEN JUST AN EYEWITNESS WOULD LOOK AT THE CROWD AND SAY, "HE'S SPECIAL, HE'S WEARING BLUE."

A: Anybody will get that idea that I am special. But I myself am saying I am not. I am just a guest here, and if they enjoy my being here, I can remain here. I don't have any belongings, I haven't had anything for almost thirty years, no bank balance, not a single cent: I don't have even pockets in my dress. Even if I have to leave this place, somebody will have to arrange a ticket for me because I don't have anything. I think, I hope, the American government will do it.

Q: I AM REMINDED OF ANOTHER CLASS OF PEOPLE, VERY SELECT AND SMALL CLASS OF PEOPLE, WHO DON'T CARRY MONEY, LIKE YOURSELF, AND THAT'S ROYALTY. THE QUEEN NEVER CARRIES MONEY, AND THAT IS A SORT OF MARK OF BEING SPECIAL, BECAUSE OTHER PEOPLE HAVE TO DO IT FOR HER, WHICH ELEVATES HER IN IMPORTANCE, DOESN'T IT? -- SO IT MAKES HER SPECIAL. SHE'S A GREAT SHOW WOMAN AS WELL.

A: They have to do it for her. They have to do it for her, and she knows she is special and she has never said that she is not.

Q: THEY DON'T HAVE TO, DO THEY? I DON'T KNOW; I MEAN, I'VE NEVER GONE INTO IT BUT THEY WISH TO DO SO, PRESUMABLY.

A: She is special. She belongs to the royal family, she has the special blood that is only stupidity -- and everything that she gets is ordered. If it is not given to her there will be problems immediately. For me there is no question of ordering anybody. I am not of royal blood, because I don't think that any blood is royal; and she must be special, otherwise who would choose such an ugly woman as a queen?

Q: OH, ABSOLUTELY! I KNOW, SHOCKING, SHOCKING, NATIONAL DISGRACE. A NATIONAL DISGRACE -- HER SON AS WELL, AWFUL, ISN'T

A: Yes, he is retarded.

Q: THOROUGHLY, YEAH; WELL HE IS AN UPPER CLASS ENGLISHMAN, SO HE MUST BE.

A: And that retarded son soon will become your king....

Q: L KNOW, I KNOW. IT'S A SHOCKING THOUGHT. THERE'S HOPE YET; THERE COULD BE A COMMUNIST REVOLUTION, BUT PROBABLY NOT LIKELY.

A: In England, you think, a communist revolution...?

Q: NO, I'M AFRAID NOT. WELL KARL MARX THOUGHT THERE WOULD BE, ACTUALLY. HE THOUGHT GERMANY AND BRITAIN WOULD BE THE PLACES WHERE THERE WOULD BE COMMUNIST REVOLUTION.

A: Karl Marx proved wrong on all the counts....

Q: ON A LOT OF THINGS... RIGHT, SURE, RIGHT -- ANOTHER ISM. YOU'VE SAID SOME REALLY CRITICAL THINGS ABOUT COMMUNISM. DO YOU MEAN COMMUNISM AS THE SYSTEM IN THE SOVIET UNION AT THE MOMENT, OR DO YOU MEAN THE COMMUNISM ENVISAGED BY KARL MARX AND ENGELS?

A: I mean both. Karl Marx, Engels, they were simply bookworms. Karl Marx spent his whole life in the British Museum. He knew nothing about the real humanity. He knew nothing about the mechanics of how evolution goes on. He was only concerned with the British Museum. Before the museum opened he was there, standing, and many times he was carried out of the museum unconscious, because he worked so hard on the books that he was found unconscious and had to be taken in an ambulance.

Q: MAYBE HE MEDITATED TOO MUCH... LAPSED INTO THE UNCONSCIOUS.

A: He never meditated for a single moment. If he had meditated for a single moment, communism would have a

different quality and flavor to it. He was simply the mind. And meditation is a state of no mind. You don't go for meditation to the British Museum.

He was a scholar, a great scholar, but whatsoever he said did not prove right. He was thinking that communism would happen in the richest countries, which was a logical conclusion of his philosophy, that where the division between the poor and the rich is bigger the revolution will happen. And the revolution has happened in Soviet Russia -- which he had never dreamed -- revolution has happened in China. If he wakes up in his grave, he will not be able to believe what has happened. Soviet Russia was a poor country, China even poorer; his whole idea of class struggle went wrong.

In America there is no possibility for communism for the simple reason that most of the Americans are middle class. The super-rich are few, on one hand, and the super-poor are few, on the other hand; and the middle class is never for revolution The middle class has too much to risk. Revolution is possible only when you have nothing to lose. The middle class has much to lose, and the middle class also has the hope that sooner or later they are going to enter into the higher, the super-rich. They cannot lose that hope by creating a revolution.

I am completely against Karl Marx for the simple reason that no two human beings are equal. Equality is psychologically wrong, physiologically wrong. Every individual is unique and incomparable. I am not saying that somebody is higher and somebody is lower. I am simply saying it is absurd to compare a marigold with a rose

flower. It is not that the rose flower is higher and the marigold is poor; they are different. People are so different and unique.
I believe in the individuality of human beings, and I don't want them to be counted in a class that makes numbers of them and destroys their individuality: you are the proletariat. Then the dass is important, you are not. That's what has happened in Russia. All individuality has been erased, and if anybody tries to be individual, like the man Sakharov, then immediately he is punished. You cannot be individuals. The nation, the society, the communist party -- you can be a member, but you cannot assert your individuality. Now, Sakharov is one of the best physicists of the contemporary world, and he is suffering in Siberia. And he had not done anything....

Q: EXCEPT DISAGREE....

A:... Just he had signed a few petitions for other scientists who were suffering, and this was enough to finish that man completely.

Q: WITH YOUR BELIEF IN THE INDIVIDUAL AND THE SUPREMACY OF THAT, THEN THE USA WOULD BE THE PLACE FOR YOU TO BE, OF COURSE, WOULDN'T IT? -- AND HERE YOU ARE. BECAUSE IT'S ALMOST THE NATIONAL PHILOSOPHY, ALMOST THE CULT -- IT'S BEEN CALLED THE CULT OF THE INDIVIDUAL, HASN'T IT? BUT THERE ARE CRITICS WHO SAY THAT IT LEADS TO LACK OF COMPASSION, A LACK OF

CIVIC SENSE, A LACK OF SOCIAL COMMUNITY IN THIS COUNTRY. AND THAT'S WHY, WHEN YOU SAID THERE ARE VERY FEW POOR PEOPLE, THAT MAY BE SO, COMPARED WITH STARVING PEOPLE IN ETHIOPIA. BUT IN AMERICA'S OWN TERMS, THE GOVERNMENT ITSELF LISTS THIRTY MILLION PEOPLE WHO ARE OFFICIALLY POOR -- IN OTHER WORDS, DON'T HAVE ENOUGH MONEY FOR THE ROOF OVER THEIR HEADS, THE BASIC NEEDS, THREE SQUARE MEALS A DAY AND SO ON.
AS YOU WELL KNOW, I'M SURE, THE REASON FOR THIS HAS BEEN GIVEN AS THE EMPHASIS ON INDIVIDUALITY TO THE POINT THAT THE COMMUNITY IS NEGLECTED, AND YOU'VE GOT PRIVATE WEALTH AND PUBLIC SQUALOR. DO YOU ACCEPT THAT? IS THAT A CONSEQUENCE THAT YOU ARE ABLE TO LIVE WITH?

A: Just wait. You have asked so many things. First, America is a hypocritical country, so whatsoever they say is one thing and the reality is totally different. In these four years being here, I have started believing that Oregon belongs to the Soviet Union, not to America.
They are fascists. They are fanatics. They talk about freedom of expression, freedom of the individual, but we are denied everything.

Q: YOU MEAN YOU, HERE?

A: Yes. They have been trying to destroy us in every possible way. It is not a democracy; it is only a pretension.

Secondly, when the American government recognizes that thirty million people here are poor, you should remember that that is according to the American standard. Those thirty million people in India will not be poor, they will be middle class.

Q: YES, SURE. IT'S RELATIVE.

A: It IS very relative. To be poor in America is far better than to be richer in India.

Q: WELL, IF I MAY SAY, I WOULDN'T AGREE WITH THAT, BECAUSE IT'S LIKE THE CAGED BIRD, ISN'T IT? -- -BORN IN THE CAGE IS A DIFFERENT MATTER THAN CATCHING A BIRD AND PUTTING IT IN A CAGE -- AND I AGREE WITH YOU THAT THE POOR PERSON IN AMERICA MIGHT BE RICH COMPARED WITH THE PEASANT IN BANGLADESH. BUT THE PEASANT IN BANGLADESH IS NOT NECESSARILY BEING EXPOSED EVERY DAY TO INCREDIBLE RICHES. OR CERTAINLY NOT THE WAY THEY ARE HERE. HERE, IT'S THE CONSTANT TAUNTING, ALMOST, THE CONTRAST OF THE TWO, THAT MAKES FOR A LOT OF VIOLENCE AND DISSATISFACTION, DOES IT NOT?

A: It is good; it is healthy, because it keeps them going on, bringing their intelligence, their potential. America allows them to struggle for themselves, and the contrast is there so they know people can make it, people have made their

mark, and if they are failing they are responsible themselves.
In the Soviet Union they will not feel like that because there is nobody to be compared with. The Soviet Union is a poor country, still. It is not that the poor have disappeared and the poverty has disappeared from Russia. On the contrary, the rich have disappeared, and poverty has been distributed equally, so all are equally poor.
And man has a psychological necessity to have somebody ahead of him; otherwise, he is a lazy animal. If there is nothing to achieve, nobody to compete with, he relaxes into whatsoever situation he is in. Russia will never become rich for the simple reason that the Russians are all poor. They don't have anybody there whom they would also like to be. In a free society where individuality is respected, it is the individual's responsibility if he is poor. All opportunities are there for him not to be poor.

Q: WHAT YOU JUST SAID THERE, IN JUST THIS RECENT ANSWER THAT YOU GAVE TO MY QUESTION -- I BELIEVE THAT IF I WROTE THAT OUT VERBATIM AND SHOWED IT TO SOMEONE WHEN I LEAVE THIS PLACE TOMORROW AND SAID THAT AN AMERICAN CONSERVATIVE POLITICIAN TOLD ME THIS LAST NIGHT, THEY WOULD READ IT AND SAY, 'YES, OF COURSE, THAT'S THE THING THEY USUALLY DO SAY." IT SOUNDS TO ME VERY MUCH LIKE THE WORDS OF A CONSERVATIVE REPUBLICAN AMERICAN POLITICIAN. THERE'S NOTHING WRONG IN THIS, OF COURSE, BUT I'M A BIT SURPRISED THAT,

WITH YOUR EMPHASIS OF COMPASSION, HUMANITY, LOVE OF INDIVIDUAL, YOU COULD SOUND SO MUCH LIKE PEOPLE WHO ARE, IN FACT, ACCUSED OF HAVING NONE OF THOSE THINGS.

A: In fact, it is because of my compassion and love for them that I am saying it. I would like people to prove themselves. That is part of my compassion. I would like them to struggle and prove their mettle, I would not like them to become numbers. That is out of my love. And I am not a politician, Republican or Democratic. I am not a politician at all.

But the poor has to be given a chance to rise. Opportunities should be made available to the poor; but communism gives no opportunity. It forces equality, which is wrong. In that equality, the people who are genius creators of wealth disappear. Henry Ford cannot be born in Soviet Russia. Even Karl Marx cannot be born in Soviet Russia; impossible! -- they won't allow such a man.

It is my compassion. It is not my politics; it is my love. And people have the potential, you just have to give them the challenge. And if the American government is failing with thirty million people, it is not the philosophy of individuality; it is the American government's stupidity. They should make more opportunities available -- and they can, but their whole energy is going into nuclear weapons. In America there is no need for anybody to be poor, but the American government is interested in nuclear weapons. They have another race going on with Soviet Russia which keeps Russia poor, which keeps America's thirty million

poor, and small poor countries also joining in the race out of fear. This nuclear race is making the whole world a big Ethiopia. I would like the American government to stop completely piling up nuclear weapons. Those thirty million poor will disappear tomorrow. And it is so absurd to go on piling up more and more nuclear weapons, because you have already more than you need. You can destroy humanity seven hundred times, so what more do you want?

Q: AND YOU BELIEVE IF I READ YOUR MESSAGE CORRECTLY, IN THE QUOTATION FROM YOUR BOOK -- YOU BELIEVE THIS IS INEVITABLE, THEN, THE WAY THINGS ARE GOING, THAT THERE WILL BE A HOLOCAUST NUCLEAR STYLE. DOES THIS INCLUDE THE NUCLEAR HOLOCAUST ABOUT 1990? YOU GAVE A DATE THAT BETWEEN NOW AND -- DID YOU SAY 1990, WAS IT?

A: Just by the end of the century, because the way things are going -- and they go on continuing -- at the most they can take fifteen years to reach to the climax and then have an explosion.

Q: I CAN THOROUGHLY ACCEPT AND SEE YOUR REASONING ABOUT THE NUCLEAR THREAT AND THE INEVITABILITY OF A HOLOCAUST, BUT DID YOU NOT ALSO SAY THAT YOU THOUGHT THERE WOULD BE CATACLYSMIC EVENTS -- I THINK YOU SAID IN CALIFORNIA, PARTICULARLY, AND ELSEWHERE -- OF THE KIND ASSOCIATED WITH

NATURE, GEOGRAPHY: CATASTROPHES, FLOODS, EARTHQUAKES? HOW DO YOU KNOW THIS?

A: That too is not a vision. I am not a visionary. That too is part of my reasoning. For example, in my childhood in India, the seasons were absolutely fixed. On a certain day every year for thousands of years the summer has begun, on a certain day the rains have come -- it was absolutely fixed, there was no question of change. But after Hiroshima and Nagasaki, that changed. Now in India the weather is no more certain. Something great has happened in the atmosphere.

And these explosions go on. They go on trying in the oceans, at the poles, and if these explosions go on, there is a possibility that the eternal snow of the Himalayas may start melting down. Even if the Himalayas alone melt down, all the oceans will be raised fifty feet. And that is only the Himalayas -- if the North Pole and South Pole also join together, and other small mountains follow, which is natural, then cities like Bombay, Calcutta, Karachi, New York, San Francisco, poor Portland -- all will be gone.

Q: IN FACT, THE WEATHER IN CALIFORNIA HAS BEEN DIFFERENT, I KNOW THROUGH MY OWN EXPERIENCE. IN THE LAST THREE OR FOUR YEARS THE USUAL PATTERN HAS GONE AWRY. IS THAT WHY YOU SELECTED CALIFORNIA AS THE SCENE OF THE WORST DISASTERS THAT YOU FEAR?

A: For many reasons. One, California is in the most perverted psychological state in the whole world: more homosexuality, more lesbianism, more AIDS. Perhaps the ocean will not need to destroy them; they will destroy themselves.

Q: IT SEEMS I'M GETTING ALL MY INFORMATION OUT OF MY HOTEL ROOM; BUT I SAW IN MY BATHROOM A NOTICE THAT SAID THAT AIDS WILL KILL TWO THIRDS OF THE WORLD....

A: Perhaps more.

Q: THAT'S AMAZING... I THINK THAT'S AN EXAGGERATION, ISN'T IT? I'VE NEVER HEARD ANYBODY SAY ANYTHING APPROACHING THAT NUMBER.

A: It is not the maximum number, it is the minimum.

Q: TWO THIRDS?

A: Yes -- for the simple reason people are not thinking of it, because they are not aware of what AIDS is. They have only heard the name; they don't see the implications of it and how it can spread like wildfire.

Q: WELL, HOW?

A: For example: first, wherever there is homosexuality, lesbianism, it is going to spread immediately. One contact

with a homosexual is enough for you to get it. Not only that, even kissing a person who has AIDS is enough for the transfer.

Q: DOCTORS DISAGREE WITH YOU. THEY SAY ABSOLUTELY THE OPPOSITE.

A: No.

Q: THEY DO!

A: No. There are doctors who agree. There is no problem in it: your mouth, my mouth, they all carry thousands of cells, living cells, and saliva is one of the things that carries the AIDS to your mouth. Kissing should be absolutely prohibited.

Q: HAVE YOU MENTIONED THAT TO...?

A: To my people I have mentioned. I have told them to start rubbing noses with each other. And there are a few experts who say that there is a possibility even that AIDS can spread just by breathing. It is not yet established and agreed by all, but the possibility is there; and if AIDS can spread through breathing, then it is impossible to avoid it. No precautions can be taken, unless everybody wears a doctor's mask. Only Jaina monks do in India -- they will be saved. They cover both their face and their nose, for different reasons -- they were not aware of AlDS -- but they will be saved.

Q: WELL, YOU TAKE A VERY PESSIMISTIC VIEW, BUT MAY I PUT THIS TO YOU: GOING BACK TO THE IDEA OF CULTS -- AND YOU SAID THIS IS NOT A CULT, AND YOUR REASONING IS DIFFERENT, I KNOW, FROM A PSYCHOLOGIST, BUT THERE IS A PSYCHOLOGIST WHO STUDIED CULTS IN THE USA AND ELSEWHERE CALLED DR. MARGARET SINGER. HAVE YOU HEARD OF HER? SHE'S EMINENT AND HAS IMPECCABLE ACADEMIC CREDENTIALS AND SO ON, AND SHE HAS STUDIED A LOT OF THE CULTS. AND SHE SAYS THEY HAVE THINGS IN COMMON, AND SOME OF THE THINGS SHE MENTIONS COULD APPLY HERE. ONE OF THE THINGS SHE MENTIONS IN PARTICULAR IS THE CREATION OF WHAT SHE CALLS "GROUP PARANOIA." AND THAT IS, THAT IT'S IN THE INTERESTS OF THE PEOPLE WHO ARE LEADING OR ARE PROMINENT IN THE CULT TO CREATE THE SENSE OF GROUP PARANOIA, BECAUSE BY DOING SO THEY ACHIEVE GREATER LOYALTY, GREATER COMMITMENT FROM THE FAITHFUL.

WHEN I SEE THE GUNS AND THE SEARCH, AND I SIGN FIVE DOCUMENTS AS A VISITOR, AND WHEN I HEAR YOU ON THE SUBJECT OF AIDS AND NUCLEAR WAR -- WELL MANY OTHERS HAVE DEALT WITH THAT -- BUT YOUR FATALISTIC WORDS ON THE SUBJECT OF AIDS... IT SORT OF ADDS UP.

A: But let me first.... Just wait a minute. Let me first finish that impeccable lady. I love ladies, but not impeccable ladies.

Q: BUT SHE HAS DEVOTED MANY YEARS OF HER LIFE TO THE STUDY OF RELIGIOUS CULTS.

A: She is an idiot if she has spent so much time studying cults. Has she studied Christianity as a cult?

Q: OH, YEAH

A: No!

Q: OH, YES. I MEAN, SHE DEALS... SHE DISCUSSES THAT.

A: No. Not Christianity. Not Hinduism, not Buddhism, not Mohammedanism. In the cults they will study the Hare Krishna movement, Scientology, the Moonies. And remember, whatsoever criteria they have.... For example, if she says that the group has to be in a kind of paranoia, then she should come here and see. Nobody has any paranoia.

Q: WELL, AS I SAY, I DON'T OBJECT TO IT, AND I AGREED BEFORE I CAME; BUT I HAVE BEEN SEARCHED, MY LUGGAGE HAS BEEN SEARCHED, AND A DOG HAS SNIFFED OVER THE HIRED CAR THAT I.... AND THAT DOESN'T EVEN HAPPEN TO ME WHEN I GO TO THE WHITE HOUSE.

A: That is because we have been persecuted by the Oregon government and the American government. The responsibility is theirs. We don't like... we hate to search anybody! But what are they trying to do? To send drugs with somebody. They have not been able to find anything against us in four years; now they want to plant. And once we became aware from very reliable sources that now they are trying to plant, that they want to bring drugs or other things and plant them here, then we had to start that search. That is not paranoia, that is simply precaution against idiotic politicians. We have done no harm to anybody, we don't mean to do any harm to anybody. In fact, I hate anybody searching; it is a humiliation, distrust. I don't want to distrust anybody, but what to do? They have tried even to bribe my sannyasins. And whatever I am saying to you may reach to them within just a few hours. They have planted their people amongst the sannyasins.

Q: OH, SURE. I'LL BET THERE ARE A COUPLE OF FBI PEOPLE SITTING HERE, RIGHT NOW. NO, THAT COULD BE POSSIBLE, I AGREE.

A: So that's why we had to be cautious. It is such a small commune, they can find anything and destroy it. We will make every effort not to let them do what they want to do. The dog is not searching you; the dog is searching the Attorney General of Oregon. So you please don't feel offended. Those guns are not for you; those guns are for those Oregonians who have been saying that they would like to shoot me, that they would like to destroy, burn the whole commune.

We will do everything. We are not suicidal people, nor do we hanker for any martyrdom. This is not another Jonestown. They forced the Jonestown people to commit suicide. We are not the people to commit suicide. We love life, and we will do everything that is possible to prevent their doing any harm to us. Even if we have to invite Soviet Russia for our protection, we are going to do that!

Q: BUT ALL THE ATTORNEY GENERAL OF OREGON HAS DONE TO YOU, IT SEEMS TO ME, IS HARASS YOU WITH LAWSUITS. HE HASN'T SENT ANY PEOPLE WITH GUNS. I MEAN, HE HASN'T SHOT AT YOU. I MEAN, THE MAN WHO BLEW UP THE HOTEL MAY HAVE BEEN A RANDOM MADMAN....

A: No, he is not mad; because he jumped bail and for one and a half years he has been hiding. Now he has been caught again. He is not mad.

Q: WELL, MAD PEOPLE CAN RUN AWAY AS WELL AS SANE PEOPLE.

A: No. Mad people will not be so intelligent, the way he has been. But I'm not concerned with that
I am concerned with the Attorney General and the Governor. They had a secret meeting. They did not allow any journalists -- they talk about freedom! -- and the meeting was about us. They did not even allow one of our representatives so that he could present the case from our side. And the Governor told the press, "I will give you the

information after our meeting." And whatsoever he said was an absolute lie...! Because the confidential secret file has been found. They thought that it had been burned, but it has been found, and it has been shown on television.
In the secret file, they say that the army should be kept on alert, that the army should be aware that if they are ordered, then in three hours they have to reach Rajneeshpuram. And you ask me about these few toy guns that my people have! And this man, Governor Atiyeh, told the press conference, "We are trying to cool down the atmosphere. We are trying to get the commune people and the people of Oregon to cool down, not to get too heated." This is what he gave to the press conference. And inside the conference, they decide for the army to be ready so they can reach here in three hours' time.
We have now filed a case against the state for conspiracy. Now we have the document, and what have we done that they think they need the army and the military to reach here? So these few toy guns are just... my people love me and they want to protect me. But you should understand that it is silly. What can you do with these toy guns? In a nuclear age, these toy guns should be given to children to play with.

Q: BUT I DON'T SEE, PERSONALLY, THAT THERE'S NEED FOR SUCH WEAPONRY BECAUSE THE THREAT HASN'T BEEN OF THAT MAGNITUDE.

A: No? You think putting the army on alert and telling them to be ready any moment...?

Q: WELL, I DON'T KNOW THAT. I HAVEN'T READ THAT.

A: You don't know that. Your ignorance does not mean that you have to make an opinion -- then try to know it before you make an opinion.

Q: I MEAN, I MIGHT ASK FOR PROOF. THE DOCUMENT ITSELF, IF IT WAS ON A DOCUMENT. THEN I WOULD ACCEPT IT.

A: Yes. You can see it.
(ASIDE) Perhaps you have the full document? Okay.

Q: BUT THAT SOUNDS TO ME LIKE WHAT THEY CALL A CONTINGENCY PLAN, ISN'T IT?

A: Whatsoever they call it... but that means certainly they want to harm us.

Q: WHY DO THEY WANT TO DO THIS?

A: That you have to ask them.

Q: WELL, THEY DENY IT. THEY SAY, AS FAR AS I UNDERSTAND IT, THAT SOME VARIOUS LEGAL MATTERS THEY FEEL YOU MAY HAVE CONTRAVENED IN THE OPINIONS OF SOME LAWYERS.

A: We are in the courts, and we have won almost fifty percent of the cases. The remaining fifty percent we are going to win; because it is so true, they cannot....

Q: BUT YOU DON'T THINK THAT WILL BE THE END OF THE MATTER, IT SEEMS?

A: They will appeal if they fail here. Or if we fail, we will appeal. It is not going to end easily.

Q: BUT SUPPOSING THEY EXHAUST ALL THE LEGAL POSSIBILITIES TO THE SUPREME COURT IN WASHINGTON, AND YOU WIN EVERY SINGLE CASE, DO YOU THEN THINK THAT WILL BE THE END OF IT?

A: No.

Q: WHY NOT?

A: We will then invite them to drop bombs on us and finish us.

Q: OH, COME ON! I KNOW THE POLICE DID IN PHILADELPHIA, BUT SO I SUPPOSE, YOU KNOW, IT'S BEEN DONE....

A: That's what I will do: invite them, and finish it. But we are not going to leave this place alive! If they want us to leave this place, they will have to destroy -- and with it they will have to destroy their mask of democracy, respect for

individuality, the Constitution and freedom of expression. All that will go down the drain with Rajneeshpuram. And it will be a good experiment to do something like Hiroshima. We will enjoy it. We will celebrate it.

Q: I HAVE TO SAY THAT I THINK DR. MARGARET SINGER WOULD BE VERY INTERESTED IN THAT COMMENT YOU JUST MADE. I ABSOLUTELY ACCEPT WHAT YOU ARE SAYING ABOUT THE SUICIDE, BUT YOU DO HAVE ONE THING IN COMMON WITH REVEREND JIM JONES. HE ALSO SAID, "WE'LL ASK THE SOVIETS FOR HELP, IF WE NEED IT." AND HE WAS REFERRING TO THE AMERICAN GOVERNMENT. DOES THAT BOTHER YOU IN ANY WAY THAT YOU SHARE THAT SAME...?

A: No. He was a Christian, a Christian priest, and he had a congregation of the most retarded black people. And there is nothing common between me and him....

Q: EXCEPT THAT APPEAL TO THE SOVIET UNION.

A: With that appeal I am saying that we are not going to die so easily as they think. We will fight. Although we are such a small community, we will fight in every possible way. If legal ways are finished, then too we will fight; because basically we know we are being true, and they are being fascist. And we are not afraid, remember -- they are afraid. Tell that impeccable lady that we are not living in paranoia. The whole of Oregon is living in paranoia: they are afraid.

Journalists have been telling me that people are afraid that we are going to take over Oregon. I said, "Oregon! So small a thing... we will not bother. We would like to take over the whole world."
And our way of taking the whole world is totally different; it is not war. I will just go on spreading my red people around the world. We will take it spiritually.

Q: WELL, AS I SAY, I'M REALLY SORRY THAT YOU TAKE SUCH A GLOOMY VIEW OF THE INTENTIONS OF THE OREGON STATE GOVERNMENT, BUT I FIND IT VERY DIFFICULT TO BELIEVE THAT ANYBODY PLANS THE DEATH OF YOU OR YOUR FOLLOWERS BECAUSE THAT STRIKES ME AS HYPERBOLE, TO SAY THE VERY LEAST.

A: You don't know what has happened to me in the past, that's why. Attempts on my life have been made in India. I have been given poison, a knife has been thrown at me before ten thousand sannyasins. And it is a miracle that ten thousand sannyasins were eyewitnesses; and because the police got the information that something is coming, they had reached there before the person who was to throw the knife. So there were twenty police officers -- eyewitnesses. Still we lost the case. Ten thousand eyewitnesses, twenty police officers as eyewitnesses; still we lost the case because that man was a Hindu chauvinist and the Maharashtra government is a Hindu chauvinist government.

Q: BUT ISN'T THERE A WORLD OF DIFFERENCE BETWEEN SOMEONE ATTEMPTING TO MURDER A POLITICAL OR RELIGIOUS LEADER -- AND AFTER ALL, MAHATMA GANDHI WAS ASSASSINATED, WAS HE NOT? -- ISN'T THERE A WORLD OF DIFFERENCE BETWEEN THAT AND THE PLANNED BOMBING OF AN ENTIRE COMMUNITY SUCH AS YOU HAVE HERE? WHAT WERE YOUR MARIGOLD AND A ROSE AGAIN? -- INCOMPARABLE.

A: I am saying it because I don't go anywhere; it is very difficult to assassinate me. It was easy in India because I was traveling. It is no longer easy to assassinate me. Because that has become impossible for them, that gives the possibility for them to destroy the whole community with me.
But we are not afraid about it -- that you have to remember.

Q: OH, I HAVE NO DOUBTS ABOUT YOUR RESOLVE; IT'S YOUR REASON THAT BOTHERS ME A LITTLE BIT. WHY DO YOU THINK THAT THEY HATE YOU SO MUCH THAT THEY WANT TO MURDER FIVE THOUSAND PEOPLE HERE?

A: Because I am against all the religions, and here, particularly, against Christianity. I am against all the politicians because I think the world has suffered for thousands of years because of the politicians. They are the greatest criminals around. I don't agree with any kind of morality in which they believe. I think it is immoral. I have my own conception of morality. I don't believe in marriage,

I think marriage is an ugly institution which has put the whole humanity in a madhouse.
The problem is that I stand for totally different values and they are afraid because they have no argument. We have been inviting the Governor, "Come here. Let us have an open argument." He would not come. For four years, he would not come.

Q: THAT STRIKES ME AS UNREASONABLE, I MUST SAY.

A: We are ready to have an open discussion. Anybody they can find to stand for their values... I am ready to discuss our values. That seems to be the human way to decide a thing. But none of them is ready to come here. They are in a paranoia; they think anybody who comes here is hypnotized. So, you be aware!

Q: SHALL WE CHANGE THE SUBJECT? OR DO YOU WISH TO GO?

A: No.

Q: I WAS GOING TO ASK YOU ONE THING MORE. I ADMIRED YOUR COMMENT AS QUOTED HERE ON THE SUBJECT OF WOMEN AND YOUR ARDENT SUPPORT OF WHAT SOME PEOPLE WILL CALL FEMINISM OR EQUALITY. I ALSO SEE A LOT OF YOUR PEOPLE ORGANIZING HERE ARE WOMEN. IS THAT ANOTHER OF THE THINGS THEY PROBABLY HAVE AGAINST YOU?

A: That too, certainly, because I am against all that man has done to woman. And in my own way I am trying to do a little compensation.

Q. TO SOMEONE OBSERVING THE VARIOUS VIEWS THAT YOU HAVE -- IT IS QUITE A MIXTURE, BECAUSE SOME OF YOUR VIEWS APPEAR CONSERVATIVE, SOME APPEAR QUITE RADICAL, OTHERS APPEAR REFORMIST/LIBERAL, IF YOU LIKE -- HOW ARE YOU ABLE TO ENCOMPASS SO MANY THINGS WHICH SOME PEOPLE WOULD SAY DISAGREE WITH EACH OTHER? HOW CAN YOU BE ALL THOSE THINGS ALL AT ONCE?

A: I am not a mediocre thinker. My consciousness is vast enough to contain all, all contradictions, but within me they become complementary to each other. So you can find anything you want in my writings. If you love me, you can find everything that makes your love deeper; if you hate me, you can find everything that makes your hate deeper. I give opportunity to all kinds of people to choose whatever they want to choose. I am vast.
Okay?

Q: THANK YOU. I'VE ENJOYED OUR DISCUSSION.

A: Come again.

Q: THANK YOU.

The Last Testament, Vol 1
Chapter #16
Chapter title: The Future Is Always Open
2 August 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 27.]
Ma Prem Arup
DE RAJNEESH TIMES
AMSTERDAM,
NETHERLANDS

QUESTION: BHAGWAN, YOU ONCE SAID, "HOLLAND WILL BE ONE OF MY MOST ORANGE COUNTRIES." WHY IS THAT SO?

ANSWER: You can see it already happening. It needs guts to be my red people, and Holland is one of the countries which has existed all through history with tremendous struggle, because the earth level is low and the sea level is higher. Holland has been continuously fighting against the ocean, and it has given a certain strength to the people. Only those who have strength to stand with me can belong to the red commune around the world.
Holland is certainly going to be my country. My people are continuously growing in Holland.
You will be surprised to know the fact that when the theosophical movement decided to declare J. Krishnamurti as the world teacher, Holland was the country chosen for

the declaration. Six thousand topmost leaders of the Theosophical Society had gathered there in Holland.
Out of all the countries, why Holland? There is something very essential that the Dutch people have grown within them; just somebody needs to trigger it. J. Krishnamurti chickened out, could not take that great responsibility. I can take any responsibility without any problem, because basically I am an irresponsible man -- it does not matter. But the Dutch people have grown something in them down the centuries which can have a synchronicity with me; the same with the German people. Germany cannot remain without becoming red, because they have been through two wars which would have destroyed anybody forever; but if you go to Germany now, you cannot believe that this country has survived two world wars -- not only survived, but is now the richest country in Europe. They have some guts.
I cannot say the same about the French. They are simply lousy. There is no possibility for France. It is doomed; it has no spiritual corner in its being. Yes, a few French people will be coming, those who have still the soul alive in them. But about the whole country this cannot be said. Every country grows in different ways on different lines and gathers a different kind of energy. One of the reasons why Gurdjieff failed and could not help humanity was that he chose France to be his headquarters. Germany would have been of much significance, Holland would have been better, but not France.
France has become satisfied with women and wine. It has no aspirations for something beyond the horizon. It is very limited in its vision and very closed too, because it is a very

egoist country. France thinks itself to be the most superior country in the world. Their language is the most superior, their philosophy is the most superior, their paintings are the most superior. These are just ornaments for the ego, and the more a country is surrounded by egoistic projections, the less is the possibility of its transformation.

On the other hand, Germany has given birth to the biggest genuises in philosophy, in theology has produced the greatest mystics, but it has no bragging about it. As I have felt people from almost all over the world, I can say certainly that it is hard to bring a German to transformation, hard because he will resist and fight; but if you go on persisting, the day he drops his resistance he is forever yours. Then there is no way back. Then he will never waver. You cannot say that about the American. You can predict that he is going to waver.

American history is only three hundred years old, and America is not an ancient race. It is not a race at all; it is a hodgepodge. The French are there, the English are there, the Spanish are there, the Portuguese are there, the Italians are there... it is a marketplace. People don't have roots, and to have strength you need roots.

The deeper the roots go... yes, it is harder to change you, but once you are changed, it is almost impossible for you to fall back. Once a German is deprogrammed, nobody can reprogram him again. The American can be reprogrammed within two days and you can deprogram him again within two days. He has no roots.

In India, we have a certain creeper without roots. It simply lives as a parasite on other trees, from one tree to another

tree. It spreads far -- sometimes miles, in the forest -- but it has no roots, it simply lives on those other trees.
Americans are simply like that creeper: they don't have any roots; they don't have anything to stand upon, their past is so small. That's why they cannot project about the future either, because this is the logical way: the longer the past, the longer you can project the future.
The third world war is just knocking on the doors. This century is going to end, and with the end of this century either we have the new man on the earth or no life at all. But Americans are fast asleep.
Many Americans have come to me. In almost twenty years, many have come, many have gone, very few have stayed. And those who have stayed are really not Americans. The American Jew has stayed with me, because he has no country; he has only his past, but a long past and of tremendous importance. He knows how to deal with people like Moses, Ezekiel, Jesus, Baal Shem.
And what does America know? Henry Ford, Rockefeller? -- they cannot have a deep intimacy with me.
Yes, a few Americans have remained with me. Mukta is sitting there, but she is not really American, she is Greek. The American generation is just changing continuously -- everything is a fashion. They can come to me also as part of a fashionable movement, but they are not going to remain here, because soon they get attracted to something else. They don't know how to grow roots.
And different countries have different ways. It is not a coincidence that forty percent of my people are Jews. And I have been hitting hard on Jews -- so much so that rabbis have started writing letters to me saying, "You seem to be

anti-Jewish." They don't know that Jews are the majority of my people, and I can hit on them because I love them and they understand my love. In my hit, they receive my love. Not a single Jew has left me. Once he has come, he has come forever, he has found his Israel in me. He need not go to Jerusalem, he need not bother about Moses and Jesus; there is no need. They have found a more contemporary Moses here.

Each country can be given a certain characteristic. For example, Indians: they pretend to be spiritualists, and that is the most materialistic country in the whole world, most greedy. They could not be with me for the simple reason that I was exposing them -- and unless I expose you totally, you cannot be reborn.

Indians started escaping from me the moment I started exposing them. They took the hint, and it was right: they are greedy, they are materialist; they don't have any longing for spirituality, only pretensions. Yes, once, twenty-five centuries ago, perhaps they were spiritual, and that idea of the past has followed them like a shadow. But they forget completely that for twenty-five centuries you cannot go on pretending that the shadow that is following you is alive. Indian spirituality is dead, and I don't see much hope for its revival.

But a few Indians have been with me all along, in all the seasons, in all the changes. So when I say something about a country, it does not apply to individuals. Now Avesh is sitting there -- a great Frenchman -- and he is going to sit there forever. I have destroyed his French-ship completely. Arup herself is Dutch. Can she conceive of ever leaving

me? Not even in dreams; it is impossible. I can say that with certainty, because love is never uncertain.
England is so sad and depressed -- obviously: they were on the top, they had the biggest empire any country ever had.... It was said that the sun never sets in the British Empire, somewhere or other it is always rising. As far as the whole Empire was concerned, the sun was always rising somewhere; it never set in the British Empire. Neither Alexander, nor Napoleon, nor Hitler, nor Stalin has known such a vast empire. Nobody has been able to know such immense power, and suddenly all that has disappeared like writing on water. It is natural that they will be so depressed, sad. They would not like to come out of their depression. They cannot accept laughing, dancing, singing. They have lost so much, and you are thinking to dance? They have lost everything, and you are proposing, "Let us sing a beautiful song!"
England will find it more difficult than anybody else to be with me. But that does not apply to individuals, let me remind you again. Teertha is there... the moment he entered my room, many years ago, not for a single moment has he left, not even to visit England again. He has dropped his wife, he has dropped his parents, he has dropped everything. He was a well-known encounter leader, he had the best growth institute in Europe; but once he looked into my eyes, all that was finished. I knew it, he knew it -- that he was bound that day and a new life began which had nothing to do with the past.
Individuals will be coming from everywhere, but a few countries have more potential. For example, it is very difficult to get into the Mohammedan countries -- almost

impossible, because they are still so uncivilized. Civilization has not happened anywhere, but there are countries which are a little less uncivilized and there are countries which are more uncivilized. Civilization is still waiting to happen. It is waiting to happen for you: you are to become the heralds of civilization.

But Mohammedan countries are not even contemporaries. They have not moved a single inch from the times of Mohammed. Fourteen centuries have passed and they are still thinking that the Koran is the holy book. In the Koran ninety-nine percent is just nonsense. One percent you can manage to give some spiritual meaning, with great effort, otherwise it is not of any importance. And Mohammedans have remained faithful to the Koran. They are not ready even to listen to anybody.

A few Mohammedans are my sannyasins, but those poor people ask me, "Bhagwan, we want to be sannyasins, we want to be contemporaries, we want to have the revolution that you are giving us, but we cannot go in red clothes back home. They will simply kill... they don't argue."

Mohammedans don't know argument. They don't know any philosophy. Their only argument is the sword: either kill them, or be killed by them; whosoever is killed was wrong. That is strange. It is very easy to kill Socrates, any idiot like Muhammad Ali can kill Socrates without any difficulty. Socrates is not a wrestler, he is not a boxer; just a good punch on his nose and he will be finished with all his philosophy. Physical strength or strength that comes through weapons cannot be a substitute for argument. Argument needs intelligence, and that intelligence is missing there.

In India, I had come in contact with hundreds of Mohammedans. You may not know that India is still the biggest Mohammedan country in the world as far as numbers are concerned, even after the division with Pakistan. When Pakistan and Bangladesh were one with India, of course, half the population of Mohammedans was in India. But even after Pakistan was separated, Bangladesh got separated, still India had a larger Mohammedan population than any other country. Countries which are completely Mohammedan -- even they are far behind.

These Mohammedans in India are a little better than any Mohammedans in any other country because for centuries they have been living with all kinds of philosophers, all kinds of religions, all kinds of attitudes, approaches. Obviously their fanaticism has become less, but even that fanaticism is enough to kill you. You cannot say anything against one holy book -- and that is Koran; one God -- and that is that of Islam; and one prophet -- and that is Mohammed. In these three statements, the whole Mohammedanism is complete. You cannot speak against any of these three... and there is so much to say against all these three.

The Mohammedan God does not look like a God at all, their holy book is just rubbish, and their one and only one prophet is just an uneducated, uncultured man, with no idea of philosophical heights, with no knowledge of anything, who has never meditated in his life. He knows nothing about meditation.

But the sannyasins who are Mohammedans have asked me, "Give us permission.... We will keep the mala hidden in our houses, we will keep the robe hidden in our houses, we

cannot even let our family know about it because that will be just the end. And if you want," they have told me, "that we should be killed, we are ready."

Now, I am not a fanatic about the color of the dress or the mala. I said, "Don't be worried about it. I need your heart, and if that has become red.... I need to be within you. If I have reached there, then don't be worried. And I don't want anybody to be killed in my name, I want people to live longer, healthier, happier in my name."

Mohammed says to Mohammedans, "If you die in my name, your paradise is certain." I say to you, "If you live in my name and love in my name and dance in my name, you are already in paradise." I don't guarantee anything about the future, how can I tell anybody to die in my name?

The earth is so small and it is divided in so many different groups who have grown differently, had different histories -- and their past is significant, that has to be taken into account. So, whenever I have said anything about Holland, or Germany, or England, I was simply indicating the possibility.

I have so many Italians -- but not reliable; well greased and slippery! They try hard, nice people, but what can they do about their greasiness? Some thing in them is always slippery. Many Italians have come to me, very few have stayed. Those who have stayed have changed a lot, but still something of greasiness is there. Now they are not going to slip back, but the possibility remains... they are not absolutely out of it.

But if we can get the right people, the people who are not that ripe may start following them. That's how the human mind functions; it is imitative. If we have enough red

people around the earth, then more and more Italians will slip into being red people. Slipperiness has no direction, you just have to give them the right place from where to slip.

And if we can create a rejoicing around the world, how long can England remain depressed? Nobody wants to be depressed. How long can they go on singing "God Save the King"? And what about them? God only saves the queen or the king? -- what about the people? God has not been in favor of the people.

Those people are waiting for something to happen in the world that can drag them out of their gloominess, their depressiveness, and can make them free, free of the glory that they had of the empire, which they are missing.

We can give them a new glory which nobody can take away from them. That glory that they had was really ugly: exploiting people, poor people all around the world -- and your whole joy was dependent on these starving people, and you went on exploiting them. If you are sad and depressed today, it is the consequence of your own actions. You have made millions of people sad, depressed, you have killed millions of people around the world to save the empire; now who is going to suffer the consequences? England is now a dark hole. That does not mean that people want to live in that dark hole, but we have to make an effort to reach into their darkness with our torches, we have to throw ropes into that dark hole. Somebody is bound to catch hold of the rope and we can pull him out. And it is a question only of a few people starting moving, and others may follow.

So in every country we have to work in a different way, seeing the country's characteristic. Now we have communes all around the world. Every commune has to understand what kind of people you are surrounded with, and what can be done so that they can be pulled within you. It is simple arithmetic.

Q: BHAGWAN, WHEN YOU WERE TALKING ABOUT WERNER ERHARD, THE BUSINESSMAN WHO DISCOVERED THAT PERSONAL GROWTH SELLS BETTER THAN ENCYCLOPEDIAS, YOU SAID THAT THE BUSINESS OF GROWTH IS JUST AN AMERICAN NAME FOR GOD.
THE SAN FRANCISCO EXAMINER CHRONICLE, REPORTING THIS, NOTED THAT YOU DID NOT COMMENT ON THE PERSONAL GROWTH MARKETING OF YOUR OWN RAJNEESH INTERNATIONAL MEDITATION UNIVERSITY HERE. WHAT IS THE DIFFERENCE AND WHAT PART DOES THE UNIVERSITY PLAY IN THE LIFE OF THE COMMUNE?

A: The difference is great. He was a door-to-door salesman of encyclopedias. Our university is not going door-to-door to sell anything to anybody.
Our university is a well. Those who are thirsty can come and drink out of it. It is available, but we are not persuading anybody. On the contrary, I am making every effort to offend them, to make them angry, become our enemies. Do you think this is business tactics?

In business, the customer is always right. Here the situation is totally different: the customer is always wrong. From whatsoever source he comes, he is always wrong -- and he comes on his own, in spite of all that I go on doing continuously to prevent him from coming. Nobody in the whole world has offended so many people as I alone have done, singlehandedly.

But even after all this turmoil that I create, and offensiveness and antagonism in their minds, a few daring people come. These people can be relied upon. Just their coming is significant. Certainly, my university is not part of the marketplace.

Werner Erhard was part of the market world. He was taking his est from one hotel to another hotel around the country, then outside the country. And he was neither a philosophical man, nor religious; he had registered est as a corporation, a business corporation. He was paying income tax for all his incomes.

Our university is not a business. We don't have to pay any taxes for the university. The degrees that our university gives are of no use in the marketplace, because we don't want our degrees to be recognized by any government or by any university or any other institution. We refuse to be recognized by them, because just the fact that we let them recognize us means they are somebody higher than us, somebody more authoritative. We don't accept any government's recognition, because no government is worthy of it.

Our university is absolutely a free phenomenon. Those who want to come, come knowing that whatever we have to offer is of no use in the marketplace. In fact it may make

their market world more difficult for them, because a person who comes here for three months or four months to do a course in the university... we are not giving him growth the way Werner Erhard was giving. He started from where you are.

Our work is first to destroy whosoever you are -- whosoever, without any condition. We destroy you first, dismantle you first, and unless we have deprogrammed you completely there is no growth possible. We don't teach you any growth. To be deprogrammed... you start growing on your own accord. Werner Erhard was teaching you techniques of growth, but if you are a monster and you are being taught techniques of growth, you will become a bigger monster.

Werner Erhard never offended anybody. That's simply the way of the businessman: never offend anybody. Everybody was happy with him. The government was happy, the churches were happy, the politicians were happy -- not only in this country, but in other countries too. He used to go to India to pay respect to the so-called Hindu mahatmas. Muktananda was his guru. He even went to pay his respects to Morarji Desai, when he was the prime minister of India. And by mistake he even came to me, thinking I also belong to the same category of mahatmas that he has known all his life. He must have been shocked.

When he was sitting in front of me, I could see how difficult it was for him just to sit there. And when I told him he can ask anything, he simply said, "No, I don't have any questions." Laxmi had given him my latest books, just as a present. He went into the hotel -- which was not far away, just a few minutes walk -- and gave those books to

one sannyasin, Hridaya, without even looking at them. Some great fear must have arisen in him. Reading those books might disturb his mind. And certainly I was not the person that he had expected. I would have destroyed his whole est first.

I have to begin from scratch. First I have to demolish the old building completely, I don't believe in renovation. Howsoever beautifully you renovate a building, it still remains the old rotten thing; just painted here and there, a little bit supported, but it is just the old rotten building that you have given a facelift. No, it is better to live in an A-frame, but new, fresh, young.

Werner Erhard is a businessman, there are no two opinions about it. And nobody can compare me with Werner Erhard. Our whole approach is totally different.

Our approach is first to deprogram the person completely, and then leave him alone to himself. Don't give him another program. Leave him alone, empty, just a pure nothingness. And out of that nothingness grows everything that existence wanted to grow in that man.

We bring the person close to existence, from where he has been taken away. Once we see that you are communing with existence, our work is finished. We don't give you growth, we simply take away all nonsense that is surrounding you and which perhaps you think is growth. Growth comes of its own accord, you just have to be utterly open and vulnerable.

I am not a businessman. I could have been and then I would have defeated all the businessmen in the whole world. But I have chosen to offend everybody, ready for their hostility from every nook and corner of the world.

A businessman tries to be respectable, and I have been trying my whole life to be notorious. Unless you understand me, you will not be able to see why I unnecessarily create hostility in people. I am not a businessman. I have nothing to sell to them. If they are courageous enough to come nearer to me, I am going to burn their whole personality. I'm going to take their whole skin off their body and then leave them alone so they can grow fresh from the very beginning.
That growth will not be in any way a credit to me. That growth will be a credit to the person who dared to come, who dared to pass through the fire, who dared to risk his whole life. The whole credit goes to him.

Q: BHAGWAN, GOING BACK TO HOLLAND: YOUR COMMUNE IN HOLLAND WAS LIVING IN A PRISON AND NOW HAS MOVED INTO A MONASTERY. IS THIS PROGRESS? AND WHAT DO YOU THINK OF THEM HAVING A DISCO IN A CHURCH NEXT?

A: That's great. I want discos in all the churches and cathedrals and all the mosques and all the temples around the world. They are the best places for disco. So this is a great advance, that they have turned a church into a disco! That's what I want.
And if they have moved to the monastery, for the first time the monastery will have real people, not hypocrites, in it. For the first time, the monastery will hear laughter and singing and dancing and people loving each other. The monastery may have seen monks who were simply monsters and nothing else. Now the monastery will see

what really the word monk means and what is the meaning of being a monastery.

The word monk means one who is capable of being himself, individual, alone, independent. That is the meaning of the monk: alone. It has nothing to do with Christianity. You will recognize the word in other words: monogamy, monopoly -- it is the same word. Monk, monastery... MONASTERY means people living there totally independent, completely free from any strings and yet they have one thing in common: that they all want to be alone and individuals. This is the common factor that keeps them together.

So it is good that our commune in Holland has moved into a monastery. We will make it a real monastery because my people are real monks, and the monastery will be really celebrating. My people, even if you give them a graveyard, are going to make a carnival there. The graves will become tables for drinking wine. They will soon turn the graveyard into such a beautiful place that you would never imagine that thousands of dead bodies are under the ground.

The actual fact is, wherever you are sitting, at least ten persons' dead bodies are on that spot underneath you. So many millions of people have lived down the millions of years, it has been calculated that not a single inch on the earth is not a graveyard. And for all these people who have lived on the earth and died, this is the minimum -- that on every spot at least eight persons are buried deep down.

So there is no problem: when we can make any place a place of joy, we can change a graveyard into a joy. Just inquire of those people.... Because it happens often that by the side of the churches there are graveyards, by the side of

the monastery there are graveyards. If there are graveyards, transform them into dancing places, playing grounds; fill them with laughter and joy. Perhaps those who are buried there will have for the first time a time which they never had in their life. It is just great.

Q: DO YOU THINK SOME OF THOSE GHOSTS MIGHT STILL BE KICKING AROUND UNDERNEATH?

A: There are no ghosts. There was only one ghost -- the holy ghost -- and he too finished only by making a poor girl pregnant. Then what happened to the holy ghost? He must have committed suicide, thinking of the consequences that followed his making the woman pregnant, which was illegal, criminal, irreligious, a sin.
Secondly, out of that sin, what else can you expect but Jesus Christ? People had to crucify him. Seeing his son being crucified, do you think the holy ghost would have survived? Since then, nothing has been heard about him. No news... the Vatican is silent.
There are no ghosts, there are only dead skeletons underneath. The soul goes on moving to new forms. It depends how you have lived. Your whole life essence determines your new form. What you have desired your whole life and have not been able to fulfill, that desire at the last moment of your life stands as the only thing that determines your life. There is nobody directing anything, it is simply the law.
For example, a man goes on writing to me -- obviously he's from California. It is so difficult to find anything right in

California. The man goes on writing to me that he loves to dress himself in women's dresses. When he was in California, there was no problem. There are many who are doing that and they are doing it perfectly. It is very difficult to detect that this is a man -- with tits and all!

But here he finds it difficult, because everybody knows he is a man. So he goes on asking me what he should do: "Should I go through plastic surgery and become a woman?'

Now, this man if he dies will become a woman. That is his whole mind, full of only one desire: to become a woman. And it is my experience that this is not an exceptional case, this is the rule. Men get tired in seventy years' life of being men, and every man thinks women are more juicy, enjoying life more, and he has been simply sucked of all his energy.

And the woman her whole life goes on thinking that, as a woman, whatsoever she is going to do, she is not going to be really equal to man. Liberation or no liberation, man is going to dominate her. The woman carries the desire to be a man, and my experiments with many people about their past lives even surprised me in the beginning, because the man was a woman in the past life, the woman was a man in the past life. For many lives you have been human beings, man or woman.

But if we go deeper, you have been animals. If you go still deeper, you have been plants -- but that is millions of lives back. The whole physiological, biological evolution stopped at man. This whole growth up to now was horizontal. At this point, man has come to a crossroad. He can go on horizontally, changing man to woman, woman to

man, but there is no growth. Now he has to take a vertical route, not horizontal. And that vertical route is my whole effort.

Meditation is a way of giving you a vertical route. Then there is no need to be reborn. Bodies move horizontally, souls have wings. Once you are fully alert, aware, conscious, enlightened, then this is your last body, because only bodies can move on the horizontal line. Now you are a soul. You will have to move vertically.

But what a joy! Not to have a cage of bones, muscles, blood vessels, nerve system, a skull.... Sometimes it is good experience to go to a medical college and see a skeleton: this is you, really naked. Not only the clothes are removed... he has gone too far; he has removed everything. Just bones, just the fundamental structure is there, and everything else has been removed.

Once in a while, standing before a mirror, just close your eyes and think that you are a skeleton. Then open your eyes and look into the mirror. Try to figure out what kind of skeleton you have. That's why I say you should first see a few skeletons. I suggest to Vedant and Siddha that in the university you should have a few skeletons hanging around all over the place, so nobody can bypass -- and that will prove also that this is not a marketplace, and everybody has to understand that this is your reality. When the soul is free from all bondage, it moves into the cosmos, it becomes one with the sky, with the sunrise, with the flowers, with the birds, with all that exists. It spreads all over. It has no more any limitations, it is as big and vast as the whole universe itself. That's what I call liberation. That is the end, because nothing is more blissful, more ecstatic, than to achieve it.

Q: BHAGWAN, EARLIER ON YOU WERE TALKING ABOUT NATIONAL CHARACTERISTICS AND YOU WERE JUST TALKING NOW ABOUT THE LAST DESIRE AT THE MOMENT OF DEATH, SO IF SOMEONE GETS REBORN INTO SOME NATIONALITY, DOES THAT WHOLE NATIONAL HISTORY BECOME PART OF THE BODY, OF THE MIND, OR HOW DOES IT CONNECT?

A: Mostly it never happens, or very rarely. A Dutch is born again in Holland; a Hindu goes on again and again being a Hindu, because his whole conditioning can be adjusted in a Hindu environment. Perhaps, rarely.... I have yet to come across a person who was something else in his past life; now he is an Italian, and in the past life he was a German. People go on being born in the same race, in the same atmosphere. The only change that happens is from man to woman.

Perhaps my people will find it difficult where to be reborn, because now they don't belong to any race and they don't belong to any country. But don't be afraid, we have so many sannyasins throughout the world, you can get born as a sannyasin somewhere -- and there are a few sannyasin women, sannyasin men, who want children. But I have not come across a case where somebody is born from Tibet into India, or from India into China. It is unnatural. The soul flows in the same rut to which it has become accustomed. There are many cases in India of small children remembering their past lives. It happens only in India, for the simple reason that that is the only country that believes

in rebirth. Christians believe in only one birth, Jews believe in only one birth, Mohammedans believe in only one birth. It is only the religions born in India who say that there are thousands of births. It is a long process -- seventy years is not enough for a sleeping person to be awakened. He needs more time.

They believe it; I know it.

It is certainly true; it is not a hypothesis. But I don't want you to believe it, because for you it will not be a truth. I would like you to explore. Go back into your past lives -- it is really a tremendous trick, just terrific -- and as you go backwards, you are simply amazed what kind of person you are and how many forms you have taken before. And this is a great help, to understand that no form has been a contentment to you. From every form you have died in discontent and despair, so now don't miss the chance of moving vertically.

It is good for animals to move horizontally. Ordinarily, they also move horizontally, and it is symbolical, really significant. The only animal on the earth standing, against gravitation -- walking on four is easier because it is not against gravitation, the force of gravitation is equally distributed all over the body-you are also vertical, just as gravitation is vertical. That's why in sleep you find so much relaxation, because in sleep you become horizontal. You get tired standing up, sitting long; then you need lying down.

How does that lying down bring you relaxation, rejuvenation? Just being in tune with gravitation. Standing, you are really doing a miracle. You are against gravitation, which pulls everything down, and your heart has to pump

blood into your head, upwards. It is a miracle that you are performing every second. Your heart is really a rebel, a revolution against gravitation. It is forcing blood upwards. It is now a well-established fact why animals have not been able to grow brains: for the simple reason that they are horizontal. In their heads, blood flows so much that the necessary small cells which constitute your brain-seven million cells in your small skull -- are so small that in that flood of blood they cannot survive. They cannot be born, either.

Just because man stood on two legs and the head became against gravitation, a very small blood flow reaches to the head and the head can grow a very delicate system of nerves, a delicate combination of cells. But for that a very small and silent flow of blood is needed.

That's why I'm against anybody doing the headstand posture of yoga. More than three seconds is dangerous; your brain cells cannot stand too much blood coming to them for more than three seconds. And you can see the result: not a single Hindu yogi has contributed anything to the world. Those yogis are standing on their heads, they destroy their brain, and the brain is the necessary instrument to create anything. The Hindu yogis have been the most uncreative people in the world, they have been just the parasites of our society.

So, anybody who is interested in standing on the head, it is really a good exercise -- but only for three seconds. Then just be back on your feet. It is good because it refreshes your mind: just a sudden shower of blood and the whole mind is refreshed. All the dead cells will go back when you jump again to your feet, the blood returning back to the

body will itself take all dead cells that were hanging around in your head. The exercise is good, but exact timing... nobody should do it more than three seconds.

So, people are continuously born into the same culture, except a few exceptional people -- travelers, nomads, who don't have any home, who don't have any attachment, who may be born into some new environment. And that's from where the trouble child is born.

You know the word problem child. It is not the child's decision to make any trouble, but he is a misfit, he does not belong to your heritage, your conditions, your past. He has some other past, some other conditions, and there is going to be a clash between the parents and the child. Most probably the parents are going to prevail, they will destroy the child's heritage and force him to belong to them, to their race, to their religion.

But these children who are born into a different race, into a different country, for some reason, are really very valuable. Any problem child is a very valuable phenomenon. If we allow him freedom to grow, he will bring new richness to your race, to your country. He will introduce something that your race has never known. These children prove to be the geniuses.

And vice versa: you can look into the lives of your geniuses and you will always find in their childhood their parents had as much trouble with them as human beings can tolerate. All geniuses are a trouble in their childhood, and any child who is not a trouble in his childhood is going to do all kinds of businesses -- Werner Erhard and all kinds of shops and marketplaces -- but he cannot be a genius. It is

difficult... he is burdened with his own past, and his parents have burdened him with their past. He is in a kind of split. Perhaps this will give some insight to you about schizophrenia. Why do some people suffer from schizophrenia? Because from two different directions two conditions meet in them, but they cannot mix and become one, they remain two. Sometimes one is up and the person starts speaking in a different way, behaving in a different way; another time the other is up and the person behaves so diametrically opposite to his normal behavior that all you can do is take him to the psychiatrist. You start thinking he is sick.

He is not sick, he is simply suffering because two long traditions have met in him. All that he needs is to be a witness of both the conditionings and separate himself, disidentify himself from both the conditionings, and the whole schizophrenia will disappear.

In fact, the moment he disidentifies himself from both the conditions, he will have a richness that you cannot have, because he can use from both the conditions, both the heritages, things which he wants. He is now the master.

The Last Testament, Vol 1

Chapter #17

Chapter title: You Are Alive

3 August 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 28.]

Willem Sheer
PERS UNIE
THE HAGUE,
NETHERLANDS

QUESTION: I HAVE BEEN READING YOUR BOOKS FOR SOME YEARS AND I HAVE BEEN SEEING SOME VIDEOS OF YOU. AND I WAS HERE LAST WINTER AT THE WINTER FESTIVAL. AND ONE WEEK AGO AT THE OFFICE I GOT A TELEPHONE CALL FROM BHAGAWATI WHO ASKED ME IF I WOULD LIKE TO HAVE AN INTERVIEW WITH YOU. SO HERE I AM. I HAVE APPROXIMATELY 100,000 QUESTIONS. AND I CHOSE ABOUT TWENTY... I SELECTED ABOUT TWENTY OUT OF THEM.

ANSWER: Good, let's start.

Q: MY FIRST QUESTION WOULD BE: BHAGWAN, I HAVE BEEN TRAINED IN A CLIMATE OF CRITICAL JOURNALISM. I AM TAUGHT AS A JOURNALIST NEVER TO BELIEVE ANYONE ON HIS WORD. ARE YOU CAPABLE TO COMMUNICATE YOUR MESSAGE TO SUSPICIOUS JOURNALISTS? OR IS TRUST NEEDED TO UNDERSTAND WHAT YOU REALLY MEAN?

A: No. No faith, no belief, no trust is needed. And what you have been taught as a journalist, to be critical, skeptical, is exactly my message. Be critical, be skeptical. Go on saying no until you can find the yes which you cannot deny.

My people are not people who have gathered here because of a certain faith or belief. They are inquirers, seekers with open minds, and they are being taught only one thing: never accept anything unless you can experience it. Critical journalism is just third rate, because it is only the mind, the reason. But the mind and reason can be very easily defeated. Just a little sharper intelligence is needed and your criticism will be gone.
But the criticism I am teaching to my people is something far deeper and far wider. I am teaching them not to argue about truth, because there is no way through argument to reach the truth. Whenever two arguments fight, all that is proved is who was more capable of arguing. Truth is never proved that way, truth has to be experienced. So deny every belief and deny it absolutely. Not even a lingering shadow of belief should be within you.

Q: SO YOUR SANNYASINS ALSO SHOULD BE SKEPTICAL ABOUT WHAT YOU SAY?

A: They are.

Q: AND WHEN YOU SAY, "DO THIS AND THAT AND THIS WILL BE THE RESULT," THEN THEY ENTER IT WITH A SKEPTICAL, CRITICAL MIND?

A: Certainly. Whatever I say to them is hypothetical, just the way science works. A scientist enters into an experiment with a hypothesis. Hypothesis means not belief, but just that one has to begin somewhere, so for the moment he accepts a certain concept and enters into it with

absolute alertness so that he is not deceived by his own hypothesis. He has to be aware that it is only a hypothesis and not a truth.

Q: BUT YOU ALSO SAID, "TRUST ME, FOLLOW ME."

A: That is said to those people who have arrived. I have been speaking to millions of people. And when I speak to a person, I cannot take account of the whole world. My statement is direct and immediate and personal. When I have said to somebody, "Trust and follow me," that means the person has arrived. Now there is no need of any skepticism, no negativity. Now there is no need for him to unnecessarily harass himself, he has done enough. But not before that.

Q: SO TRUST IS A LATER STATE?

A: Yes.

Q: MAY I ASK ANOTHER QUESTION? I BELONG TO THE DIMINISHING MINORITY OF DUTCH PEOPLE WHO REGARD THE HOLY ROMAN CATHOLIC CHURCH AS A WONDERFUL INSTITUTE IN WHICH A LOT OF WISDOM CAN BE FOUND. AT THE SAME TIME I ENJOY YOUR BOOKS AND VIDEOS. IS THIS A PARADOX, AND IF SO, WHAT CAN BE DONE ABOUT IT?

A: It is a paradox and you know exactly what has to be done about it. If you could have left me, you would have left. You cannot leave me. So the paradox is dissolved: Catholicism is finished.

Q: I MEET IN THE CATHOLIC CHURCH PERSONS WHOM I SINCERELY EXPERIENCE AS SINCERE. AND I HAVE OFTEN READ THAT FOR EXAMPLE MOTHER TERESA... YOU MOCK HER A LOT. I ONCE MET HER MYSELF AND I FOUND HER A BEAUTIFUL WOMAN. WHEN I ASKED HER, "SHOULD CHRISTIANS CONVERT PEOPLE OF OTHER RELIGIONS TO CHRISTIANITY?" SHE ANSWERED, "NO, LET EVERYBODY GO HIS OWN WAY. YOU GO YOUR WAY TO GOD, I GO MY WAY. " AND I FOUND HER A SINCERE WOMAN, AS FAR AS I CAN EXPERIENCE.

A: First, there are sincere people in every religion, but groping in the dark. So if you meet in the Catholic Church sincere seekers, it is your duty to bring them out of the Catholic Church, because there they are not going to find what they are seeking. A seeker cannot seek if he is surrounded by dogma, by a certain attitude about reality -- and that too, two thousand years old, out of date, out of existence. Those Catholic Churches are just graveyards. Those people may be seekers and sincere. Tell them, "You are searching in a graveyard. Come where life is. Come where dance is. Come where the fresh wind is blowing. In this stale, closed Catholic Church, you are going to get suffocated and die, you are not going to find it."

Because they are sincere, that's why you have to be sincere with them too. They need respect -- but not only respect; they also need a shock so that they can wake up and come out of the boundaries of Catholicism, or Protestantism or Hinduism or Mohammedanism -- that doesn't matter. My work here is to bring everybody out of his prison; what the name of the prison is does not matter.
The person who wants to know the truth has to be completely deprogrammed. He should not have any belief, he should not have any religion, he should not have any nation, he should not have any race, he should be just a simple human being. From there, with that innocence, like a child, he has to start.

Q: IT SEEMS, BHAGWAN, WHEN YOU ARE AN OUTSIDER -- WHEN YOU ARE A COMPLETE OUTSIDER -- IT SEEMS THAT RAJNEESHISM ALSO IS A PRISON. I WENT INTO IT A LITTLE BIT AND I SEE THAT THIS IS NOT THE CASE. BUT HOW CAN YOU MAKE CLEAR TO OTHER PEOPLE THAT THIS IS IN FACT AN ANTI-CHURCH?

A: Just wait, let me first finish your question completely. I cannot leave Mother Teresa alone. So whenever Mother Teresa comes in, please don't change the subject.
You say she is a beautiful woman. I have no disagreement about it. But what she said to you is not beautiful -- that you follow your path, I follow my path. This is not compassion. If I see you following on a wrong path I will try every effort to obstruct you from going there, and I will

try to convince you that what you are doing is wrong. That is compassion.
And all the paths are not right. There are three hundred religions in the world. All three hundred religions are not right. This is nice to say that you follow your path, I follow my path and everybody follows his path, but that means Mother Teresa does not know at all what is right. This can be said only by an ignorant person. If I know what is right, I also know what is wrong, and I will make every effort to prevent you if you move on the wrong path. To me that will be compassion. You got influenced by the old woman....

Q: I THINK SO, A BIT....

A:... But things are not as they appear. She goes on converting orphans into the Catholic Church. The orphan may be a Mohammedan, may be a Hindu, may be a Jaina, may be a Buddhist. She does not think those orphans should follow their path. Just because she has been feeding them, she has purchased them for the Catholic Church. She wants more and more orphans, she wants more and more poverty, because without poverty and without orphans, the number of Catholics cannot increase.
It is power politics, the politics of numbers. And when you look deep down into the whole thing, you will not say that she is a beautiful woman. She is a politician and her answer was diplomatic. It consoled you, that you go on your path, I go on my path. It gave you certain strength, but that strength is going to be given to your ego. I cannot say, "You go on your path." You don't know what your path is,

where you are going. I know there is only one path, there are not many paths.
So the man of compassion will try in every way to persuade you, to convince you; rationally he will make the effort. And if there is a possibility of an open heart, he will make a heart to heart contact too. When somebody is drowning and you are standing on the bank of the river, you don't say, "You go on your path and I am going on my path." Do you think that is beautiful? You have to jump and save that man who is drowning.
And now Catholics need to be saved. Jesus started saving people, although he could not save himself; and for two thousand years these people are trying to save people. They have not been able to save anybody. On the contrary, they have been fighting crusades, burning people alive. These are the saviors of man. And if Mother Teresa has any intelligence left -- I suspect not, but if she has any intelligence left, the first thing would be to get out of the Catholic Church.

Q: AND BECOME A SANNYASIN....

A: Certainly. Because I can say on my own authority that I can save her. She cannot say on her own authority anything. She can quote the dead Bible, she can quote Jesus Christ. I am not quoting anybody. I am saying it myself.

Q: AND YOUR PATH IS OBJECTIVE?

A: Absolutely objective.

Q:AND ANYBODY WHO FOLLOWS YOUR PATH FINDS THIS TRUTH?

A: Certainly.

Q: MAY I PASS TO ANOTHER QUESTION?

A: Is Mother Teresa finished...? Pass on.

Q: READING YOUR DISCOURSES, BHAGWAN, ONE MEETS WITH CONTRADICTIONS CONSTANTLY. I DID NOT STUDY ALL YOUR BOOKS OF COURSE, BUT BASING MYSELF ON THE ONES I DID READ, I THINK THERE ARE NOT MANY STATEMENTS OF YOURS WHICH ARE NOT COUNTERED BY OTHER STATMENTS. AM I RIGHT THAT YOU CONSTANTLY UNDERMINE YOUR OWN TEACHINGS? WHAT IS THE UNCHANGING NUCLEUS IN YOUR VISION?

A: You are right. I am a man of contradictions; and my understanding is that only idiots are consistent. The higher your intelligence, the more contradictions will be in your life, because you are constantly growing, expanding. Every day new facts arise in your consciousness, and then the question arises to go with the reality that has been revealed today or just to remain consistent with your past, dead statements.
I am not such a coward as your philosophers and theologians are. I don't bother about anything that I have said, ever. My whole concern is this moment. If it

contradicts my whole life, it is perfectly okay, there is no harm, it is good. And I am not saying that I will remain tomorrow with the same statement. Tomorrow will bring its own light, tomorrow will bring its own experience, and only tomorrow will decide what statement I am going to make.

Q: BUT IS THERE AN UNCHANGEABLE NUCLEUS, THEN, IN YOUR VISION?

A: Yes, my consciousness, my awareness. But that you cannot find in the books. That you can find only in yourself.
I am absolutely alert. Whatsoever I am saying, I am not saying according to some dogma, according to my own philosophy up to this moment. No, I am simply responding to this moment, to you. And I don't care about anything else for the moment. I am a man who lives moment to moment. And whatsoever happens in the moment, I am available to it.

Q: AM I WRONG WHEN I SAY, WHEN I TRY TO DESCRIBE YOUR NUCLEUS, THE NUCLEUS IN YOUR VISION, AS CELEBRATING LIFE?

A: No, that is just a by-product. The nucleus is consciousness, absolute consciousness. Out of it many things will be there: celebration of life, love, laughter. Out of it so many branches and so many flowers... but the nucleus remains consciousness. And that I have never contradicted in my whole life. I cannot, because whatsoever

I have said, I have said with full consciousness. But that was in that moment.
For example, I may fall in love with a woman, and in that moment I may say to the woman that I will love her forever. And I am not cheating, I am not deceiving; that's my response in that moment, and I am absolutely clear about it. But that does not mean that tomorrow I will not change. I am not saying that I will never change; I am simply stating my response to the moment. The next moment nobody knows what will happen, and the next moment I will not find myself chained by my own past. So my approach is to go on dying to the past moment continuously so that you can be alive in the new moment that is coming. Death to the past, life to the present. And the future is going to come to you as present, never as past.

Q: THAT MEANS, I THINK, TRY TO LIVE WITHOUT TRADITION.

A: Certainly.

Q: AND NOW MY QUESTION IS: THIS IDEA THAT YOU TRIED TO DESCRIBE OF LIVING OUT OF THE FULLNESS OF YOUR CONSCIOUSNESS AND IN THIS MOMENT, HERE AND NOW -- IS THIS IDEA NOT ALSO A PRODUCT OF TRADITION?

A: No, because nobody has said it before. No tradition exists around this idea. Buddha was very consistent. Forty-two years' teaching... you cannot find a single contradiction. In Buddha, Mohammed, you cannot find any

contradiction. In Jesus you cannot find any contradiction either. These people lived according to a certain dogma. They were prisoners.
I am a free bird with no cage around me. And I want to break all the cages of everybody, so the whole sky is yours. Sometimes it is sunrise, sometimes it is sunset. Sometimes it is day and sometimes it is night. Things go on changing in existence, and a man of consciousness remains in harmony with existence, with the continuous flux of existence. My statements in the past are as dead as I am to the past.

Q: BUT WE ARE ALL STILL READING THE BOOKS YOU SPOKE IN THE PAST. IS THAT SENSELESS THEN?

A: It is significant. But don't trust those books against my present. Perhaps reading them you may be able to understand what I am saying now. All those contradictions and all those books will help you to understand my present state and my present statement about existence. That is their only use. If you can understand it without them, burn them. There is no need of all those books.
I have never read any of my books, and I am not ever going to look at them -- because past is past, gone is gone, and I don't live in a graveyard. Only dead people can be consistent, because they cannot contradict anymore. I am alive, and I am going to be alive to the very last breath of my life. My last breath will also be a statement, perhaps contradicting all that I have done and said before, so wait.

Q: SO, IT WOULD BE POSSIBLE THAT AT THE END YOU WOULD SAY, THE VERY NOTION OF ENLIGHTENMENT -- FORGET IT!

A: I can. I can say anything, I am so free. Don't you see the beauty of freedom? You can say anything, you can live anything. There is no bondage on me. At the last moment I can say, "All this business of enlightenment is simply bullshit. Forget all about it" -- and perhaps a few people may get enlightened only when I say that.
Nobody can make a dogma out of me; nobody can be a pope after me, because he will be in so much trouble. Nobody can be a successor to me because he will not be able to manage all the contradictions, thousands of contradictions.

Q: SO THE ONLY NUCLEUS IN YOUR VISION IS BHAGWAN HIMSELF

A: Certainly. I am the center of my circus and when I am gone, who bothers what happens to the circus?

Q: YOU SAID JUST A MOMENT AGO, "I WANT TO SHOCK PEOPLE AWAKE." AND I HAVE THE FEELING THAT VERY OFTEN YOU SHOCK WITH SUCH A HEAVINESS THAT YOU PROVOKE A LOT OF AGGRESSION AGAINST YOURSELF, AGAINST YOUR SANNYASINS. IS THIS PRICE WORTHWHILE?

A: It is absolutely necessary -- no question of its worthwhileness. I want their hostility, I want their

aggressiveness, because their hostility and their aggressiveness is going to work in two ways. If my sannyasins are simply ignored, nobody takes any offense, that simply means I have nothing to offer to the world, no contribution, nothing new. It can be ignored. The only thing that I hate is to be ignored. Be aggressive -- that I accept, because at least a certain relationship has started happening between me and the person who is aggressive.

Hostility is emotional and the beauty of the whole game is that the hostile person is burning himself. I am not hostile; I have simply triggered something in him and he is burning himself.

And nobody can remain hostile for long. It is a sickness. He has to find some way out of it. Either he has to forget all about me -- which is impossible because I have hurt him so deeply.... Neither can he forgive me nor forget me -- the only possible way is to come close to me and try to understand what I am doing. "Is it really right for me to be hostile to these people? Is it right for me to be so full of hate with these people?" And anybody who comes closer is going to change. This has been happening every day.

In Ahmedabad a man came and fell at my feet. I said, "What is the matter?" He was crying. He pulled out a big knife and he said, "I had come to kill you because what I have heard about you, that you are destroying the whole tradition of Hinduism, made me so angry, but when I heard you something suddenly changed in me. I could see that you are not interested in destroying any tradition. You are simply interested in helping people to find the truth, and if something has to be demolished on the way, removed from

the way so the person can reach to the truth, you are doing that." And he wanted to be initiated into sannyas.

Hate can very easily turn into love, just as love can turn into hate. They are two sides of the same coin.

So it is with full awareness that I am continuously creating enemies around the world. I don't want anybody to go on sleeping without being disturbed. Perhaps a few of them may wake up. Most of them will take a turn, pull over their blanket and go to sleep again, but that is not my responsibility. If out of a hundred even one person wakes up and sees what has happened, that my hit over his head was not against him but was against his sleep, he will be grateful to me. Those who are hostile to me can be grateful to me if they wake up. If they don't wake up, they are already asleep, let them sleep.

And what harm can anybody do to me? At the most they can kill me -- that is nothing, because I have known everything that can be known and I have experienced everything that can be experienced. Now I am almost living a posthumous life. As far as I am concerned, I have come to the point beyond which there is nothing. And I am so.blissful that if somebody wants to assassinate me I don't see any harm in it.

People are afraid of death because they have not lived yet and death is coming closer. I have lived, I have tasted the nectar of life. Now there is no problem for me, so I can create as much hostility as possible in the hope that perhaps a few, out of thousands, may wake up. And they are waking up.

Q: WOULD YOU DESCRIBE WHAT IS ORDINARILY UNDERSTOOD AS "MENTAL HEALTH" IN SOCIETY... WOULD YOU DESCRIBE THIS AS SLEEP?

A: The society that exists today is retarded. Its mental age is below thirteen. It is worse than asleep. What do you expect of a seventy-year-old man, carrying a small intelligence of a thirteen-year-old boy? The distance between his intelligence and his life is so big.

This is sleep. The awakened person moves together almost as an organic unity. With his physical age, his mental age goes on growing. With his mental age, his spiritual awareness goes on growing. If a person really goes on growing simultaneously on all levels of life, then only you have a perfect Master someday. Otherwise, the so-called masters are masters just for those retarded people; the so-called saints, saints only for the retarded. And nobody wants -- your politicians, your priests -- nobody wants man to be intelligent because it is against their vested interests. An intelligent man cannot be Catholic, an intelligent man cannot believe in the boundaries of nations, an intelligent man cannot conceive that white and black colors make any difference. An intelligent man will have a totally different vision of life.

These vested interests cannot allow this earth to become awake. Before it wakes up, they are ready with all their nuclear weapons to destroy it. It is such a calamity. To me, the destruction of life is not the real problem. The real problem is that man is now at a point where thousands of

people can become enlightened, and the politicians are preparing to destroy this whole living beautiful earth.

Q: YOU MEAN WITHIN THE COMMUNITY OF SANNYASINS, THESE THOUSANDS OF PEOPLE WHO CAN BE ENLIGHTENED?

A: There are many who are not even sannyasins... they can be awakened. Man has gained a certain maturity.... Sannyasins certainly, but there are many who are potential sannyasins, like you; I can see you in the orange robe any day. It all depends on your courage. But I can see a man of intelligence in front of me, who can understand, and he would like to have his consciousness blossom to its fullest.

Q: YES, BHAGWAN, BUT IT WOULD BE, FOR ME, A BLIND GAMBLE.

A: Every search is a blind gamble. Those who are afraid of blind gambles remain stuck and starve, they never grow. One has to take the risk. One has to stake everything. And as far as I have known, anybody who has taken the risk has never been a loser.
I don't play the game of being a loser in any way. And if I tell my people to stake everything, I can say it with certainty, categorically, because I know that if they can stake and risk, they will be reborn.
There is an old story. A man was traveling and got lost in the night, in the mountains. He was really very much afraid, alone. The place was unknown, the road was lost, there was no light. As far as he could see, there was no

village, no lamp. But still he tried to find his way, and then he slipped from a rock. Holding the roots of a tree, he was hanging.

The night was becoming colder and colder and he knew that soon he would not be able to keep a grip on the roots; the hands were becoming frozen. His death was near. He looked, and by the side, there was abysmal darkness. He knew there was a big valley by the side of the mountain and there was no chance of surviving.

Finally, his hands started slipping. There was no way to prevent it. But he was in for a great surprise. When the hands slipped and he thought, "This is my last moment," and he prayed to his god in whom he believed, the roots slipped out of his hand and he was standing on the ground. There was nothing, and the whole night he had suffered. And it was getting to be sunrise and he could see that this was strange, he was standing on the road!

Risk is there, but I know the path. I know that if you are ready to lose your grip, you will be immediately on the clear ground, on the way; you are not going to lose anything. This is the whole function of the Master. The function of the Master is not to give you beliefs, is not to give you philosophy. His function is to give you confidence in yourself, to make you a gambler from a businessman.

Q: BHAGWAN, WHEN I GET AROUND YOUR SANNYASINS -- I GET ALONG VERY WELL WITH THEM, IT'S PLEASANT TO BE WITH THEM -- BUT I VERY OFTEN FEEL THAT THEY FOLLOW YOU BLINDLY, AND I DON'T KNOW IF I AM WRONG OR RIGHT BUT I VERY OFTEN GET THIS FEELING. FOR

EXAMPLE, YOU SAID THE OTHER DAY IT'S A GOOD IDEA TO PRODUCE TEST-TUBE BABIES. NOW I'M SURE, IN SOME DAYS, ALL YOUR SANNYASINS KNOW THIS IDEA OF YOURS AND THEY AGREE WITH YOU. NOW, IN TWO WEEKS YOU SAY SOMETHING OPPOSITE -- ALL YOUR SANNYASINS AGREE WITH YOU.

A: That means they are also growing with me. That does not make any problem.

Q: BUT WHERE IS THEN THE DOUBT AND THE RESPONSIBILITY FOR YOURSELF? I CANNOT, EVEN IF I WOULD LOVE YOU DEEPLY, I COULD NOT FOLLOW YOUR OPINIONS EVERY DAY. EVERY DAY YOU CHANGE YOUR OPINIONS, DON'T YOU?

A: That means you are not growing with me, you are lagging far behind. My sannyasins are my fellow travelers. Sometimes I walk fast, they have to walk fast. Sometimes I dance, they have to dance. Sometimes I just relax and they have to relax. They are just my fellow travelers. There is no philosophy, no belief, no faith. They are love, pure love towards me, just the way I am pure love towards them. It is a love affair.

Q: BUT YOU CANNOT DECIDE TO HAVE A LOVE AFFAIR.

A: Nobody decides. I am simply love. I never fall in love. I am in it, I am it. Others go on falling in love with me. But they don't lose anything; the moment they fall in love with me, they have discovered their life's juiciest moment. They could not have even dreamed about it. Your question is very relevant.
In the beginning, a sannyasin is baffled, confused that I said one thing yesterday and I am saying another thing today. Now what am I supposed to do? In the beginning, it happens to every sannyasin. Soon he starts understanding that what I say is not the point. Somewhere between my statements there is a gap. Between my words there is a gap. Between my lines there is a gap. That is my real statement. Soon they start learning it, then they don't care what I said yesterday and what I said today. They don't compare. The gap is the same, the words have changed. The lines are different but between the lines.... The moment they start seeing me between the lines, between the statements, all their trouble disappears. And it is not belief

Q: THERE IS OBJECTIVITY BETWEEN THOSE LINES?

A: Yes

Q: MAY I ASK QUITE ANOTHER QUESTION? ALL OVER THE WORLD, AND IN THE NETHERLANDS ALSO, WE ARE VERY CONCERNED WITH YOUR ROLLS ROYCES, OF COURSE, AND I DECIDED I HAVE TO ASK A QUESTION ABOUT THIS.

A: You ask anything you want.

Q: SO I WOULD LIKE TO EXPLAIN THAT I, MYSELF, AM THE HAPPY OWNER OF A CAR OF THE JAPANESE MAKE, TOYOTA COROLLA. NOW, I WOULD RATHER HAVE TWO OF THEM, SO I WOULD HAVE ONE IN RESERVE BUT I COULDN'T IMAGINE WHAT TO DO WITH THREE TOYOTAS. YOU HAVE, IF I AM RIGHT, SEVENTY-FIVE ROLLS ROYCES AT YOUR DISPOSAL. THEY'RE NOT....

A: You're not right. One has just arrived -- and I have no problem. There are ninety Rolls Royces, and I have no problem; and you are having problems, even with three? Poor guy! And that, too, Toyotas, a third-rate car... just a toy. And just with three you are....
And I am soon going to have 365, and still there will be no problem. I don't see any problem. I never go to the garage. I don't even know what car they are going to give me today. My people are there and they are intelligent enough, they can take care of anything. If they can take care of ninety Rolls Royces, they will be able to take care of 365. This is their problem, not mine. And I don't think they are troubled either... they look so happy. A new car arrives and they are rejoicing.
There is no problem in having two or three cars. The problem is somewhere else which, out of respect, you are not asking me.

Q: WHERE IS THE PROBLEM?

A: Yes. It is not the number. Your question is not Rolls Royces but Ethiopia, India, poor countries, poor people around the world. I am making it clear to you, because I can see it is there within you. A Rolls Royce is just to bring the question out, but you love me so you cannot ask directly. You are going around about... there is no need.

Q: MAY I PHRASE THIS QUESTION?

A: That's what I was doing. You can phrase.... I was phrasing your question.

Q: MY QUESTION, WHICH I HAD WRITTEN DOWN FOR THIS, IS WHY, IN YOUR VISION, IT IS IMPOSSIBLE TO WORK ON YOUR OWN PERSONAL GROWTH AND AT THE SAME TIME HELP YOUR NEIGHBOR? WHY IS IT IMPOSSIBLE TO BE A SANNYASIN AND AT THE SAME TIME HELP ETHIOPIA?

A: Nobody is preventing anybody. I am not saying to my sannyasins, "Don't help the neighbor." I am telling them, "Help them!" And the only way to help them is to hit them. They are asleep, they have to be awakened first. Any other help will be coming later on. Set their houses on fire so they have to wake up and escape out, then we will catch hold of them.
I'm not preventing my people from helping, but again the same problem. Because you love me, you cannot say it directly -- I have to phrase it for you.

Q: PLEASE DO.

A: You want that the poor should be given bread, butter, clothes, shelter, that there are sick people who need hospitals, that there are beggars in the world... something has to be done for them, and this should be my sannyasins' responsibility.

I don't consider it my sannyasins' responsibility. If there are poor people in the world, the priests and the politicians, and the scientists and the educationalists all are guilty of it. They have created a world which has to be poor and they exploit the poverty in many ways. For example, this beautiful woman, Mother Teresa. I don't think her face looks beautiful, but tastes differ. Your taste is a little strange. Would you like to get married to her? -- then you will know how beautiful she is.

These people who have been serving the poor, catering to the poor, are helping the poor to remain poor. Otherwise, the poor either would have died out of poverty or would have gone through a great revolution and changed the whole society. Only two things are possible if no help is given to them. I want no help to be given to these people; they should take their own responsibility. If they are poor and they don't want to go through a revolution, change the whole structure of the society, destroy the whole status quo, throw these governments away... and if you cannot do that, then at least you can die. Don't unnecessarily be a nuisance around.

For example, in Ethiopia where thousands of people are dying every day, the priests and the bishops and the popes and politicians are all just sympathy for Ethiopia. And they

are trying to send food, medicine, but their whole effort is very hypocritical. On the one hand they want to save the poor in Ethiopia, on the other hand they are piling up nuclear weapons. For whom? They are not lifeloving people, they are showing sympathy to Ethiopia just as part of diplomacy. It has nothing to do with service to humanity, because their small support that they are sending is not going to help, it has not helped. It is almost like dropping a teaspoon full of sugar in the ocean to make it sweet. Great responsibility you are fulfilling: you destroyed one cup of tea!

I am not in favor of sending any help to Ethiopia. Only one thing is possible: if these big dodos around the world, presidents and prime ministers and kings and queens, if they are really concerned with Ethiopia, then there are two alternatives for them. Stop piling up weapons and divert the whole money and energy towards Ethiopia, and Ethiopia will be saved today.

Or, if you cannot do that, then at least do one thing: send your medical people to inject these people with something that takes them into eternal sleep. It is better to die than to starve for ninety days and then die. It is compassionate. And there is no harm if there is no Ethiopia... what harm?

Q: SO, IF I UNDERSTAND YOU WELL, BHAGWAN, YOU SAY THAT THE MISERY IN ETHIOPIA IS VERY REAL.

A: Mm hmm.

Q:... AND THIS REMINDS ME OF ONE OF YOUR DISCOURSES IN WHICH YOU SAID, "YOUR MISERY IS BOGUS." AND THIS AT THE TIME MADE RATHER AN IMPRESSION ON ME, AND I BEGAN TO SUSPECT THAT MY PERSONAL MISERY IS BOGUS INDEED.

A: Mm hmm.

Q: BUT THEN I WONDERED, IS THE MISERY OF THIS ETHIOPIAN MOTHER, SEEING HER CHILD DYING OF STARVATION, BOGUS ALSO?

A: It is a totally different context. When I said your misery is your responsibility, I meant your anxieties, your anguishes, your expectations, your frustrations, your aspirations, your ambitions which are not going to be fulfilled. I meant your mental anguish. That statement was in a totally different context.
But in Ethiopia, it is not that the mother is imagining that her child is dying. He is really dying. The child is not imagining that the mother is dying; the mother is really dying and soon she will be dead.
And fortunately in Ethiopia there are not Christian Scientists. There has been a movement in America of Christian Science. Christian Science has as one of its fundamentals that whatsoever you think becomes sooner or later a reality. Thoughts are the beginning of a certain reality.
I have heard the story that a young boy met an old Christian Scientist lady. The lady asked the boy, "I have not seen

your father for many days. Is he not coming to the meetings of our group?" The boy said,"He's sick. He's in his bed." The old woman said, "Nonsense. This is just mind. You just tell your father that he is only thinking he is sick:'Just think you are healthy. Think positively that you are healthy. Get out of your bed, be positive.' Don't fall into negativity -- this is our whole philosophy: positive thinking."

After three or four days, the boy meets the old woman again in the market and the old woman says, "What happened? Did you manage to convey the message to your father?" He said, "Now my father thinks he's dead. And not only my father -- everybody thinks he is no more in the house, he is in his grave!"

The misery in Ethiopia is real, objectively real, and these sympathies are not going to help. They are simply keeping people starving, dying. And it is better to die instantly rather than to wait and suffer all kinds of torture that this hungry man is bound to suffer.

And this is a thing to be understood, that a normally healthy man can live without food for ninety days, then he will die. Now, making these people suffer for ninety days does not seem to be compassionate. To me it is more compassionate that they are given injections so they go into eternal sleep. And anyway the soul does not die, so what is the problem? All these religions believe that the soul does not die, so what is the problem?

Communists believe that when you die, everything dies. Then, too, there is no problem. I don't see a problem from any side. And if Ethiopia is not there, who bothers? What has Ethiopia contributed to the world?

Q: DO I UNDERSTAND YOU CORRECTLY, THAT YOU SAY NOBODY SHOULD DO ANYTHING ABOUT ETHIOPIA?

A: I am saying either do -- that means stop piling nuclear weapons, that is my first alternative. If you are really sympathetic towards dying people, then why are you creating weapons for death? That is simple hypocrisy. Stop! If you are really concerned with dying people, then whatsoever is happening in Ethiopia is nothing to what has happened in Hiroshima and Nagasaki.

Those few moments, the people of Hiroshima and Nagasaki have suffered as much as one can suffer in the Christian hell. And you have now seven hundred times more nuclear weapons than there were available at the time of Hiroshima and Nagasaki. And they go on piling up.

On the one hand, seventy-five percent of the income of every country goes to war; and on the other hand, these politicians really have beautiful masks. And they must be having many because they have to change again and again. When Ethiopia is there and people are dying, you are so sympathetic and you want to save Ethiopia.... These two things don't go together, they are inconsistent.

So my first alternative is that the nations should stop creating more war, and the poverty not only from Ethiopia but from the whole world will disappear today. The poverty is there because our whole energy is involved with war, with the preparation for war.

And if you cannot do it, then at least don't be a hypocrite. Be direct and say, "Let Ethiopia die. We don't care. We are going to make more nuclear weapons and we are going to

have a third world war, and what does it matter?" The whole world is going to end in the third world war. Ethiopia will be saved from nuclear weapons, they will die before that. That's perfectly good. Let them die, but don't be a hypocrite.

Q: BHAGWAN, IF PRESIDENT REAGAN WOULD DECIDE TO ASK YOU TO BE HIS ADVISOR, WHAT WOULD YOU ADVISE HIM IN REGARD TO THESE NUCLEAR ARMS?

A: Just tell your scientists to find some creative use for all these weapons, because you cannot throw them into the Pacific; sooner or later they will explode just by accident. You cannot throw them into the Atlantic, you cannot throw them and bury them under the earth. Anytime, anything can trigger them and they can explode your own country or somebody else's. But energy is neutral, energy is never decisive whether it can destroy or it can create. It depends on the direction that the human mind gives it.

If the human mind can create nuclear weapons to destroy, it can change nuclear power into construction. It can create more electricity, it can give better rains, it can give better earth. It can do miracles.
So much energy is piled up in these two nations, and smaller piles in smaller nations, that if they all simply think once, "What are we doing? Our scientists should be together...."
My advice is that the scientists should not be under any national regime. There should be a world academy of

scientists who can decide how to convert nuclear weapons and energy into positive things. It is possible.

Q: BUT PRACTICALLY, SHOULD THE UNITED STATES DISARM?

A: I am not saying disarm. Changing nuclear weapons into creativity does not mean disarm; because you have many more arms than just the nuclear weapons. You could fight the first world war without weapons, you could fight the second world war -- you had already won before you threw the atom bomb on Hiroshima and Nagasaki. Germany had already surrendered and Japan was on the verge of surrendering.

Atomic and nuclear weapons should be completely converted to serve humanity. And go back before the first world war: those bombs and those airplanes are good. Whenever you feel an itch to fight, fight!

Up to the first world war I allow; then fight. It is perfectly good once in a while, good exercise. But I am not ready to accept the third world war. Every effort should be made to prevent it -- and this is a beautiful chance.

Ethiopia, India and other countries of the third world are on the verge; any moment there will be more Ethiopias. It is good we start transforming that energy into something positive and creative that can help these people who are dying.

If you cannot do it -- remember my condition -- if you cannot do it, then don't unnecessarily try to pretend that you are Christians and Catholics and Protestants, and you are sending money and you are sending blankets, and you are

sending clothes and food. It is not going to help, it has never helped before. This has been happening again and again through history. Just be very clear and send medical teams so all Ethiopians in one night go into eternal sleep. At least they will not be hungry tomorrow morning.

Q: YES.

A: And you will be at ease, Ethiopia will not be a troublesome problem for you. So I am giving two alternatives. And remember my first priority is to stop nuclear weapons piling up more and more, and divert the whole money that you are wasting on nuclear weapons. My second alternative is: if that is not possible, then just simply accept the fact that we cannot save Ethiopia, but we can at least help them to die peacefully. We cannot help them to live peacefully, at least we can help them to die peacefully. And that will be really great compassion on the part of politicians. Rather than leaving them starving, dying, getting tortured by hunger.... For four years there have been no rains. Water has become almost impossible to get. Not only food is not available, water is not available. And it is only in one country right now, but soon India will be joining it, because half of the Indian continent is starving. And you will be surprised to know that the Indian prime minister is selling wheat to other countries. Fifty percent of his own nation is starving and the wheat is being sold because he wants a nuclear plant in India. Can you see the stupidity of this whole thing?

Q: MAY I CHANGE TO A SUBJECT WITH A BIT MORE FUN?

A: You can change.

Q: IN THE PRESS CONFERENCE, YOU DESCRIBED YOUR COMMUNE AS A CIRCUS AND YOURSELF AS A GREAT SHOWMAN, THE GREATEST IN THE WORLD. WERE YOU MOCKING YOURSELF AND YOUR COMMUNE? WHY DID YOU SAY IT?

A: Again, you are bringing the past here. Forget all about that nonsense. I am a showman? And my people a circus? I contradict it completely.

Q: HOW WOULD YOU DESCRIBE IT NOW?

A: Yes... there is no circus here. This is the only place where a circus is not happening.

Q: AND YOU ARE A SERIOUS TEACHER?

A: I am a very non-serious teacher! And I have already forgotten about what news conference you are talking! I just respond to you. Why drag the dead unnecessarily out of their graves? Let them sleep silently. You are alive, I am alive, we can have an existential encounter.
And I see the potentiality in you, that's why I am saying that. I would not have said it to another person. I have been interviewed every night, every evening -- and now this is going to be continuous -- but I would not have said that to

another journalist. I don't see you just as a journalist, I see you more as a seeker. I see you more as a human being. And I see your heart throbbing with me, in tune with me, that's why I am saying it. Otherwise, I can go on answering about the past, anything that comes to my mind, there is no problem about it.

I love jokes. And to joke on other people's account is not very good, not nice. So, once in a while, I joke upon myself, upon my people. And it was simply a joke, and those idiotic newspaper journalists thought it is something serious. Do you think a showman will sit here in the desert? Is this the place for a showman? Then I would have chosen Hollywood. On the contrary, I have pulled all my Hollywood people here.

In this desert, 126 square miles, I am sitting the whole day in my room. I only come out twice: in the morning to talk with the sannyasins, in the evening to talk with any interviewer. What kind of a showman do you think I am? This is not the way of being a showman.

The showman has to be always running -- like Mother Teresa. She is in New York, she is in Chicago, she is in Washington, she is receiving a Nobel prize in Norway, she is in India, Calcutta. I wonder when she gets the time to serve the poor people. All the time she is moving around the world, becoming a bigger and bigger celebrity. The more she is becoming senile, the bigger a celebrity she is becoming. And when does she serve the poor people? She is inaugurating colleges, schools, hospitals....

I don't have any time for showmanship. I will tell you my routine and you will see: from where can I get the time? Six o'clock in the morning, I wake up. That too, my caretaker,

Vivek, has to wake me up, otherwise I will not wake up. Who cares to wake up again? I have been waking for half a century again and again. It is enough.
But she wakes me up, gives me a cup of tea. Just to be respectful to her, I drink the tea. My tea is not much, it is just water and tea leaves. No sugar, no milk. If that kind of tea is served in heaven, all the saints will start moving towards hell. Then -- I have always loved water, from my very childhood -- one and a half hours in the morning I am in my bathroom, enjoying the bathtub, the shower; and the same in the evening, one and a half hours again.
After my bath, immediately I have to get into the car and move to the Mandir where my people are waiting. Back to my place, it is lunchtime. I take my lunch at eleven, and go to sleep again, which I have done most of my life. I had to miss my classes when I was a student, and my teachers allowed it because if they did not allow, then I used to sleep in the class. I said, "There is no way... I have to sleep these two hours."
When I was a professor, I was sleeping two hours and I had told the vice-chancellor that during these two hours no classes should be given to me; otherwise I would be sleeping there.
At two o'clock I wake up, and for one hour I go for a ride. That is the only time I come in contact with the Rolls Royces. I love driving, and I have certainly one of the most beautiful roads, because it is made by my sannyasins only for me. There is no traffic, so I need not bother whether I am driving on the right or on the left. The whole road belongs to me. One hour there and back home.

One and a half hours I simply sit silently in my chair doing nothing and let the grass grow by itself Then my bath. After the bath, I take my supper; and after the supper, I am here. I will be back there nearabout nine, nine-thirty. Then comes my personal secretary -- with letters from all over the world; news cuttings about me from all over the world, anything that the personal secretary feels I need to know -- because I don't read. Since five years I have stopped reading anything: books, newspapers, magazines, anything. The clippings that my personal secretary brings she has to read; I simply listen. Nearabout eleven, I go to bed again.
Now, where will I find the time to be a showman? Yes, you can look at my dress and think it looks like the dress of a showman. It is not, it is the love of my people. I am dressing for them. They make beautiful dresses, they enjoy making them for me. I cannot refuse them. And to whom am I going to show? I never go out of this place.
You see my watch? I have hundreds. My people are really intelligent people -- no Master in the whole history can claim such an intelligent group. Now, this is made by my sannyasins. It has already defeated Piaget -- and it is made of real stones, not diamonds.

Q: REAL STONES?

A: Real stones, not diamonds. So don't carry the idea that it is a fake watch. Real stones are as real as real diamonds, there is no question of its being fake.
I just heard on television one stupid journalist saying that I have been using fake watches. I cannot understand: so authentic stones, and you call it a fake watch? Its time is

absolutely perfect; in a year only one second will be the difference, and that is the best any watch can do. It is as beautiful as any diamond. The same watch from Piaget is a half million dollars, just because of an idiotic idea that diamonds have some value. This watch costs nothing, but I will not sell it even for ten million dollars because it is invaluable. It is made with such great love that it is not a saleable thing. Love cannot be sold. But to whom am I going to show the watch? My people know my dresses, my people know my watches, my people know me. I don't mix with anybody else, I don't go anywhere else. As far as I am concerned, the third world war has happened, and only Rajneeshpuram is saved. There is nowhere else to go.

I was simply joking. And my people are working hard, twelve hours, fourteen hours a day, transforming a desert into an oasis -- and do you think these people constitute a circus?

You will not find anywhere in the world such hardworking people, and they are not being paid, because we don't believe in any way inside the commune that money should be used. There is no need. We fulfill our needs, our food, our clothes, everything, so nobody needs any money. Whatsoever he needs, he can get.

These people are working so hard, and for what? To entertain somebody? These people are creative people. They love me and now they want to materialize my vision into reality. And they are ready to do anything for it. In festival times, they are working fourteen, sixteen hours a day with no complaint. Nobody is telling them or forcing them.

Q: YOU'RE NOT SUGGESTING THEM?

A: No. Not at all. I never talk to them about these things. I never talk about the commune, about any mundane things. They are intelligent enough that they can manage themselves. And they are doing so well that it cannot be improved.

Q: IT WAS THEIR IDEA, IT WAS NOT YOUR IDEA, THIS COMMUNE?

A: It is my vision, and their love for my vision, but the idea to materialize it is theirs. I am a dreamer: I can give you beautiful dreams, and I give for free -- I don't charge for them. But then if you get caught up in the dream and you start trying to materialize it, that is your responsibility. I simply watch from the outside.
It is not a circus. The Vatican may be a circus, and with Pope the Polack it is bound to be a circus. Nothing more can be expected of this thick head. I was just joking, laughing. And our people were there in the press conference and they enjoyed. You should listen to the video of the press conference, then you will see how much our people enjoyed and how silly the journalists looked. They could not manage to ask any significant question.
But you need not bother about those people. You have a certain acquaintance with me, so I know these answers will be enough for you. If you want to add something, you can add -- I give you the authority. I love you and I trust you. I know you cannot do anything that will be against me. Okay?

Q: THANK YOU.

The Last Testament, Vol 1
Chapter #18
Chapter title: It Is Possible
4 August 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 29.]
Mike Wolfe
KBND RADIO
BEND
OREGON

Q: BHAGWAN, MY NAME IS MIKE WOLFE. I'VE BEEN IN THE RADIO AND TELEVISION BUSINESS -- IN WASHINGTON D.C., DENVER, COLORADO -- SO I'VE TRAVELED A BIT AND GOT TIRED OF THE BIG CITIES AND CAME TO CENTRAL OREGON. ONE OF THE THINGS THAT I THINK IS INTERESTING TO ME, AND WILL ALWAYS MAKE ME REMEMBER YOU, IS THAT I HAVE A SIX-AND-A-HALF-YEAR OLD SON WHO WAS ALSO BORN ON DECEMBER 11TH. SO I WILL ALWAYS REMEMBER BHAGWAN'S BIRTHDAY.

A: That's great!

Q: I DON'T BELIEVE IT WAS THE SAME YEAR, HOWEVER.
THE HOSPITALITY, I MUST SAY, IN THE BEGINNING HERE THAT WE HAVE RECEIVED.... AND FOR THOSE WHO ARE LISTENING, THERE IS OF COURSE CONTROVERSY, MAYBE MISREPRESENTED CONTROVERSY, THAT RAJNEESHPURAM IS AN ARMED CAMP. I HAVE NOT SEEN THAT; THAT THE PEOPLE ARE COLD AND DISINTERESTED IN THOSE OF US WHO LIVE OUTSIDE -- AND I HAVE NOT SEEN THAT. AND I WOULD SAY TO YOU THAT I HAVE NOT FELT IN MANY ROOMS IN MY LIFE AS MUCH LOVE AS THERE IS IN THIS ROOM RIGHT NOW. AND I DON'T THINK PEOPLE MAY REALIZE THAT.
I WANT TO TALK FIRST ABOUT THE CITY OF RAJNEESHPURAM WHICH I HAD THE OPPORTUNITY TO VIEW AND VISIT IN A VERY QUICK WAY TODAY, AND ASK IF THIS DEVELOPMENTAL PROCESS, THAT MAYBE THE OUTSIDE WORLD IS NOT AS FAMILIAR WITH AS I NOW BELIEVE THEY SHOULD BE, COULD IN YOUR MIND DEVELOP INTO A PROTOTYPE OF WHAT CITIES POSSIBLY COULD AND SHOULD BE?

A: Yes, that's exactly my idea. This loving commune should become a prototype, because in the vast world, even though you are in the crowd, you are alone. Here, even if you are alone, you know and you feel the warmth of people all around you.

Love is something which is nobody's monopoly. A loving person is simply a love-radiating energy. And when there are thousands of people radiating love, there is a certain energy field. I called it the Buddhafield. Anybody who comes will receive the love, the friendship, the hospitality... but people are afraid to come.

Q: WHY?

A: For the simple reason that we are strangers. This is animal instinct. Animals are afraid of strangers. Every animal has its own territorial prerogative. If you keep out of the territory he will not get disturbed or upset, but if you enter into his territory, then immediately he is hostile. That instinct is still alive in man.
We are outsiders. In many ways our ways of thinking are different, our values are different, our priorities are different. We are for a better man and for a better humanity, and their fear and hostility is natural.

Q: ARE THE HOSTILITIES CREATED OR PERPETRATED BY THE LACK OF UNDERSTANDING AND THE ABSENCE, AS IT WOULD APPEAR TO THE OUTSIDE WORLD, OF A WILLINGNESS FOR THE RAJNEESHEES TO GO OUT, RATHER THAN ACCEPT IN, SO PEOPLE CAN LEARN MORE ABOUT THEM?

A: No. This is my basic standpoint: not to go out, because that is interfering into somebody's world. I am not a missionary and I hate the word. I don't want anybody to be

converted, and I don't want anybody to be convinced that we are right. In fact the people who try to convince others that they are right are basically, deep down in themselves, not convinced that they are right. Convincing others, they are making an effort to convince themselves.
When they see they have a crowd convinced, then they feel at ease. Then they know, "I cannot be wrong. If so many people are converted by me, then I cannot be wrong."
This outgoing is impossible for me or my people. We are here, we do no harm to anybody, and we don't want to interfere in anybody's thinking, way of life, his style, his religion, his politics -- we do not want to interfere. We accept him as he is. But if he wants to be acquainted with our world, he is welcome.

Q: BUT TO BE EXPOSED TO YOUR WORLD, TO HAVE SOME POSITIVE EXPOSURE -- THERE ARE PEOPLE WHO hate THIS PARTICULAR GROUP, THERE ARE PEOPLE WITHIN THE GROUP, I WOULD IMAGINE, WHO FEEL THAT AND REALIZE THAT HATE OUTSIDE. THERE ARE PEOPLE WHO HAVE ABSOLUTELY NO KNOWLEDGE OF WHAT GOES ON HERE -- WOULD IT NOT BE A GOOD IDEA, not AS A MISSIONARY, not REACHING OUT TO CONVERT, BUT IN FACT TO INFORM?

A: I will wait, because if they are hating me and my people, they are on the way towards Rajneeshpuram. Hate is a relationship, and sometimes far stronger than love. And once they come here, then we will see....

Q: BUT IT SEEMS THAT SOME OF THIS HATE -- USING THAT WORD, SINCE I BROUGHT IT UP -- IS BRED BY FEAR, WHICH IS BRED BY SOMETHING UNKNOWN. THIS IS A MYSTERIOUS WORLD INSIDE THIS VALLEY.

A: Yes, that is true. That mysteriousness in this valley will attract only those people who are ready to go on an adventure, who want to explore, who want to know the unknown -- and those are the only people who have any worth.

Q: WHAT KIND OF WORTH?

A: They are adventurers -- they are on a pilgrimage to know the unknown -- they are the real people. Others are just living like animals, without exploration.

Q: SO YOU'RE TALKING ABOUT THAT SELECT GROUP OF RISK-TAKERS?

A: Yes. With me, only that select group can have a communion.

Q: WHAT IS... WHAT IS THE FUTURE -- AND I KNOW YOU DON'T LIKE TO TALK ABOUT THE FUTURE OR ADDRESS YOURSELF TO IT -- BUT WHAT IS THE FUTURE OFRAJNEESHPURAM? WE GOT OFF THE TRACK A LITTLE BIT. I WANTED TO TALK ABOUT THE DEVELOPMENT OF THE CITY, THE TECHNOLOGICAL DEVELOPMENT THAT I'VE

SEEN TODAY -- AGRICULTURALLY, CERTAINLY THE COMMUNAL WAY OF LIFE. WHAT DO YOU VIEW AS THE DEVELOPMENT OF THIS VALLEY FOR THE PEOPLE WHO ARE IN THIS TRAVEL WITH YOU?

A: I'm not concerned with it. My concern is with people and their growth. The city is their concern, not my concern. And I have so many intelligent people here, architects, engineers, doctors, professors -- from all the professions, daring, adventurous people have come to me. Now it is up to them, a mundane affair, I don't care about it. I trust them, they will be able to manage, and they are managing. And they will be able to develop it technologically, but it is not my concern at all.

Q: WHAT IS YOUR CONCERN?

A: My concern is their spiritual growth. Their intelligence should come to its highest peak. They should be deprogrammed from all past, rotten and dead, meaningless and harmful.... My work is not to create the city, but to create the man, and then the man will take care of the city and the houses. That is a totally different matter. I don't bother about it.
But my basic concern is the individual. The individual is to me the highest value in life. And all the religions of the world have repressed the individual. They have all made him feel guilty, they have all made him somehow think himself unworthy, a sinner. All the religions, in different ways, have forced everybody into a corner where he is no

more human. They have humiliated humanity. It was their vested interest.
They needed a world of slaves, not a world of rebels. And you can make a person shrink if you make him guilty. You can make him afraid of hell, you can make him greedy for heaven, and this way you can make him completely forget this moment, this life. All the religions have been trying... either they are focusing you on the past, or they are focusing you on future, beyond death. No religion bothers that you should be alive, laughing, living, loving, flowering -- here and now -- and that's my purpose.

Q: DO YOU THINK THAT THEY DO THIS BECAUSE THEY ARE BIG BUSINESS AND THAT IS THE WAY TO CONTROL PEOPLE?

A: It is a great conspiracy between the politicians and the priests. It has been for thousands of years. The conspiracy is that the politician rules people as far as worldly things are concerned and the priest rules people as far as their psychology, their mind, their souls are concerned. And they have enslaved man in every possible way: the politician from the outside and the priest from the inside -- they have destroyed all potential of human beings.
My work is to bring that potential back, make the person aware that he is not guilty if Adam and Eve disobeyed God -- that is their business. You cannot be guilty for Adam and Eve disobeying God. This is so stupid! In the first place, disobedience is not always bad. And as far as Adam and Eve's disobedience is concerned, it was certainly beneficial to humanity. In fact, God was the enemy, because he was

prohibiting Adam and Eve from eating from the tree of knowledge and the tree of eternal life. Now, who is the enemy?
Wisdom, knowledge, science -- all that we value in life -- paintings, poetry, sculpture, nothing would have happened if Adam and Eve had not disobeyed. They would have been still naked animals in the garden of Eden, chewing grass!

Q: MY GOD, I HOPE THAT... I CAN'T PICTURE ALL OF US IN THIS ROOM CHEWING GRASS!

A: You cannot picture it because of Adam and Eve. You should feel grateful to Adam and Eve!

Q: I DO NOW!

A: Yes!

Q: YOU KNOW, PSYCHOLOGISTS TELL US ALL OF OUR PROBLEMS ARE DIRECTED BACK TO OUR MOTHER, BUT NOW YOU'RE TAKING IT SO DAMN FAR BACK, I CAN'T EVEN COMPREHEND IT!

A: They take all the problems to the mother and they forget the real father. That is male chauvinistic psychology. The whole psychology is created by man, just as all the religions are created by man. The woman is condemned by the religions, and she is condemned now by the psychologists. In fact the psychologist is slowly taking the place of the priest because the priest is becoming out of date. Younger generations are no more interested in the

priest. They have seen five thousand years of human history, what these priests have done.
The younger generation is more interested in psychotherapy, in psychoanalysis, in other different methods of psychic exploration. The priest is no more in the powerful position that he has always been.
So you will be surprised that all the priests in the world are now studying psychology, to become psychotherapists. It is going to become a necessary qualification for every bishop, every priest, to have some degree of psychology, psychotherapy, psychoanalysis, because they are aware that their power is slipping away and the psychologist is replacing them. He is becoming the new priest. But the trouble is, the new priest is also serving the old vested interest; he is not revolutionary.

Q: IS NOT THE PROCLIVITY TOWARD PSYCHOLOGY APPOINTMENTS OR PSYCHIATRY APPOINTMENTS -- WHERE PEOPLE ARE TRYING TO ESSENTIALLY, AS THEY STATE IT, FIND OUT ABOUT THEMSELVES -- SOMEWHAT THE SAME PARALLEL AS TO WHAT YOU'RE OFFERING HERE IN RAJNEESHPURAM?

A: No! Because your psychologists, even the founders -- Sigmund Freud, Carl Gustav Jung, Adler, Assagioli -- even they knew nothing about themselves, so how can they help you to know yourself?
Jung had been to India. He went to see the Taj Mahal, he went to Calcutta, to Bombay, and everywhere he was told, "You being a great psychologist, the place you should go

first is to a man in south India, Maharishi Raman." That man was conceived by the whole country as one who knows himself "You should go there and see whether it is true or not. And if he knows himself, perhaps you can learn something from him; if he does not know, you can help him to know."

But he would not go there, and in his diary he wrote: "I was afraid to go there, to face the eyes of a man who knows himself, because I don't know myself." He returned without going to Maharishi Raman. And when he was back he must have been feeling guilty, that this is not right. Going to see the ruins of palaces was worthless for a psychologist. He was not a historian. Going to see big cities, what was the point for him? He must have started feeling guilty, that everywhere he went, every friend he knew, all the professors in all the universities, in all the psychological departments, were pointing towards one man -- and he did not go there.

Out of that guilt he started writing against Indian mysticism. He started saying that Westerners should remain aloof to the Eastern tradition of mysticism, because it is dangerous for the Western man. Western man's development is different, Eastern man's development is different, their psychologies are different. This he said for the first time after coming back from India.

Psychologies are not different. There may be minute details which are different, but the basic psychology is not different, cannot be different. He projected his own fear over all history.

So I don't think these psychologists are helping anybody in any way. They can't help themselves. Do you know, the

suicide rate of psychologists is double that of average human beings.

Q: I THINK IT'S EVEN WORSE....

A: Yes. It may have grown higher, because for five years I have not been reading a single word, of any book, of any newspaper. For five years I have simply stopped... so perhaps it may have gone higher. But five years ago, it was double. And the same was the situation with madness -- it was double any other profession. And the same was the proportion of all kinds of perverted acts.
These people -- suicidal, insane, committing perverted acts, finding excuses to do them through psychology -- do you think they can help anybody to know himself?

Q: IF YOUR THINKING AND YOUR BELIEF IS AS YOU STATE IT -- AND I ASSUME CERTAINLY THAT IT IS -- AND THE WORLD IS IN THE CHAOS THAT IT'S IN... I MEAN, THIS IS ABOUT AS SCREWED UP AS IT CAN GET....

A: Yes.

Q:... MAYBE A LITTLE WORSE DOWN THE LINE, BUT I MEAN, IT'S PRETTY CLOSE TO MAXIMUM.

A: It is.

Q: WHY THEN DOES NOT BHAGWAN STEP FORWARD, NOT AS A SAVIOR OF THE WORLD,

NOT AS A GOD, BUT AS A MAN WHO HAS RECOGNIZED WHAT THE PROBLEM IS, HAS AN IDEA OF THE SOLUTION, AND MAKE THAT AVAILABLE TO THOSE WHO DO NOT KNOW? GRANTED, IT'S AVAILABLE IF THEY COME HERE, BUT IT IS A MASSIVE JOURNEY TO COME HERE, AND THE ROAD IS TERRIBLE, BY THE WAY, WHICH DOESN'T HELP, EITHER....

A: It is a massive journey. That's why you are here: you take the message.

Q: BUT I'M NOT A MISSIONARY EITHER.

A: No, you are not a missionary.

Q: AND I DON'T WANT TO BE A MISSIONARY.

A: No. I don't want anybody to be a missionary....

Q: BUT YOU'VE BECOME A MAN OF THE WORLD.

A: No.

Q: YOU HAVE BECOME A MAN WHO IS VERY VISIBLE. OH, BUT OF COURSE YOU HAVE.

A: Mmm?

Q: THE WORLD PRESS KNOWS ABOUT BHAGWAN. YOU MUST BE ONE OF THE GREAT SHOW BUSINESS TEACHERS OF ALL TIME.

A: That's true!

Q: AND I BELIEVE THAT'S WHAT YOU WANT TO BE. HOWEVER, I THINK THAT AT THE SAME TIME, ON A SERIOUS NOTE -- WELL, AM I CORRECT OR AM I NOT? -- IF YOUR MESSAGE IS AS YOU STATED, WOULD IT NOT BE TO THE BENEFIT OF ALL MANKIND IF BHAGWAN WOULD TAKE HIS SHOW ON THE ROAD?

A: No, not on the road. I can manage from here! And I am managing it well!

Q: WELL, I'M SURE YOU ARE. BUT WHAT I'M SAYING THOUGH, GETTING BACK AGAIN.... YOU KNOW, I WAS INTIMIDATED.... I READ IN THE RAJNEESH TIMES, A RECENT ARTICLE -- AND ON THE BACK PAGE IS THE KIDS' CORNER WHICH WAS THE ONLY ONE I UNDERSTOOD. AND AT THE BEGINNING OF THAT COLUMN, A YOUNGSTER HAD TALKED ABOUT HOW HE WAS VERY EXCITED ABOUT THE PRESS CONFERENCE THAT WAS HELD HERE TWO WEEKS AGO AND THE OPPORTUNITY FOR THE WORLD PRESS TO GATHER AND MEET WITH YOU, AND TO HEAR WHAT YOU HAD TO SAY, BUT ALL HE HEARD WAS THE SAME OLD QUESTIONS.

NOW I HAVE BEEN RACKING MY BRAIN SINCE THE PRESS KIT WHICH CONTAINED THAT PARTICULAR EDITION CAME TO ME, TRYING TO THINK OF SOME OTHER QUESTIONS. BUT I'M JUST A PRETTY SIMPLE GUY. WHAT I SEE IS, VERY SIMPLY, THAT YOU HAVE SOME THINGS TO SAY THAT A LOT OF PEOPLE AT THIS POINT DON'T BUY, WHICH YOU MAY NOT CARE ABOUT. WHY DON'T YOU CARE ABOUT IT?

A: Why should I care?

Q: BUT WHY SHOULDN'T YOU CARE?... AND WE CAN PLAY MONOPOLY WITH THIS ALL THE WAY THROUGH.

A: No.

Q: YOU STATE THAT YOUR INTEREST IS IN THE INDIVIDUAL. IS THAT ONLY THE INDIVIDUAL WHO IS HERE, OR WITHIN THE RAJNEESH GROUP?

A: No. The individual is everywhere, whether he is here or not, because only the individual exists. Societies are just names, collectivities are all names. The reality is only of the individual. And I am trying my best, sitting in my room. That's why You can see in all the papers, on the radio, on the television, a man who does not go out of this small valley. And I will go on hammering all over the world from here. What is the point of traveling?

Q: WELL, LET ME ASK YOU THIS: YOU DO NOT GO OUT OF THE VALLEY, BUT IS IT NOT CORRECT THAT YOU SPENT THREE NIGHTS IN BEND AT THE RIVERHOUSE MOTEL A COUPLE OF WEEKS AGO?

A: No.

Q: THEN SOMEONE IS PAYING YOU THE HIGHEST COMPLIMENT BECAUSE THEY ARE IMPERSONATING YOU.

A: Hmm!

Q: BECAUSE IT WAS TOLD TO ME THAT YOU SPENT A SUNDAY NIGHT, A MONDAY NIGHT AND A TUESDAY NIGHT, WITH A NURSE AND A BODYGUARD. AND YOU WERE SEEN IN THE JACUZZI AND IN THE LOUNGE AND YOU WERE HAVING A GREAT TIME. SO I WANTED TO KNOW WHY THEY KEPT SNIFFING MY HAIR TODAY BEFORE I SAT DOWN TO TALK TO YOU, BECAUSE I KNOW THEY DIDN'T SNIFF EVERYBODY'S HAIR AT THE RIVERHOUSE IN BEND, OREGON.
THOSE KINDS OF MISDIRECTED IDEAS -- IF IN FACT YOU WERE NOT THERE -- SOMETIMES BREAK DOWN A LITTLE CREDIBILITY FOR BHAGWAN, AND I WONDER IF IT'S POSSIBLE FOR WHAT YOU ARE SAYING -- GETTING BACK TO IT SOMEWHAT SERIOUSLY -- TO BE PROJECTED TO THOSE PEOPLE WHO JUST DON'T UNDERSTAND.

A: First, the nonserious part.

Q: DON'T TRY TO GET A BIGGER LAUGH THAN I DID.

A: I was not in the hotel, but I can be.

Q: WELL, YOU PROBABLY COULD BUY THE HOTEL IF YOU WANTED TO.

A: In fact, I have... and I have everything that any hotel in America can have. You have just to see my bathroom. Perhaps it is the best in the whole world.

Q: YOUR BATHROOM?

A: My bathroom.

Q: IS THAT AN INVITATION?

A: Yes.

Q: I'VE NEVER BEEN INVITED TO THE BATHROOM BEFORE. I'VE BEEN TOLD I BELONGED IN THE BATHROOM BEFORE, BUT NEVER INVITED TO ONE.

A: I am a rare and a unique person in every way: I invite you into my bathroom!

Q: THAT IS UNIQUE. BUT WHERE DO WE GO FROM THERE?

A: There is nowhere to go. Enjoy the jacuzzi there, enjoy the shower there, enjoy the hot shower, enjoy the ice-cold shower....

Q: AND THEN GET OUT... L UNDERSTAND! I NEED TO KNOW THIS FOR MY OWN EDIFICATION: HAVE YOU EVER INVITED A MEMBER OF THE PRESS TO YOUR BATHROOM BEFORE?

A: No...

Q: THANK YOU. I THINK THAT'S IMPORTANT.

A:... because I never liked any man the way I like you.

Q: I WONDER IF THIS COULD BE LOVE?

A: This is!

Q: INVITED TO THE BATHROOM.... WELL, I'M SURE THE LISTENERS OF THIS PROGRAM ARE THINKING YOU AND I ARE GOING TO START A NIGHTCLUB ACT.
WHAT IS THE POTENTIAL -- SINCE YOU WERE TALKING ABOUT THIS A MOMENT AGO -- OF UNITING THE WESTERN PHILOSOPHY, WHICH IS SOMEWHAT MATERIALISTIC, AND THE EASTERN PHILOSOPHY, WHICH IS TRADITIONALLY NOT

MATERIALISTIC BUT IS MORE AN INNER -- WHAT WOULD YOU CALL IT -- AN INNER RECOGNITION OF ONESELF?
NOW YOU HAVE DONE A MAGNIFICENT JOB IN MANY RESPECTS -- THAT DIAMOND WRISTWATCH OF COURSE IS CERTAINLY NOT AN EASTERN PHILOSOPHY -- AND YET THE REST OF YOUR PRESENTATION IS SOMEWHAT EASTERN. IS IT POSSIBLE FOR THOSE TWO CULTURES TO UNITE?

A: That's what I have been doing! And that's why both sides of the culture are angry at me. The Easterners are angry with me because they think I am materialist....

Q: AND ARE THEY RIGHT?

A: No.

Q: YOU'RE NOT MATERIALISTIC?

A: No, not in their sense. And the Western people -- particularly the materialist, the communist -- they are angry with me because I am bringing spiritualism.
My approach is that man is both together. This existence is not split into matter and spirit. This existence is one organic unity, just as your soul and your body are an organic unity. Your soul cannot exist without your body, and your body cannot be alive without the soul.
I am destroying the whole idea of the separation, of a split between matter and mind, body and soul, materialism and

spiritualism. I call myself Zorba the Buddha. My restaurants, my discos are all named after me: Zorba the Buddha.
Now Buddhists are angry. The ambassador of Ceylon in America wrote me a letter saying, "In my country people will be angry about it. Please don't use Buddha's name with Zorba." I replied to him, "We don't mean your Buddha; your Buddha's name was Gautam Siddhartha. Buddha is not anybody's name, it is a quality. It means the Awakened One. It can be used for anybody who is awakened. So don't get upset about it."
My effort is that Zorba and Buddha have to be bridged. Zorba represents the materialist's life in all its luxury -- hence this diamond wristwatch, hence all my Rolls Royces. I live the most luxurious life that any man has ever lived, with no worry. People have much more money -- I don't have a single cent -- but they cannot live such a luxurious life as I am living, with no worry, no bank account, no income tax... and having everything that anybody can have!

Q: WHAT IS YOUR SECRET, BHAGWAN? I REALLY THINK YOU'RE IN THE WRONG BUSINESS. I MEAN BECAUSE OF WHAT YOU'VE JUST DOCUMENTED, YOU MUST BE ONE OF THE WORLD'S GREAT CON MEN, IT WOULD SEEM.

A: I am!

Q: AND IT TAKES A GREAT MAN TO ADMIT THAT.

A: Certainly!

Q: AND IT TAKES AN EQUALLY GREAT MAN TO SIT AND ACCEPT IT AND REVEL IN IT, BHAGWAN.

A: Right!

Q: I WANT TO ASK YOU A QUESTION ABOUT THE FORMER DEAD CITY OF ANTELOPE. THIS HAS OF COURSE CREATED A GREAT DEAL OF CONTROVERSY. I HAVE ONLY LIVED IN THIS CENTRAL OREGON AREA FOR ABOUT FOUR AND A HALF MONTHS. THIS IS MY FIRST TRIP TO THIS PARTICULAR AREA. IT WAS MY FIRST TRIP THROUGH ANTELOPE, AND I GUESS THE QUESTION I WOULD HAVE TO ASK IS: WHY WOULD ANYBODY WANT ANTELOPE? I MEAN WHAT IS THE PURPOSE AND WHAT ARE THE PLANS? I DON'T SEE IT BECOMING A RESORT AREA. I DON'T SEE IT BECOMING AN INDUSTRIAL AREA. THERE ARE PEOPLE WHO LIVE THERE FOR THEIR OWN PARTICULAR REASONS, WHO OF COURSE DON'T THINK YOU'RE SUCH A GREAT MAN -- AS I'M SURE YOU'RE AWARE. WHAT WAS THE POINT?

A: In fact, again you bring me to something in which I have no interest. Just not to be impolite to you, I am answering it.
When we came here four years ago there was 126 square miles of land, just desert, and that one house there, for a guard to take care of the land -- what could he do with 126

square miles of land...? And the owners had been trying to sell it for almost half a century, but who would purchase this desert, for what?

When we came here I wanted a big place. That big a property was not available anywhere else. When we came here we needed our people to stay in Antelope, because there were no houses here. Before we made houses and roads and restaurants and eating places, they had to remain in Antelope. The population of Antelope was less than my sannyasins. And the Antelope population started behaving with great hostility: they wouldn't allow any permit, they wouldn't allow them to purchase any land, they wouldn't allow change of zone -- small things. My people told them, "We don't want your city or your government. We are simply here for the time being, and we will be moving to our own city. But we have to create the city, and before we create it we have to be here. This is the nearest place."

And because they wouldn't listen, and they tried in every possible way to hinder, naturally my people thought that the best way was to take over the government. What is the need of asking permission from these people when we have the government and we give the permission? -- so they took over, there was no problem in it.

If you had come four years ago and seen Antelope, you would not have believed it.

Q: I DIDN'T BELIEVE IT TODAY. I COULDN'T FIGURE OUT WHAT ALL THE FLACK WAS ABOUT.

A: Four years ago it was absolutely a cemetery.

Q: WHAT IS IT NOW?

A: Now it is a dancing place. We have made a dead city alive. Now hundreds of sannyasins are living there. And since we took over the government, we have done many things there: we have made better roads, we are trying to make new houses, a big housing colony, we are going to make a big hospital there, we have taken the school and raised the standard of the school. We are doing everything there, and now it is part of us. Now nobody can take it over from us.

Q: BUT THEY ARE TRYING?

A: They are trying and we are enjoying. They are trying to collect 84,000 signatures so that in the next election they can ask the governor to dissolve Antelope into Wasco County.
They certainly know they cannot win, because only eight or ten old Antelopians are there and one hundred sannyasins are there. They cannot win democratically, and this is absolutely unconstitutional. If it is done, then we are going to fight up to the Supreme Court.

Q: WAS IT CONSTITUTIONAL TO TAKE IT OVER IN THE FIRST PLACE?

A: Taking over is not the problem. They are the majority; the majority should rule. It is not a question of taking over.

Q: IS IT AN IMPORTANT ENOUGH QUESTION THOUGH, NOW THAT YOUR CITY IS ESTABLISHED?

A: Not yet. They are not allowing it to be established yet. Our city is under litigation. And we have been telling them that if you allow us whatever we need, if you help -- and we are creating a beautiful place for you in a desert -- we can leave Antelope. That was our basic proposal to them.

Q: AND THAT STANDS NOW?

A: No. No more.

Q: NOW YOU'RE NOT GOING TO LEAVE?

A: Now we are not going to leave!

Q: AND YOU'RE NOT GOING TO INVITE ANY OF THOSE PEOPLE INTO YOUR BATHROOM?

A: No.

Q: YOU WILL FIGHT THIS AS HIGH AS IT MUST GO?

A: We will fight it, and I know constitutionally it is absolutely wrong to dissolve. So let them.. and then we go to the Supreme Court. And it has been so in many cases; we have never been losers.
Last year we brought thousands of street people to share our homes with us, and the Oregon government got simply

mad about it. They started thinking that we were going to take over the county or we were going to take over Oregon.

Q: THEIR FEELING WAS THAT YOU WERE CONTROLLING THE ELECTION, I THINK, IS THAT NOT CORRECT?

A: No, not at all.

Q: NO, I MEAN their FEELING WAS THAT.

A: Their feeling was that.

Q: AND THAT WAS REJECTED BY THE ELECTION COMMISSION LAST WEEK.

A: Yes. That has been rejected.

Q: BUT, IN DEFENSE OF YOUR ACTIONS, IS NOT THE OREGON ELECTION LAW, RESIDENT LAW -- I MEAN YOU CAN WALK IN AND TEN MINUTES LATER YOU CAN VOTE -- SO ANTIQUATED THAT, ON THE BOTTOM LINE, IF YOU WANTED TO CONTROL THE ELECTION -- WHICH PROBABLY YOU DID...

A: No.

Q:... THAT YOU COULD BRING THESE PEOPLE IN AND THAT THEY COULD HAVE VOTED LEGALLY IN THAT ELECTION. IS THAT NOT CORRECT?

A: We were not concerned with taking over the county. What will we do with the county? It is unnecessary, taking the burden of the county, which is bankrupt -- why should we bother? We have to develop our own place!

Q: WHAT DID YOU BRING THE PEOPLE IN FOR?

A: We had surplus money. After every festival we have nearabout two to three million dollars and we want to share it. This time we will be bringing some other group. Each year we are going to bring different groups of people -- perhaps we may invite the blacks!

Q: MY GOD, I DON'T KNOW IF OREGON'S READY FOR THAT!

A: Get ready! But every year we are going to invite somebody or other.

Q: WELL, THE COMPLAINT THOUGH, IN THE BEND AREA AND IN OTHER AREAS, WAS THAT YOU BROUGHT THEM IN AND THEN YOU TURNED THEM LOOSE.

A: No.

Q: AND THAT THEY THEN BECAME WARDS OF THE VARIOUS VENUES THAT THEY LANDED IN, FOUND THEMSELVES IN... FOUND THEMSELVES

INTENTIONALLY BREAKING LAWS SO THAT THEY WOULD HAVE....

A: No. That is absolutely wrong, because we had brought people first with a contract that whenever they wanted to go, we would give them the ticket, return ticket.

Q: YOU PROVIDED THEM ALL A TICKET?

A: We provided all those people with whom we had the contract. After two weeks, we dropped the idea of the contract, because the idea was... how would these poor people dare to come here on a one-way ticket? So we gave them round trip tickets -- they could go back -- but once they settled here, they started sending messages to their friends. Then we told the people, "If they want to come.... Your people are there, you can contact them. You know what the situation is here -- if they want to come, we will give them only a one-way ticket" -- and that was the contract. So those people who had the contract for a one-way ticket got a one-way ticket, and that was their responsibility. We have nothing to do with it.

And we were giving them three months to be here, every facility, but the Christians -- particularly Christian churches and associations around -- became very much troubled about that. The fear was that perhaps we would turn them into sannyasins. Christians started coming here, Christian priests started having demonstrations in Madras, in Portland, and they persuaded them to go back.

Here they were receiving everything free, here they were living better than they had ever lived before, and many of

them are still here. After three months it was a free choice for them: if they wanted to go back, their ticket was there; if they didn't want to go back, they could remain here. They HAVE remained here, and we have been receiving hundreds of letters from the people who have left saying that it was wrong on their side to listen to the Christians and leave the place. They would love to come back again. It was not our responsibility letting those people loose in Oregon. It was the State of Oregon and the Christian churches of Oregon who created the whole paranoia. The state created the paranoia about the election, and the churches created the paranoia about religion. But the people who are here -- nobody has tried to make them sannyasins. If they wanted to become, that was their business.

And sannyas is such a nonserious phenomenon. It is not a fanatic type of group; it is very loose and free. If you want to become a sannyasin we don't make any conditions, we don't ask for any qualifications. You simply become a sannyasin. If you want to drop it, goodbye, you drop it. When you drop nobody stops you, when you want to become a sannyasin nobody stops you.

So those people who are still here are never going to leave. And we had no intention about the election. That's what the commission has found, that we had no intention at all to bring those people for the election.

Q: IS THERE ANY WAY FOR THIS SEGMENT OF THE GENERAL SOCIETY TO COEXIST WITH THE GOVERNMENT AND THE PEOPLE OF OREGON UNDER THE CURRENT STRUCTURE OF THINGS?

CAN YOU GUYS GET ALONG WITH THE FOLKS OUTSIDE? IS THERE A POSSIBILITY OF THAT?

A: I don't think so.

Q: I MEAN, I DON'T CARE WHETHER YOU WANT TO OR NOT, BUT NO MAN OR NO GROUP IS AN ISLAND, AND I THINK THAT'S PROBABLY THE TRUTH. AND AT SOME POINT THERE IS GOING TO HAVE TO BE SOME COOPERATION IN SOMETHING. I KNOW YOU ANSWERED AT THE PRESS CONFERENCE IF THERE WOULD BE ANY POSSIBILITY FOR COEXISTENCE, SAY WITH THE PEOPLE OF WHAT USED TO BE ANTELOPE, AND YOUR ANSWER WAS NO. BUT MY QUESTION IS: IS THERE THE POSSIBILITY THAT THE RAJNEESHEES CAN BECOME COEXISTING, NOT SUBSERVIENT, BUT COEXIST WITH THE PEOPLE OF OREGON?

A: No. To me the word COEXISTENCE is political, and it does not carry any good connotations with it. Coexistence means that we are enemies, but -- what to do? -- we have to get along.

Q: CHOOSE ANOTHER WORD THEN, WHERE THE PEOPLE OF OREGON, WHERE THE STATE OF OREGON IS CONCERNED, THAT THE RAJNEESHEES COULD IN FACT ACCEPT.

A: I don't compromise on anything.

Q: WELL, I DON'T THINK THAT I'M ASKING YOU TO COMPROMISE.

A: No. I will make every effort to bring to the Oregonians what we are. We are exposing ourselves to all media and everybody is welcome, but we are going to remain ourselves and there is no need for any coexistence. They exist there in their way, we exist here in our own way -- PARALLEL EXISTENCE, that is my word.

Q: PARALLEL MIGHT BE EVEN A BETTER WORD.

A: Yes

Q: Coexistence, I THINK, DOES DENOTE A HOSTILITY THAT IS ACCEPTED.

A: That's it. That's why I said "Never." When the question was asked about coexistence, I said, "Never." But the woman did not even wait for me to explain what I wanted to say. She did not ask about the implications. She simply left. That was enough. Coexistence finished! That woman immediately left the mike, and that was really symbolic.

Q: WELL, I DIDN'T WANT TO COME TO THE PRESS CONFERENCE, BECAUSE I KNEW THAT YOU AND I WOULD GET ALONG VERY WELL, AND I'D PROBABLY DOMINATE THE WHOLE PROCEEDINGS.
AT THE... AT THE RISK OF BEING REDUNDANT -- AND THESE ARE THE MECHANICAL THINGS,

SOME OF THE OTHER THINGS THAT CAME OUT OF THE PRESS CONFERENCE TALK TO ME FOR A MINUTE ABOUT GOD, AND THE FACT THAT YOUR ANSWER OR RESPONSE WAS, I BELIEVE, PARAPHRASING "HE IS MAN'S GREATEST LIE."

A: Right.

Q: OR SHE IS MAN'S GREATEST LIE -- WHICHEVER THE CASE MAY BE.

A: Right!

Q: THAT'S IT?

A: Yes.

Q: LET'S TALK AGAIN ABOUT YOUR BATHROOM! WHAT ABOUT THE QUESTION THAT CAME UP AT SOME POINT.... I HAD READ SO MUCH ABOUT RAJNEESHEES AND BHAGWAN. FOUR AND A HALF MONTHS IN THIS AREA, I HAD NOW BECOME SO INUNDATED WITH INFORMATION.... YOUR CHAMBER OF COMMERCE, YOUR PUBLIC RELATIONS DEPARTMENT, SENT ME THE WORLD'S LARGEST PRESS KIT. IN SIXTEEN YEARS I COULD NOT READ EVERYTHING THAT WAS IN THERE, BUT I TRIED! THE QUESTION THAT HAS COME UP IS THE JIM JONES PROBLEM, THE PARALLEL THAT HAS BEEN DRAWN THAT THIS IS IN FACT A RELIGIOUS FANATIC WHO IS

CONTROLLING A CULT OF PEOPLE WHO WILL DO ANYTHING THAT HE DECIDES THAT THEY SHOULD DO -- WHETHER OR NOT HE DECIDES THAT. I BELIEVE YOUR ANSWER WAS SIMPLY THAT THE CHRISTIANITY FACTOR IS NOT IN EXISTENCE HERE, THAT LIFE AFTER DEATH IS BETTER THAN LIFE DURING LIFE. IS THAT THE COMPLETE ANSWER, AND IS IT NOT PROBABLY SAFE TO ASSUME THAT IN SOME RESPECTS THE TRAGEDY THAT HAPPENED AT JONESTOWN WAS A RESULT OF PEOPLE FOLLOWING AN INDIVIDUAL BLINDLY, AS OPPOSED TO A CHRISTIANITY QUESTION?

A: Wait!
It is not only that he was a Christian priest. There is great implication in it. The whole Christianity is death-oriented; the cross is its symbol. And if Jesus was not crucified, there would have been no Christianity at all. The Jews simply missed the point. The man was nuts! They should have ignored him, he was doing no harm to anybody. To crucify that nut created Christianity. I call Christianity, CROSSIANITY. It is not Christianity.

Q: HOW ABOUT THE PEOPLE WHO SAY BHAGWAN IS NUTS, AND IF THEY WERE TO CRUCIFY YOU WOULD THE SAME THING HAPPEN?

A: It will happen again if they crucify me. Again there will be another Christianity, so better tell them....

Q: LEAVE YOU ALONE!

A: Leave me alone!

Q: OKAY.

A: It is in their favor if they leave me alone. If they assassinate me, it will be in my favor.
Reverend Jim Jones had no similarity at any point with me. All his disciples were mostly black, illiterate. All my disciples are white....

Q: I SAW THREE BLACKS TODAY.

A: Yes, three you can see in five thousand people. That does not make even one percent. These white people have come from all over the world, they are all well educated, most of them are graduates, a large number of them have master's degrees, many are Ph.D.s, few are D.Litts. His group and my group are poles apart.
Those people were blindly following him, because that is what Jesus teaches. He was simply repeating Jesus' drama. Jesus is responsible.

Q: FOR JONESTOWN?

A: Yes. And the pope should be hanged!

Q: WHO SHOULD BE...?

A: For Jonestown -- the pope.

Q: WELL, HE WASN'T IN OFFICE THEN. THE POPE AT THE TIME SHOULD HAVE BEEN HANGED...?

A: Any.

Q: JUST PICK ONE OUT.

A: Any will do, because he represents Jesus Christ.

Q: BUT THEN WHY NOT HANG ALL THE PRIESTS AND THE BISHOPS AND THE CARDINALS AND THE ARCHBISHOPS...?

A: That will be great!
But that's what Jesus was doing with people, his followers: "Believe in me, have faith in me, follow me." And that's what Reverend Jones was doing: "Whatever I say you have to follow."
Here I am saying to my people, "Don't believe in my statements. Think over them, argue over them. You love me -- that is another thing. That should not become your belief."

Q: BUT ONE OF THE GREAT PLOYS IN THE HUMAN MIND AND MANEUVERABILITY IS FOR SOMEONE TO SAY, "DON'T DO THAT," WHICH MAKES THEM WANT TO DO IT EVEN MORE.

A: So what do you want? I should say, "Do it"?

Q: NO, NO. DOES THAT NOT PUT AN AWESOME RESPONSIBILITY ON YOU TO HAVE THIS KIND OF DEVOTION?

A: No. Because I have been consistently denying to them, telling them, almost every day for thirty years, that I am not your leader, that I am not a prophet, that I am not a messiah, that I am not the only begotten son of God -- I am just an ordinary man as you are, with a slight difference: you are asleep, I am awake. But that is not much of a difference. I can just shake you a little and you will be awake.

I have been telling them that I don't have any dogma to give them, any belief system to give them. Christians have told me that I should publish a catechism in which my whole doctrine is presented in short, but that is impossible. I have 360 books and I have contradicted myself thousands of times, because to me, consistency is something that belongs to the stupid, unintelligent, retarded. A consciousness which goes on growing is bound to contradict at each step the step that preceded it.

They cannot make any belief out of my books, out of my teachings. They can love me, and love is not adoration. Adoration is for somebody who is higher than you. Now I am doing my hardest to tell them that I am not higher, but I don't take any responsibility if they don't listen. If somebody adores me, that is his responsibility, not mine. If somebody thinks he is my follower, that is his idea, not mine. I am not responsible for anybody. I am only responsible for myself, and I want my people to be responsible for themselves.

Q: IS ANYONE HERE RESPONSIBLE FOR ANYONE ELSE?

A: No, nobody is responsible for anybody else.

Q: IS ANYONE IN THE WORLD RESPONSIBLE FOR ANYONE ELSE?

A: In fact they should not be. Only politicians and priests have been exploiting people and saying "We are responsible for you. We take the responsibility." That is a strategy to make them enslaved. The priest says, "Don't be bothered. You just follow the Christian dogma, have faith in Jesus Christ and you will be saved."
They are taking their responsibility. Jesus was taking the responsibility for saving the whole of mankind, and he has not been seen for two thousand years -- what a great savior! I am nobody's savior. I have saved myself, that's enough.

Q: QUITE LUXURIOUSLY TOO.

A: Quite luxuriously, because I don't believe in any ascetic ideas. My idea about asceticism is that it is a psychological sickness, it is masochism. It is torturing yourself, and in a sick mind you can enjoy torturing yourself
There are two kinds of torturers: the sadist who tortures somebody else and enjoys, and the masochist who tortures himself and enjoys. Both kinds of people fit together very beautifully. The best couple in the world will be a sadist

husband, a masochist wife, or vice versa. Both will be of great....

Q: A MARRIAGE MADE IN HEAVEN, RIGHT?

A: Yes, a marriage made in heaven, because one will enjoy torturing the other and the other will enjoy being tortured. So that is perfect, the best marriage I can conceive.
I am not a masochist, hence I enjoy everything that life can give to me. And I am not a sadist, so I don't tell any of my people to torture themselves in any way: enjoy to the fullest. And I don't give them any promises.
Just see the difference: I don't give any promises for their future, after death, that they will be benefited, rewarded -- I don't even talk about the future, I simply talk about this moment. I cannot believe how people can even think of me in reference to Reverend Jones and Jonestown. This is just the opposite place.
Here we love, we live, we live to totality, and we try to squeeze every moment to the very last drop of its juice. I have never ordered them in anything.
And as far as death is concerned, I am life-affirmative. I want death to disappear from the earth, and there is a possibility if the idiotic politicians don't go on wasting scientific genius in piling up nuclear weapons. There is a possibility, very commonly accepted by biologists, that a man can live for three hundred years very easily, and without any old age.
In India I have seen people, in a small part of Kashmir which is now under Pakistan -- they have invaded that part; it is a very small place, a few thousand people -- who live

for 150 or 160 years. The oldest man in that community was 180 years old when I went there, and he was working in the field!
I asked him, "How long have you worked?" He said, "I don't know how to count. People say that I have been working here for at least 150 years. When I was thirty, my father died, and since then I have been working." And he was still young!
There are hundreds of people in the Soviet Union who have reached beyond 150; they also are middle Asian, from the other side of the Himalayas. Scientists think that three hundred years is very easily possible, and if more efforts are made, we can postpone death as long as possible. Unless a man wants to die -- because who would like to live for one thousand years? Perhaps....

Q: I CAN'T FIGURE OUT WHY THE GUY OF 185 WOULD WANT TO KEEP LIVING WHILE HE'S WORKING IN THE FIELDS.

A: You cannot. It is difficult to believe when you....

Q: THEN WE'D HAVE TO CHANGE THE WHOLE STRUCTURE OF THIS PLANET. THE ENTIRE PLANET WOULD HAVE TO BE CHANGED.

A: No, nothing. All that we have to change is the way we have been producing children -- only that has to be changed, nothing else, because the father's cell and the mother's egg have the program for the whole life. The meeting of those two decides the whole life of the person:

how long he will live, what kind of nose he will have, what color of hair, what color of skin, what kind of diseases he will have, when he will die. The whole program is in the first two genes.
The only thing that bioengineering has to do is to change the program. And they ARE capable, they are saying they are capable of changing the whole program, that the child will not have any old age, that the child will live three hundred years, that he will not be vulnerable to all kinds of diseases, infections, that he will have the highest I.Q., intelligence possible.

Q: WOULD THAT BE, IN YOUR MIND, A HEALTHY WORLD?

A: It will be for the first time healthy. Up to now it has been just a sick and mad world. It will be really healthy when there are no diseases....

Q: WELL, WOULD YOU DO AWAY AT THE SAME TIME WHEN YOU TALK ABOUT CONSTRUCTING GENES AND THE DNA PROGRESS THAT'S BEING MADE, AND PROCREATION AND THE ENTIRE PICTURE -- WOULD YOU DO AWAY WITH EGOS, WOULD YOU DO AWAY WITH THE COMPETITIVE FACTOR? COULD YOU DO AWAY WITH ALL OF THE NEGATIVES LIKE JEALOUSY, LIKE GREED AND THINGS LIKE THAT?

A: Yes. That can be done.

Q: SO YOU'RE REALLY TALKING THEN ABOUT A GENEALOGICAL, BIONIC PERSON, CONSTRUCTED?

A: Certainly. And that will be the dream of all those people who for centuries have been thinking of a superman.

Q: DOES THE WORLD REALLY WANT A SUPERMAN?

A: This world does not deserve it.

Q: BUT THIS IS WHERE IT HAS TO START, OR AT LEAST WHERE OUR LIFETIME IS CONCERNED.

A: It needs it.

Q: THIS IS NOT "THE PRICE IS RIGHT" AND YOU SUDDENLY OPEN THE CURTAIN AND THERE IS A SUPERMAN -- IT'S THE DEVELOPMENTAL PROCESS, THE EVOLUTIONARY PROCESS....

A: Very simple. Within twenty years -- because one generation of twenty-year-old young people, supermen moving around, not hippies -- you will see the difference. Within twenty years -- it is not a question of a very long time. And when we can give the child the intelligence of an Einstein, we can give him the aesthetic sense of a van Gogh, we can give him a face as beautiful as Alexander the Great or Cleopatra, why should we go on living with this mediocre, biological, accidental world?

And it is strange that whenever I mention it to people, they raise the question that it will be something inhuman, mechanical, but about other things they don't bother. When you have cancer, then you don't say,"It is natural. Leave it, don't do anything, because that operation is going to be mechanical, that operation is going to be technological, and this beautiful cancer in me is natural."
When we are ready to take man-made medicines for our diseases -- and diseases come from nature -- nobody bothers about it, everybody is willing for medicines, operations, surgeries.

Q: WELL, THEY ACCEPT IT TO HEAL, BUT NOT TO CREATE.

A: That is just the next step! If so much healing is needed, why not create a man who needs no healing?

Q: I DON'T KNOW IF I BUY ALL OF THAT PART OF IT. I SEE WHAT YOU'RE SAYING BUT... I DON'T KNOW IF I'M READY TO START ACCEPTING.... WE'VE GONE FROM YOUR BATHROOM TO CREATING SUPERMAN AND THAT IS A GIANT, QUANTUM LEAP FOR ME.

A: It is!

Q: AND FOR MOST PEOPLE?

A: No. Not for my people! They are accustomed to

Q: BUT WE'RE BACK TO THE ACCEPTANCE OF WHAT BHAGWAN SAYS....

A: No. That is not the way. They have been listening to me and they know that I give them every day a quantum leap that they have never expected. And they have been with me for a decade or two decades, and they had not been expecting that I will say this. They go on waiting for tomorrow morning.

Q: AND THEN THEY SAY, "WHAT HAS HE GOT FOR US TODAY?"

A: Yes!

Q: COUPLE OF THINGS, POPULAR QUESTIONS. THERE HAVE BEEN NEWSPAPER REPORTS, TELEVISION, RADIO, ANY OTHER FORM OF MEDIA THAT THERE MAY BE, THAT THE RAJNEESH EMPIRE -- YOU EXCUSE MY WORD -- IS CRUMBLING, THAT THERE ARE MAJOR DEFECTIONS, SOME OF THE CORPORATIONS ARE NOT DOING AS WELL FINANCIALLY, AND SUSTAINING THEMSELVES AS IT HAD APPEARED THEY WERE. TRUE OR FALSE?

A: It is all wrong. But those people need some consolations. People who are hostile to us need some consolations. If these things give them consolations, good. But everything is wrong -- my empire is increasing every day.

Q: WELL, PROBABLY IT'S BECAUSE YOUR RESTAURANT CLOSED IN PORTLAND, DID IT NOT?

A: We closed it not because we are shrinking; we closed it because we wanted our people to be here.

Q: DIDN'T BUSINESS GET A LITTLE BAD?

A: No, our business is increasing so much in Europe that we have to send people from here to Europe.

Q: DIDN'T YOU HAVE A BUSINESS THAT JUST WENT BANKRUPT SOMEWHERE?

A: Nowhere!

Q: I WONDER WHO I WAS READING ABOUT. WHERE DO THEY GET THESE REPORTS?

A: These reports come to you or to the newspapers and they make big headlines out of them. If a sannyasin has a business of his own and he goes bankrupt, that does not mean that my empire is going bankrupt.

Q: BUT IT DOES TO THOSE PEOPLE WHO WOULD LIKE TO THINK THAT YOUR EMPIRE IS NOT SUCCEEDING.

A: They can go on dreaming.

Q: IS THIS AN EMPIRE? IS THAT A QUOTE?

A: It is certainly an empire!

Q: I WANTED TO MAKE SURE I CHOSE THE RIGHT WORD.

A: It is the right word.

Q: I FOUND IT INTERESTING THAT WHEN SOMEONE ASKED YOU AT THE PRESS CONFERENCE IF YOU WANTED TO TAKE OVER ALL OF OREGON AND YOU SAID NO, IT WAS TOO SMALL, YOU WANTED THE WORLD, THEY PROBABLY TOOK YOU SERIOUSLY. DO YOU WANT TO TAKE OVER THE WORLD, BHAGWAN?

A: I was serious!

Q: ARE YOU INVOLVED IN AN EFFORT TO TAKE OVER THE WORLD?

A: Certainly!

Q: WHEN CAN WE LOOK FOR SOMETHING LIKE THIS TO TAKE PLACE? ANTELOPE TODAY, THE WORLD TOMORROW?

A: No. We are not going to take the world the way we have taken Antelope. This is nothing. We are going to take the world over in a totally different way which is not political

at all. We are increasing our people all around the world. We will take it over spiritually. We are not interested in politics. They forced us to take that dead town, Antelope, they FORCED us to take it.

Q: HAD THEY NOT FORCED YOU -- AND I THINK WE TALKED ABOUT THIS BEFORE AND I WANTED TO CLARIFY IT -- HAD THEY NOT FORCED YOU, WOULD YOU HAVE GIVEN IT BACK?

A: Now, no.

Q: I THOUGHT YOU SAID EARLIER THAT YOU WOULD HAVE. NOT NOW.... I MEAN, HAD THEY COOPERATED.

A: Things have gone.... In the beginning if they had cooperated there would have been no question of us taking it, because it is unnecessary trouble for us. We have our own work to do, we need more people here; we don't want our people to live in Antelope, because it is unnecessary trouble. Every morning they have to be brought here, every evening they have to be sent back.

Q: THEY'D NEVER HAVE TO DISPLAY THEIR COURAGE TO ME, RIDING THAT ROAD TWO TIMES A DAY, EVERY DAY.

A: It is something, because this road, this county road, is worse than the road that goes to hell!

Q: I CANNOT YET SPEAK FROM PERSONAL AUTHORIZATION ON THAT.

A: I can, because I visited.

Q: I WILL TAKE YOUR WORD FOR IT. IS THERE A HEAVEN AND IS THERE A HELL? AND WOULD YOU LIKE TO TELL ME WHAT PART OF OREGON THEY ARE BOTH IN?

A: You are sitting in heaven and the county road goes to hell!

Q: YOU ARE A MAN WHO CERTAINLY, THERE IS NO DOUBT, LOVES THE CONTROVERSY THAT SURROUNDS YOU.

A: I love it.

Q: YOU ARE A MAN WHO I THINK WOULD LIKE TO HAVE EVERY HUMAN BEING IN THIS ENTIRE WORLD AT LEAST TO HAVE HEARD ABOUT YOU.

A: Certainly. I would like the entire world either to love me or hate me; I would not like a single individual in the whole world to ignore me. And that's the way my empire is expanding. I have more friends, I have more enemies -- every day they are increasing.

Q: YOU ARE ALSO A MAN WITH, WITHOUT QUESTION, A MAGNIFICENT SENSE OF HUMOR.

AND IN ORDER TO RULE THIS EMPIRE -- NOT RULE, I'M SORRY... YOU DO NOT RULE; YOU JUST LIVE IN THIS EMPIRE -- TO ACCEPT ALL OF THE HASSLES AND CONTROVERSIES AND MISREPRESENTATIONS AND PROBABLY SOME OF THE TRUTHS ABOUT YOURSELF, YOU WOULD HAVE TO HAVE A GREAT SENSE OF HUMOR.

A: I really enjoy....

Q: LET ME STOP YOU ONE SECOND. I READ IN THE OFFICE, IN THE WELCOME ROOM -- WHAT DO YOU CALL IT?... THE VISITORS CENTER -- THAT IF THE WORLD COULD LAUGH, IF EVERYONE IN THE WORLD COULD LAUGH OVER A TWENTY-FOUR HOUR PERIOD IT WOULD CHANGE THIS ENTIRE MALIGNANCY THAT WE ALL SEEM TO LIVE IN. THAT'S NOT WHAT YOU SAID; THAT'S WHAT I SAID.

A: It will help, but it will kill that woman.... Laughter is good medicine, but you should take as much as you can absorb; otherwise it can kill you, it can drive you mad. Life is a very mysterious phenomenon where laughter is part and where tears also are part. Once in a while to be sad, really sad, is not bad. Sadness has its own beauty. You have just to learn to enjoy the beauty of sadness, its silence, its depth.
Life is everything all together, and we allow our people to live in all dimensions. If somebody is crying and weeping, nobody is going to stop him here. Somebody may give him

a hug and go on his way. That hug was not to stop his tears, but just a spontaneous response.
We believe in life in its totality, in its days, in its nights, the sunny days and the cloudy days. We believe that everything in life can be enjoyed. You need just a little more awareness, more consciousness of what is happening. You are not your mind, you are not your body. There is a witness somewhere inside you who can go on looking at the mind, at the emotions, at the physiological reactions. That witness is you. And that witness is capable of enjoying everything, once you get centered there.
My whole method of meditation is to get centered at your witness, and then let life and its games go on. Enjoy, laugh, cry, but whatever you do, do it totally, with no shame, with no guilt.
And, as you said, I am certainly a man who enjoys being controversial. I cannot conceive a man who has any guts not being controversial. The people who are not controversial are simply hypocrites -- just goody-goody, nice to everybody, just changing their masks the whole day, to fit with everybody.
One American, Dale Carnegie, has written a book, HOW TO WIN FRIENDS AND INFLUENCE PEOPLE. My idea is "How to Influence People and Create Enemies."

Q: WHY? WHY IS IT IMPORTANT, BY COMPARISON, TO CREATE ENEMIES?

A: Because if you can create an enemy, you have created a potential friend. I will tell you one old Hassidic story.

Hassids are not traditional Jews. Jews don't accept Hassids as religious for the same reason that nobody will accept my people as religious: the Hassids sing and dance and enjoy and eat and drink.

This Hassid sent one of his disciples to the chief rabbi of Jerusalem to present him the first copy of his book that had just been published. And he said to the disciple, "When you give it to him, remember, give it to him, not to anybody else. You have to be very alert and watch what he says, remember exactly every word; what he does, remember exactly his acts."

The disciple went. The chief rabbi was sitting in his garden -- it was a beautiful evening, the sun was just setting -- and the wife of the rabbi was also sitting there. He presented the book of his Master and said, "It is my Master's book's first edition and this is the first book that has come off the press. Out of great gratitude he sends it to you."

The chief rabbi said, "That Hassid? He has some guts to send me his book." He took the book from his hand and threw it over the fence into the street. The wife said to him, "This is not right. You could have thrown that book when the disciple had gone, or you could have put it in the library where you have thousands of books. What harm could that book have done to you?"

The disciple came back and he said, "That chief rabbi is just a rotten man! He is not even a gentleman. You send him a present and he throws it with such hatred over the fence into the street. But his wife is certainly a woman worth respecting. She suggested to him,'You could have thrown it afterwards. Why hurt him? Or you could have just put it in your library where there are thousands of

books. What harm could that book have done to your library?' "
The Master said to the disciple, "I am going to convert that rabbi one day, but his wife is beyond me."

Q: WHAT KIND OF A MAN ARE YOU? NOT WHAT YOU BELIEVE WE'VE TALKED ABOUT THAT -- WHAT YOUR THINKING IS.

A: Just crazy, nothing.

Q: JUST A CRAZY OLD MAN? SOMEHOW I FELT THAT YOU WOULD ANSWER SOMETHING LIKE THAT.

A: It is a fact!

Q: WHEN YOU SAY, "JUST A CRAZY MAN..." WHAT DOES THAT MEAN?

A: Exactly what it means.

Q: MENTALLY DERANGED?

A: No.

Q: WELL, IN THE INTERPRETATION OF CRAZY, TO SOME, THAT'S WHAT IT MEANS.

A: No. Crazy simply means one who has gone out of his mind. Now, two types of people go out of their minds. One

is the madman that you know ordinarily as crazy; another is the meditator. He also goes out of his mind, but going out of his mind he goes higher, to the witness. The madman going out of the mind goes lower, to the mind. Both are crazy! I belong to the first category.

Q: TOMORROW I'M GOING TO TALK TO SOME PEOPLE WHO ARE INVOLVED IN YOUR CITY AND I LOOK FORWARD TO THAT. AFTER THAT I'M GOING TO TALK TO THE FORMER AND CURRENT RESIDENTS OF OUR FAVORITE SUBJECT, ANTELOPE.

A: Good!

Q: IF YOU WERE TO WANT ME TO SAY SOMETHING TO THEM DURING THIS CONVERSATION -- NONE OF WHOM I'VE MET -- WHAT WOULD IT BE, IF ANYTHING?

A: No. I have nothing to say to them, because I don't consider they will be able to understand anything. I have seen idiots around the world, but Antelope simply defeats all the idiots. You will come across them tomorrow!

Q: BHAGWAN, THANK YOU FOR YOUR TIME. I HAVE ENJOYED IT. I THINK YOU ENJOYED IT TOO.

A: I enjoyed even more!

Q: THANK YOU!

A: Good!

The Last Testament, Vol 1

Chapter #19
Chapter title: Half Of Humanity
5 August 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 30.]
Carlo Silvestro
(Swami Swatantra Sarjano)
PANORAMA
MILAN,
ITALY

QUESTION: I'D LIKE TO SAY A FEW WORDS ABOUT OUR MAGAZINE, WHICH IS A WEEKLY MAGAZINE IN ITALY WITH A REPUTATION OF AN OPINION MAKER, LIKE NEWSWEEK IN AMERICA. SINCE IT IS THE FIRST TIME ANY ITALIAN JOURNALIST HAS THIS OPPORTUNITY TO SPEAK WITH YOU, WE WILL HAVE QUITE A LOT OF QUESTIONS AND WE HOPE THAT WE HAVE AN ANSWER FOR ALL OF THEM FOR OUR READERS. THE FIRST QUESTION IS: YOU SAY THAT YOU ARE NOT A PROPHET, YOU ARE NOT A MESSIAH, YOU ARE NOT A GOD, YOU ARE NOT A SAINT. SO WE WANT TO KNOW, WHO ARE YOU?

ANSWER: Is it necessary for anyone to be a messiah, to be a prophet, to be a son of God? Cannot one just be a human being? I am simply a human being as everybody else is, with a very little difference: I am awake and others are asleep.

It may look like a great difference to the person who is asleep, but to the awakened there is no difference at all. Just a little shaking, shocking, and the asleep one will be awake and they both can laugh at the whole stupid game of Master and disciple, of messiah... of the savior and the saved. Except laughter there will be nothing, because they will know that they are both exactly the same. And because these names -- prophet, messiah, incarnation of God -- have been used in the past to exploit people, to create bondage for their spirits, for their psyches, these names have divided people into different religions and the result was thousands of wars. Five thousand wars in three thousand years... crusades in the name of God, people killing thousands of other people, burning people alive in the name of God, and with the authority that they are the representative of the messiah or the prophet or the successor.

I don't want to be in this company of criminals. I want simply to be an ordinary human being -- that's what I am.

Q: IN ANY CASE, DO YOU THINK THAT YOU HAVE A BIG POWER?

A: I don't have any power. I have love, big love, but love knows no power. Power is desired by those who are incapable of love. Only the loveless become politicians,

power hungry. They think that if they have power over people perhaps their desire for love will be fulfilled. It is never fulfilled. No politician dies contented. It is impossible -- he has gone wrong from the very beginning. The path of power leads farther away from yourself, and from love. The path of love brings you closer home to yourself

I have immense love to give, inexhaustible love to give, but no power to order or command or tell somebody to be this, be that. I don't give any ten commandments.

Q: WHY HAVE YOU SAID THAT YOU ARE A GUEST HERE? DO YOU PLAN TO LEAVE, TO TRAVEL?

A: No. I have always been a guest wherever I was, because I belong to the whole universe. So anywhere I am, that particular place is only a guest house. I am not planning to leave -- I never plan. I can leave any moment, I may not leave ever.

Q: YOU SAID, "I MUST CHOOSE, I PREFER TO BE ZORBA RATHER THAN BUDDHA." WHAT DOES IT MEAN?

A: It means that Zorba is the foundation and Buddha is the palace. Buddha is the peak, but the foundation stones are laid by Zorba. It will be foolish to choose to be a Buddha without having the foundation stones.

I am absolutely mathematical about it: Zorba should be there and the stronger a Zorba is there, the better a Buddha is possible. So I can become Buddha any moment, Zorba is

absolutely needed as the basic energy out of which the Buddha is going to be carved. Zorba is the marble rock out of which the Buddha statue has to be carved. I choose the rock... and Buddha is easy.
It is just a question of opening your eyes. I don't bother about Buddha; I am worried about people who are not Zorbas. How will they become Buddhas? They don't have the basic material out of which a Buddha is made.
And this poverty has been given to people by our religious leaders. They have been told not to be materialists. They have been told to be celibate. They have been told to live in poverty. They have been told that life is out of sin. All these things have destroyed their Zorbas. Otherwise, every man is a born Zorba the Greek.
And if everything goes according to me, every man will die as Zorba the Buddha. Between the Greek and the Buddha there is not much distance, but first you must be the Greek.

Q: WHAT DO YOU MEAN WHEN YOU SAY THAT YOU ARE THE GURU OF THE RICH PEOPLE? ARE YOU AS RICH AS MANY OF YOUR SANNYASINS? YOUR CRITICS -- AND I'M TRYING TO UNDERSTAND -- SAY THAT YOU COLLECT MONEY JUST AS YOU COLLECT THE ROLLS ROYCES AND THE WATCHES. ARE YOU AGAINST THE POOR?

A: First, I collect nothing. There is not a single thing that I possess. For thirty years I have been the poorest man in the world. And on the judgment day, if there is a line you will find me in the front, ahead of Jesus Christ.

But my people who love me are there. That is my possession, that makes me rich. Their love is more to me than power over the whole world. I would not like to become Alexander the Great. Out of their love, whatsoever they want to do, they do.

If they want me to have Rolls Royces, they are free. If they want me to have diamond watches, they are free. They know my taste, and for that simple reason my people can manage to offer me everything that not even a king or queen is capable of having.

The reason is very simple: whatever I teach can be understood only by the very intelligent and creative people. So only the cream of intelligence comes close to me.

I am against poverty and against the poor. I don't want any poverty, any poor people in the world. I am not in agreement with Jesus that the poor are the blessed; they are the cursed, they shall inherit the kingdom of hell. There is no need for anybody to be poor. We have enough intelligence, we have everything that can make the whole earth a beautiful garden. But politicians will not allow it to happen; priests will not allow it to happen, because if the garden of Eden can be created here, then what is going to happen to their paradise, their God, their hell and all the business that goes on around those bogus words which mean nothing?

Politicians would not like that there are no poor people in the world. If there are no poor people in the world, communism will lose all hold immediately. If there are no poor people in the world, it will not be easy for the capitalists to exploit anybody. In the capitalist countries, the capitalist wants there to be poor people because they

can be purchased easily. In India you can purchase any vote for two rupees; that is the highest price for any vote. Now what kind of democracy can exist where you can purchase a vote for two rupees?
The rich people want the poor to exist, the priest wants the poor to exist, because without the poor, who is going to go to the church? The rich people have their Rotary Clubs, their Lion's Clubs, the Club of Rome -- who is going to the church? The priest wants the crippled, retarded, blind, sick, old, starving, all kinds of people who are not wanted at all. The priest needs them; otherwise, who is going to gather around Billy Graham?
If there are not orphans, who is going to give a Nobel prize to Mother Teresa? These people are exploiting. With all the scientific and technological developments in the twentieth century, I am saying that it is absurd to allow poverty to exist for even a single moment more.

Q: WE'VE BEEN HERE A FEW DAYS NOW AND THE COMMUNE LOOKS SO PEACEFUL AND PEOPLE ARE REALLY BEAUTIFUL. YOUR WORDS ARE VERY BEAUTIFUL, TOO. WHAT I AM ASKING MYSELF NOW IS, HOW COME THE PRESS AND THE OREGONIANS ARE SO UNUSUALLY AGGRESSIVE AGAINST YOU AND YOUR PEOPLE?

A: Because I want them to be aggressive. They are simply following my wishes. If they are not aggressive, then there is not much hope. If they are aggressive, we can put them right.

Their being aggressive is their first step towards friendship. They may not understand, but I understand it. For my whole life I have been creating enemies and turning enemies into friends. And in fact it is better this way, rather than vice-versa: you put all your energy into creating a friend and then he becomes your enemy. That is sheer wastage. The better thing is to put your whole energy into creating enemies, and then let them turn into your friends. And they are bound to turn, because whatsoever they are carrying is absurd. The moment they come to know the truth, they will become your friends.

And it is a simple psychology: the deeper their hate, the deeper will be their love, in the same proportion. I do not believe in people like Dale Carnegie. I work just in the opposite way, and you can see my business is succeeding. And where is Dale Carnegie? And how many people has he turned into friends?

I want the whole earth, the whole humanity to be divided in two camps -- no more Russian, no more American -- either they hate me or they love me, but both ways they are connected with me, and I love both of them. They are like the two wheels the bullock cart moves on; they are not aware that they are playing into my hands.

Q: YOU SAID, "I AM A SIMPLE MAN." BUT WHY DO THOUSANDS AND THOUSANDS OF PEOPLE, SIMPLE MEN, FOLLOW A SIMPLE MAN?

A: Because it is very difficult to find a simple man. Nobody is simple, everybody thinks himself extraordinary. He may not have the guts to say it -- that's another matter -- but

everybody, deep down, thinks himself to be the most superior, the most beautiful, the most intelligent person in the world. And if he is not succeeding, it is because the whole world is hostile to him, everybody is preventing him. Otherwise, he would be on top of Everest.
I am a simple man with no ambition to be anybody other than I am, and these people have been attracted towards me just because of my simplicity, humanity. They have fallen in love with an innocent man who has no secrets and no privacy, who is absolutely open, available.
You cannot find people open, available, innocent, simple. Even the most idiotic people think they are great geniuses. I am not a genius, just an average, ordinary person.

Q: DO YOU HAVE ANY KIND OF PERSONAL STRATEGY FOR THE FUTURE, ANY MESSAGE TO LEAVE? DO YOU HAVE ANY IDEA OF RAJNEESHISM AND RAJNEESHPURAM AFTER YOU? DO YOU HAVE ANY SUCCESSOR?

A: No, because all the religions who have followed those lines have turned poisonous, have turned into curses on humanity. I don't want to be a curse to humanity. I am a blessing and I want to remain a blessing.
So nobody is going to succeed me.
And my message for my people is that the moment I am gone, your religion is gone. Then whatever remains is just a corpse. Don't start worshipping the corpse. I am a free man and I want every sannyasin to be a free man. My love is the only binding force between them; otherwise, there is no theology, no belief system, no agreement on anything.

Only one thing is keeping them together around the world, and that is their love for me. When I am not there, nothing can keep them together. There is no bridge. Each sannyasin is individually connected to me. You don't ask the sun, "If one day you stop rising, what is going to happen to the rays?" You know that the rays will not be there the moment I am dead and gone.

They have lived with me, they have danced with me, they have enjoyed with me -- now they know the secret of how to enjoy life, how to live life. And there is no need to go on making a church, popes, successors... because they have done so much harm. I will not allow my people to do that. When I am gone, then you disperse. What is the point? my love was keeping you together, and I am no more there. It is good that I am no more, because now your last attachment is also dropped. I was the last attachment to be broken, now you are totally free. You were free from your family, from your nation, from your religion, but a small thin thread of love was binding you with me. Now I am no more there; I give you the last, the final taste of freedom. And then whatever happens, happens. I am not responsible for it. The people who will be coming after me will have the responsibility. And I never think about the future. I am so totally involved with the present... I am talking to you, and at this moment only you exist for me. The whole space has disappeared and the whole time has stopped. Just you and me... only then can there be some communication. And I don't think about what is going to happen tomorrow. I am not thinking what you are going to write about me, and I am not going to read it, whatever you write! It doesn't matter at all. What matters is that we enjoyed this moment

together, loved this moment, laughed together, felt each other's humanity.
I cannot see anybody as a journalist, as a doctor, as an engineer. Those are not your realities, they are just your jobs. When I look at you, I put aside your journalist, I am talking directly to you. Journalism is just your way of earning bread and butter. What importance does it have? I cannot love bread and butter, but I love you as a person, as an individual, and whatsoever I am saying is totally different from what you would have found in the past with the many other people you have interviewed. Even in the future you may not come across a man like me.
My whole interest in this moment is how to help you enjoy the time you have been with me. Your magazine, your writing, does not come between me and you, so when you started introducing the magazine, I was going to stop you, but just out of politeness I listened. What concern do I have with magazines, newspapers?
My concern is purely with the individual, and then it is up to him. Whatsoever he wants to make out of it, he will make out of it. I trust in my love, and I trust in the dignity of the individual that is sitting before me, and the trust will take care of everything. I never think of tomorrow.

Q: BUT YOU DON'T THINK THAT YOU ARE RESPONSIBLE FOR ALL THE SANNYASINS LIVING HERE, FOR THE LIFE AND THE FUTURE OF THE CHILDREN I HAVE SEEN IN THIS CITY?

A: I am not responsible for anybody. I am not even a member of this commune. I live outside the City of

Rajneeshpuram. And I am not a sannyasin, as you can see. It is the commune's responsibility. I am very irresponsible. When I was leaving the university, one girl used to love me. But just the way girls are -- and particularly in India -- she was shy, and I am not the one to chase anybody. I do chasing sitting in my chair... I am just a lazy man. She loved me; and continuously she was sending messages to me. She wanted to get married to me. Then the day of departure came and we were leaving. We had passed our final examinations and then she could not contain it any more.

She pulled me aside and told me, "I have loved you for two years, but I had not the courage to say it. And you are a strange man... I made so many efforts and so many messages, and you just remained as if I am not here."

I said, "You do not know. It is just out of compassion that I have remained that way, because I am a very irresponsible man. I may marry you, and tomorrow morning I may forget all about you. I may give birth to children and then I will not bother at all what happens to you and your children." Just out of compassion, I kept out of it. It is enough that I am carrying my own responsibility towards myself That's why I have never accepted any responsibility for anything.

India's first prime minister, Jawaharlal Nehru, wanted me to join politics. I was introduced to him by India's very old seniormost parliamentarian, who had been a member of parliament from 1916 up to 1976. He was known as the father of the Indian parliament. Jawaharlal used to stay at his palace -- his father was given the title of rajah, king, so his house had become the palace, and it was palatial.

And Jawaharlal was a man of tremendous intelligence. He talked just for five to ten minutes with me and he said, "You'd better join politics. You don't waste your time here and there, you have a great future and I am with you and I will support you."

I said, "Thank you for your generosity, but I am not going to be in any position where I am responsible for anybody." Politics means responsibility, and if you are not responsible you have to become a hypocrite. That's what all the politicians have become. They talk about being responsible and nobody is responsible.

Now, millions of tons of food in Europe have been thrown in the ocean, but they will not send it to Ethiopia. One hundred thousand dollars were needed to take it to the ocean, and they dumped it there -- fresh fruit, fresh food. But its presence was going to bring the prices down, and that they would not like. And who cares about Ethiopia? And why should anybody care?

In speeches, everybody will talk about Ethiopia and responsibility, but the real face is totally different. The prime minister of India, Rajiv Gandhi, is one of my friends. He is Jawaharlal's grandson. If I had accepted Jawaharlal's offer, perhaps I would have been in his place. He is selling wheat to other countries while half of India is starving and dying.

And they go on talking about sympathy and compassion for the poor... but he needs nuclear weapons. For that he needs money, and India has only raw materials to sell. It has no technology, no high technology. The poor man works his whole life producing wheat and dies starving while the

wheat will be sold to purchase uranium to make nuclear weapons.

I don't take anybody's responsibility. In this way I help whoever comes close to me to be responsible for himself. People who take others' responsibility are responsible for creating retarded, dependent slaves all around the world. If nobody had taken their responsibility, they would have taken the challenge of life and struggled for themselves.

I have heard about a very super-rich woman. She had come to a holiday resort, to the best hotel. Her boy, who looked perfectly young and healthy, was carried from the car on a stretcher. Even the hotel manager and others thought that there must be something wrong. The young man looked perfectly healthy, in the best of health. They said, "What is wrong with this young man? What has happened?" She said, "Nothing has happened, but he can afford to be carried on a stretcher. Why should he walk?"

Now, this woman thinks she is making the life of the boy luxurious, but she is crippling him. He may become crippled, he may not ever be able to walk. Somebody took the whole responsibility.

It is a known fact that in the whole history of humanity, not a single genius has come from superrich families. And the reason is simple. All that he wanted was available, there was no challenge. When there is no challenge intelligence goes out of function, it is not needed.

It is strange. It should have been otherwise. The richer people should have given birth to better geniuses, better Einsteins, better painters, musicians, poets, but they have just given birth to buffalos.

I don't take anybody's responsibility, because I love people and I have compassion enough not to take their responsibility on my shoulders. They have to take their own responsibility.

Q: I WANT TO EXPLAIN TO OUR READERS WHO THE SANNYASINS ARE. IS THE SANNYASIN A SORT OF NEW MAN? YOU SAY THAT THE SANNYASINS ARE INNOCENT CHILDREN. YOUR CRITICS SAY THAT THEY ARE YOUR SLAVES, SLAVES OF YOUR ATTITUDE TOWARDS WORK, LIFE, LOVE, SEX. MAY WE HAVE YOUR OPINION OF THE SANNYASINS?

A: I don't care at all what the critics say. They all can go to hell -- the sooner the better. But I can tell you about my sannyasins.

I don't have any dogma that they can follow. I have no philosophy that they can live. I don't have any catechism that they have to repeat and cram.

Being with me, all that happens is a very delicate deprogramming, and once a person is deprogrammed I don't have any program for him. In fact, my sannyasins are simply losing what they have, and I am not going to replace it with with anything. They will lose Christianity, they will lose Hinduism, and I will not replace it with another program. I will leave them to themselves.

They are not my slaves; neither am I their slave. Slavery is a very strange phenomenon, it is a double-edged sword. The master is dependent on the slaves as much as the slaves are dependent on the masters.

I am nobody's slave, nobody is my slave, because I know that if you create a slave, you become a slave immediately. My sannyasins cannot even expect anything from me for the simple reason that I never expect anything from them. When I said that I am not celibate because I am not unnatural, a few sannyasins were shocked. They started writing letters to me, and I informed them that they cannot have any expectations about me. I can do anything I want. We don't have any contract that I will follow your expectations or you will follow mine.

I have no contract of any kind. My sannyasins cannot expect what I am going to do tomorrow. I can do anything, and they also are absolutely free. They can do anything they want: they can be here, they can leave. It is their freedom.

Out of freedom they have become sannyasins, out of freedom they can become non-sannyasins. There is no problem. It is not a church and it is not some contract which has always existed between the leader and the follower, the Master and the disciple. But this delicate thing is rarely understood -- that they both become dependent on each other.

I am reminded of a beautiful story about Diogenes. Greece has given a few beautiful people to the world, but none comparable to Diogenes. He is not much mentioned in the history of philosophies or even if he is mentioned, it is only in the footnotes -- for the simple reason that the man was so rebellious and such an outsider that the professors of philosophy would find it difficult to explain the man and his behavior.

He lived naked. Now, in India it is a tradition, there are many naked sannyasins. But in Greece, he was the only one in the whole of history who lived naked. Just like Buddha in India, he used to carry a begging bowl to beg food or to drink water.

One day he was thirsty. It was hot and he was rushing towards the river to fill his begging bowl with cool water. Just before he was going to dip his begging bowl, a dog came running in and started drinking. He stopped, for a moment he thought, and he said, "This dog seems to be more independent than me. I have to depend on this begging bowl. If a dog can manage without a begging bowl, then Diogenes is going to manage it, too."

He immediately threw the begging bowl into the river.

Even in small things -- what to say about human beings -- when you make human beings your slave, you are entering into a mutual slavery, a mutual dependence.

I have no contract with my people. I have not promised them that I should be this or that, so they can never question my behavior. I remain individual; and that's what I want them to remain, individual.

Now, the persons who were shocked when I said I am not celibate had carried the idea for centuries that a religious person should be celibate -- and particularly nobody has heard that an enlightened man had made love to any woman after his enlightenment. Naturally they were shocked.

It is up to them. They can think that perhaps I am not enlightened. Perhaps it is time for them to leave this place. Perhaps they have come to a wrong person. But as far as I

am concerned, I am going to be totally free, absolutely frank, no secrecy, no privacy.

I know for certain that celibacy is unnatural unless you are impotent; and I don't think any impotent person has ever become enlightened. No, there is no mention of it. In fact, just the opposite is the case. The people who became enlightened were really too much sexual, that's why I call them Zorbas; they were really too much sexual -- so much that finally they understood that there is nothing much in it. They experienced it through and through and found nothing in it. And that was the point from where they started searching for something else. That led them towards Buddhahood, enlightenment.

But once they had become enlightened -- they were fulfilling people's expectations because they wanted to be great enlightened Masters, prophets, messiahs -- they could go on fooling with women. Buddha would not even look at a woman. What cowardliness! Buddha would not allow any woman close to him, she had to remain eight feet away.

Is this enlightenment? so afraid, so shaky that even a woman coming close and you become afraid? This is repression, this is not enlightenment.

I want to declare to the whole world that unenlightened people can have only sexual relationships, which they call love. This is not right. They should stop calling it making love; they are simply making sex. Only an enlightened person can make love, because it is no more his need. He can be without it for years and not even for a single moment will he feel its need. But he can enjoy it as fun.

I can play cards; it is not a need. I can drink once in a while; it does not disturb my enlightenment. I can make

love. I don't see... but it can disturb people's idea of enlightenment. That is their business. My enlightenment is not made of such fragile matter. It cannot be disturbed by anything. In fact, they have been asking whether enlightened people transcend sex, and I have sent the answer to them that the enlightened person finally transcends enlightenment, too.

And I have transcended enlightenment, too. Now I am again the same old ordinary man I was before all this round trip jet journey. I am back home.

I have passed through everything, all meditation, all enlightenment, and come back home, with new eyes, new clarity, new vision. It is almost like living continuously on LSD.

Q: WHY ARE SO MANY WOMEN SANNYASINS?

A: Because I am a man, and it is natural for women to be attracted to me. You can see my grey beard. This beautiful grey beard is the work of the ladies. The whole credit goes to them; otherwise, I would be having a black beard by this time. But so many ladies... but I don't bother about the color of the beard -- the grey is so beautiful!

Q: IT SEEMS THE WHOLE COMMUNE IS RUN BY WOMEN. IS THERE A PARTICULAR PURPOSE OR STRATEGY TO THAT?

A: Certainly there is a particular strategy. Man has dominated women for centuries and forced the idea on them that they are the weaker sex, that they cannot do

anything that man can do. They can do small homely things -- that is their world. I want to destroy that idea completely. And you can see I have destroyed it.

My communes are run by women, and they have proved far superior to men in every possible way. My sannyasins are doing better business than any man can do, finding better bargains than any man can find. I wanted it to be a solid argument before the whole of humanity that women are not inferior, that if you give them a chance, they can even prove superior in many matters. At least they are going to prove equal.

And this is a strange way: to keep half of humanity in a downtrodden state. How much is the loss? -- half of humanity means that women, if they were accepted equally, would have produced a Dostoevsky, a Turgenev, a Chekhov, a Gorky, a van Gogh, a Picasso, a Nijinsky. They may have proved a Buddha, a Jesus.... Half of humanity! -- it is a vast ocean to whom you have denied all possibilities of creation, expression. And you have behaved with women as if they are cattle, not human beings.

It is not going to be so in my commune.

But I do not agree with the liberation movement of women, because that is going in a reactionary way, creating hate for men -- so much so that their basic approach is now that no woman should love any man, that they should all be lesbians.

Here, women are running the whole commune, everything, but no man who is here has ever felt that he is inferior. In fact, for the first time he feels a respect for women. He can see the dignity of women. Every day I receive letters from my male sannyasins asking, "What is happening? The

commune sannyasins, the women, are becoming juicier and juicier, more and more graceful, more and more beautiful. And they are working so hard!"

For the first time, they have been given the chance to show their mettle. It is not a loss to men: they have found a companion, equal to themselves, side by side with them. You were missing half of humanity.... And remember, because you have repressed that half, that half was trying to take revenge in every possible way. Of course, the woman has her own ways of taking revenge, and every man knows how the woman can take revenge. Every woman has been taking it for centuries. She will be nagging the husband, she will be spying on the husband. She will make the husband just a henpecked person.

All husbands are henpecked! I have never come across another category. Outside they may roar like lions, but that is not to be believed. Just look through the keyhole in their houses -- the woman is roaring and the husband is hiding like a rat behind this chair, behind that table. It is natural, because if you repress their energy, somehow they are going to revolt against it. Here, men also are feeling tremendously relieved because no woman is nagging them. Women's liberation is automatically men's liberation. Women's slavery is automatically men's slavery. They go together.

But this is only a transitory period.... Once I have proved my point, all around the world in different countries and different communes -- even where I am not present -- women will be on the top, once the point is proved and people can see.

Just four years ago, when we came here, we did not have a single dollar. My women sannyasins managed to purchase 126 square miles, an area three times bigger than New York. In four years we have poured almost two hundred million dollars into creating this oasis, and all has been managed by women. They have proved their mettle -- and without insulting men, without putting them down, without in any way taking revenge. And they are not lesbians.

So it is, in fact, a tremendous revolution which is needed, which has been needed for centuries. And the sooner the whole world goes the way my communes function, the better, because I don't think women will be ready to use nuclear weapons in the third world war. Women won't want to kill; that is not part of their feminine psychology. They would like people to come closer, to be more loving.

If the world is run by women -- and man can take his place more significantly in scientific research, in the service of life and creativity -- and the governments and all other functional things are run by women, we will have a tremendous balance.

It will take a little time for women to produce Einstein and Picasso and Michelangelo. It will take a little time to bring a Mozart, a Leonardo da Vinci, because for thousands of years -- in fact, for the whole history -- they have been repressed, so it will need a little time. And once the repression changes into expression, it will be just like land which has been lying fallow for thousands of years gathering all kinds of fertilizers, rain water, and nobody cultivating it. When you cultivate it, it is going to give you a bumper crop. All other fields will look poor because they

have been exploited every year; they have lost their energy to produce more.

The same is the situation of the human mind. The feminine mind has not been used, has not been allowed to function. If it is allowed, it may take a quantum leap. And it will be a blessing for all.

An intelligent woman, respected as equal to men in the society, will not become a lesbian because it is unnatural, absolutely unnatural. She will be heterosexual. And if all women turn to heterosexuality, we will be declaring war on homosexuality, too, because from where are they going to find men? They will chase the homosexuals to their deaths. They are chasing them here. We have got a few homosexuals, and they go on writing letters of complaint to me: "We are homosexuals and women are chasing us. We are not interested, but we do not want even to declare that we are homosexual." I say, "What can I do? Drop your homosexuality."

We can make a better world together. Men and women should be really half-and-half of a whole. There are qualities which men have and women do not have; there are qualities which women have and men do not have. Both together, the human being will be richer in every possible way.

Just think of a woman pilot dropping the atom bomb on Hiroshima and Nagasaki. I cannot conceive of it. If there had been a woman pilot, she would have refused to follow the order. She would have preferred to be shot dead, but she would not go to kill innocent people who have nothing to do with war.

And anyway, the war was ending. Germany was already on its knees, it was only a question of a week or two until Japan would surrender. There was no need of an atom bomb to create a hell for two beautiful cities.

I don't think a woman could have done that. A woman would rather have said, "You can court-martial me. You can shoot me. That seems to be easier than killing 100,000 people in one city, and 120,000 people in another city."

But what did the man pilot do? He dropped atom bombs on both the cities, came back to his base, had a good dinner, smoked the best cigar, joked with his friends, and went to sleep with a woman. In the morning when the journalists reached him, they asked the man if it had been very difficult for him to sleep having caused 220,000 people's deaths.

He said, "No, I slept beautifully. I did my duty, and once the duty was fulfilled -- and it was a great duty to be fulfilled -- I was feeling so happy that I managed to do it that I went to sleep with a woman and had a beautiful sleep."

Because it had been his orders, President Truman was asked early in the morning the next day, "How was your night?" He said, "I felt immensely relieved. Now there is no question of the war being prolonged any more. Not only that, we have made a point to the whole world: Don't come in conflict with America, otherwise the result will be more Hiroshimas, more Nagasakis" -- not a single word of sympathy for those innocent people. They were civilians, they were not in military camps.

I have seen a picture that I cannot forget. One friend from Japan sent me a photograph of a small child, maybe eight

or nine years old. His bag hanging on his shoulder, his books in the bag, he was going upstairs into the attic which was allotted to him as his place to study and sleep. And just when he was on the middle of the staircase, the atom bomb fell on Hiroshima. The boy simply got burned and got stuck into the wall -- just a burned body with a burned bag, burned books.

When I saw that picture, I could not believe that man can do this to man. If a woman was president of America, I don't think this could have happened. Man has been given enough chance; now let the woman come up, and man can pour his energies more into scientific fields. Meanwhile, women will pick things up.

Yes, there is a certain basic strategy why my communes are run by women. But you can meet my male sannyasins. They are not in any way thought to be inferior. No woman is treating them as inferior in the way they have always treated women as inferior.

Perhaps it is that the male ego functions in that way: unless it makes somebody feel inferior, it is not satisfied. The woman functions in a different way: unless she feels somebody needing her, desiring her, she feels frustrated. A man's need seems to be to dominate, and the woman's need seems to be to be needed. That is a far better need -- to be needed.

And I am doing an experiment, I am not a philosopher. I hate philosophy because it is simply a wastage of time. My commune is my experiment, and everything that I have envisioned has come true in it. The same can happen all over the world. This is a prototype.

Q: YOU HAVE ALSO SAID, "WE ARE NOT MISSIONARIES." WHY? DON'T YOU WANT MORE SANNYASINS?

A: We are not missionaries because we don't want anybody to be converted into sannyasins by us. We are available for anybody who wants to join us. He is welcome. We are receptive to anybody without conditions, but we are not going after people like the Christian missionaries or the Witnesses of Jehovah, forcing their Bible on you, knocking on your doors every morning. We are not going to knock on anybody's door.

Yes, we will spread the message -- that's why I am talking with you. We will spread the message and if anybody wants to come with us and join our caravan, we are perfectly happy.

But this is a very different approach from missionaries. It is not aggressive, it is receptive; it is not masculine, it is feminine. That is the difference I make between these two psychologies. The male psychology is to go after the woman -- that is the missionary. The woman's psychology is to escape from the missionary, but remain receptive. She never escapes too much. She always remains within the boundary so you can catch hold of her, but she lures by running away. By running away she becomes more beautiful; by running away she becomes a dream girl a very homely girl can become a dream girl.

I trust in the feminine psychology because these missionary types of people around the world are aggressive. They are in a kind of war; very subtle, but it is a war. They are in politics -- very subtle, but it is a politics of numbers. What

has the pope got that he should be respected? I have seen his statements, which are not even his statements, his secretary goes on writing them. Even then, all those statements prove only a thick head. Nothing of importance ever comes out of these popes.

And the missionaries I have been in touch with in India were of a very high caliber -- men like Stanley Jones -- but the whole effort is how to convert people into Christianity. What did Stanley Jones do? He created a Christian ashram. To exploit Hindus, he used the word ashram. He managed his ashram just the way Hindus live in their ashrams: getting up early in the morning, going to the Ganges for the bath, then going to the church to pray. Every ritual of the Hindus was copied.

The only difference was that Krishna was missing, and there was Christ. And that is not much of a difference because there are scholars who say that Christ never existed, it is just another name for Krishna. I was looking at how Krishna can become Christ in Indian languages, and then I came across Bengali: in Bengali, Krishna is called Christo. Now that comes very close to Christ.

There are scholars who think there has never been any Christ, it was just that the story of Krishna, changing through many forms, finally took this Aramaic transformation; and Christianity was born out.of a borrowed myth.

I asked Stanley Jones, "Can't you see your diplomacy? Whom do you want to deceive?" He used to wear Hindu clothes. In his ashram, everybody used to wear Hindu clothes. Nobody could smoke there. No alcohol was

allowed. But the whole point was somehow to attract Hindus there, and then convert them.

This is aggression, violence. It is interfering into your inner being. It is far worse than cutting off your head. At least I cut off your head without changing you. I respect you as you are and cut off your head. They don't cut your head, but they destroy your mind, they reprogram you. They replace Krishna with Christ, they put a cross in place of a flute -- which is an ugly replacement.

The flute is life-affirming and the cross is death-oriented. No Jonestown could have ever happened under Hinduism, Buddhism, Jainism. It is impossible. A Jonestown needed absolutely a Christian context. It needed a cross.

And Reverend Jim Jones was doing exactly the same foolishness that Jesus did. He was simply following step by step. Jesus had told his people that they would be coming with him into the kingdom of God. Of course, he would be going first to make arrangements for them. And for two thousand years he has been making arrangements -- and the idiots are still waiting.

Jim Jones was more contemporary. He thought it better to take the whole lot, the whole congregation with him. Why should he go first and prepare the ground? -- and then Jesus has not been heard from for two thousand years. Perhaps people are not allowed to come back here; it seems to be better to take everybody with.... This could happen only in a Christian context.

If women are leaders in politics, leaders in science, leaders in poetry, painting, they will bring a totally new perspective to everything. Women should be professors, educationists, they should be everywhere. They are half of the world --

they own half the world. And my experience here is that they are tremendously capable, reliable. You can trust them more because they connect with you not from the head, but from the heart.

Q: YOU SAY YOU CAN'T COEXIST WITH THE REST OF THE WORLD. DO YOU WANT A RED OREGON, A RED WORLD? AND ARE YOU READY TO FIGHT FOR THIS PURPOSE?

A: We never plan anything, but we are always ready to fight for human rights. Whatever the consequence, we will fight for democracy. We will fight for freedom. We will fight for respect towards the individual. We will fight for America and will not allow Americans to destroy its beauty, its Constitution, its Declaration of Independence. We are on the side of America, and the Oregonians are not. That is my basic standpoint.

We have not committed a single crime, we have not done anything illegal. We have not done anything against the Constitution, and the State of Oregon has done everything against the Constitution, against the law. They have used the law in a way it has never been used against anybody. They have taken advantage of the loopholes in the law. But my commune is not Reverend Jim Jones' uneducated black people. My commune has four hundred law experts. There is no other firm in the whole world which has four hundred law experts.

We are going to fight to the very end. And remember, we are fighting for the values America stands for, and they are

fighting against their own values, their own Constitution, their own law.
They are fascists, and I don't think fascism can win. We are a small minority, but we are not threatened by them; they are a big majority, and they are threatened by us. You can see clearly what is the reason.
The reason is that we are standing for their Constitution, and they are going against their own Constitution. In the courts they are getting defeated everywhere. In the lower courts perhaps they may succeed, because they belong to the state, they are under the pressure of the state; but as we move higher, our number of wins gets bigger.
The moment we are in the federal courts, we immediately win. And I am absolutely certain I myself am going to stand in the Supreme Court of America to save the Constitution of America against all those who want to prostitute it.
Is it a Constitution or a prostitution?
We are not threatened, we are really enjoying the whole game.
Anything more?

Q: THE LAST QUESTION! ONCE YOU SPOKE ABOUT A HOLOCAUST BETWEEN 1984 AND 1999. WHAT DOES IT MEAN?

A: It means nothing. Eat more spaghetti! There will be no holocaust.

Chapter #20
Chapter title: none
6 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH PENNY ALLEN, FREELANCE JOURNALIST, SISTERS, OREGON

The Last Testament, Vol 1
Chapter #21
Chapter title: none
7 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH KNBC-TV, LOS ANGELES, CA

The Last Testament, Vol 1
Chapter #22
Chapter title: none
8 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH THE RAJNEESH TIMES, TOKYO

The Last Testament, Vol 1
Chapter #23

Chapter title: None
9 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH NATHAN WOOD, THE ROGERS CABLE SYSTEM, PORTLAND, OREGON

The Last Testament, Vol 1
Chapter #24
Chapter title: None
10 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH MARCEL BRUYNS TROS NATIONAL TV, THE NETHERLANDS

The Last Testament, Vol 1
Chapter #25
Chapter title: None
11 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEWS WITH HELMUT WERB, PHOTOJOURNALIST WITH: ROCK STAR, ITALY; MUSIC EXPRESS, GERMANY, HOLLAND; O'KEG, SWEDEN; MUSIC MAN, AUSTRIA; FI, ENGLAND; CONCRETE, MEXICO

The Last Testament, Vol 1
Chapter #26
Chapter title: None
12 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH KGO TV, SAN FRANCISCO, CALIFORNIA

The Last Testament, Vol 1
Chapter #27
Chapter title: None
13 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH ILLUSTRATED WEEKLY OF INDIA BOMBAY, INDIA

The Last Testament, Vol 1
Chapter #28
Chapter title: None
14 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH KEYI TV, EUGENE OREGON, TRACY BERRY,

The Last Testament, Vol 1
Chapter #29
Chapter title: None
15 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH BHASKAR, CORREO BRASILIENSE, BRASILIA, BRAZIL

The Last Testament, Vol 1
Chapter #30
Chapter title: None
20 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH FRED BRUNING OF NEWSDAY, LONG ISLAND, NEW YORK

The Last Testament, Vol 2
Interviews with the World Press
Talks given from 21/08/85 pm to 21/09/85 pm
English Discourse series
30 Chapters
Year published:
The discourses listed as being titled "**The Last Testament, Vol 1**" are titled that way on the tape. The book "**The Last Testament, Vol 1**" contains a different numbering scheme, as it contains interviews selected from the whole Ranch

period. Volumes 2, 3 and 4 (as numbered on the tapes) will probably never be published as such.
All other series in the database have been numbered and titled as in the books they appear in, this will not be so for the Last Testament series, they will take their numbering from the original numbers given them.

The Last Testament, Vol 2
Chapter #1
Chapter title: None
21 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH SWAMI AMANO WILFRED, AUTHOR OF DAS ROTE TUCH, GERMANY

The Last Testament, Vol 2
Chapter #2
Chapter title: None
22 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH QUESTLINE -- CJOR RADIO, VANCOUVER, CANADA

The Last Testament, Vol 2
Chapter #3
Chapter title: None

23 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH TED VIRAMONT, MADRAS PIONEER, MADRAS, OREGON

The Last Testament, Vol 2
Chapter #4
Chapter title: You Are Totally Free
24 August 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament Volume 1, as Chapter 3.]
MA YOGA PRATIMA
RAJNEESHPURAM
OREGON

QUESTION: BELOVED BHAGWAN, HOW ARE YOU HELPING TO CHANGE THE WORLD?

ANSWER: The world does not exist, it is only a word. What exists is the individual. By changing the individual, the world is changed. What has been done in the past with humanity is that people have been deprived of their individuality. That's why there are crowds, not individuals; Mohammedans, Christians, Hindus, but no individuals.
It is the same process which has been applied down the ages in the armies. The whole training in the armies is a

basic effort to destroy the individual completely and to make him just a number.

If a man dies in the fight, in the war, his name does not appear on the notice board; what appears is that #16 died. Now #16 has no wife, no children, no friends, no old father and mother; #16 is simply a number, and #16 is replaceable. Some other person soon will fill the gap and will become #16. And the man who was behind #16 was reduced by and by with subtle processes. The whole training of the army is that the person is made to do things which are irrational. In the beginning his reason tries to assert, but his reason is punished, his disobedience is punished, his argumentativeness is punished. His obedience is rewarded.

Soon the person can see that if he has to remain in continuous misery and punishment, then only he can allow his reason to function. Otherwise, he has just to follow whatever the order is. Even if the order is to drop the atom bomb on Hiroshima, the person does it exactly like a robot, without considering that he is destroying 160,000 people within seconds.

But he is not an individual, he thinks no more. His thinking has been very scientifically destroyed. For hours in the morning, in the evening, for years he's been parading: turn right, turn left. He cannot even ask, "What is the point?"

It happened in the second world war that soldiers were needed, so everybody from every profession was asked to sacrifice himself for the country. A professor in Germany was asked to join the army. He had no more students anyway; since three years nobody had entered into his post-graduate research work, he was sitting unnecessarily. He

should go to the army. He said, "There is no problem for me, I can go anywhere, but the army will find difficulties with me." But he was not listened to, and the first day when he was standing in the line and they said, "Left turn," everybody turned except him.

The commander asked him, "Have you heard me, or not?" He said, "I have heard, but I don't see any reason why I should turn left. And, finally, these people will be ordered again and again and they will come to the same position in which I am already standing."

"March forward!"... and he would not. He wanted some reason for every single act. Why should he march forwards, why not backwards? The commander got fed up. Such a person cannot be made into a soldier. He asked his chief what to do with this man: "He asked about everything. I don't know myself, I had never asked myself. This is a simple training of learning obedience, but this man is impossible. Everything is confronted with 'why?' The commander-in-chief said, "You don't know him, he is a very famous professor of philosophy. His whole life he has been arguing, doubting, and it is certainly difficult for the poor old man to drop all those habits. You give him some work which he can do, something very simple."

So he was sent to the kitchen and he was given a pile of peas and told that he had to sort them, the smaller ones on one side, the bigger ones on the other side. After one hour, the chief commanding officer came in and the professor was sitting there with closed eyes and the pile was exactly the same as he had left one hour before. Nothing had been done, not a single pea had been moved. He asked the man, "What are you doing? You have not done anything!"

He said, "So many problems have to be solved before I start. You said to me, the smaller ones on one side, the bigger ones on the other side. What about those that are in the middle? Where do they go? And it is not only a question of just three grades. In fact, there are many grades. Between the bigger and the medium there is again the middle, between the medium and the small there is again the middle." He said, "It is such a complicated mathematical thing and I am absolutely ignorant about mathematics." Finally, he had to be discharged because he was good for nothing.

What was the problem? The problem was they were trying to take his individuality away. They were trying to make him a robot, just to follow, there is no question why. Years of turning left and right and marching forwards and backwards, one slowly stops asking why. What is the point? One simply starts doing things mechanically. Only then you can make a human being drop the atom bomb on Hiroshima, Nagasaki, and he does not ask why. These people of Hiroshima had done nothing wrong, they had not harmed anybody. They were civilians, small children, women, pregnant women, old people -- they had nothing to do with the war as such. Why destroy them?

No, such a question does not arise anymore. An order is an order, and to follow it is his duty. He dropped the bomb on both the cities, went back to his camp, had a good dinner, drank with his friends, laughed, joked, and Hiroshima and Nagasaki were burning. Never before in history had such destruction been seen. But this man seemed to be absolutely unaffected. In fact he seemed to be enjoying, celebrating, because he had done a great job. The first man

to drop the atom bomb has become a historical figure.

In the morning when he was asked by the journalists, "We certainly believe you could not have slept in the night. After killing 160,000 people, how can you sleep?" He said, "You don't understand the psychology of the soldier. I have done my duty and I have done it perfectly, and I had a very good sleep. I had not had that good a sleep for months, because this project was there, and I was so much excited by the project of dropping the atom bomb." He was being prepared for it; and, naturally, when the work is finished -- and finished with perfection -- one has the right to relax and go to sleep. So he said, "I ate well, drank, danced with my friends and went to sleep."

Now, something is missing in this man. His heart is no more functioning. His reason is dead. He looks like a man, but he has become a robot.

What has happened in all the armies has happened on a subtler level in all the societies. The basic method is the same. Every child is brought up to follow, to be obedient, to respect the elders. Every child is conditioned that on his own he is always going to be wrong, that he is a worthless person. One is not born worthy; worth has to be deserved, it has to be earned, it is a goal. Very few people achieve it. As a human being, he is condemned. As he is, he is condemned. He is given all kinds of shoulds and should nots, and the child is so helpless that sooner or later he is caught in the net.

It was a continuous problem for me and for my family. In India, it is an accepted fact that if any elderly person comes into a house you have to touch his feet. Now, I was not

willing to do that. The first time it happened, one neighbor came in who was the age of my father -- or perhaps older than my father -- and my father touched his feet, asked him to sit comfortably. And then my father told me, because I was still in there, "Touch his feet. He is older than you, he is older than me."

I said, "He may be older, that does not mean that I have to touch his feet. In fact, I know this man. He is a drunkard, he goes to the prostitutes, he has been imprisoned twice for stealing. Now the police are suspecting him of a murder which has happened just two days ago in front of the house." In fact, my whole family had to force me not to say anything about it because I had seen it happening, and I told my father, "I also suspect this was the man although he had a black cover over his face. But I know his feet, I know his hands, I know the way he walks -- and you want me to touch his feet? I cannot do it."

My father said to me, "Then it is better, whenever anybody comes into the house, that you simply move from that place. Don't remain there to confront the man, to confront us and to create an embarrassing situation. Now what will that man think?" I had said everything in front of him. He really became nervous when I said, "I can recognize this man's walk and how he killed a man. Just because you are insisting, I am not going to the police station. Otherwise... this man is a murderer."

Seeing this he started almost trembling and perspiring. I said, "Look at him. He should touch my feet, otherwise I am going to the police." And the man touched my feet because he knew that I had seen him. He had seen me seeing him -- I was the only eyewitness. It was not late, just

nine o'clock in the evening, and in front of my house there was a small street, dark. He was hiding in that street as that man passed on the road. The man's shop was nearby, and the exact time in India to close shop is nine o'clock.
So everything was settled: Nine o'clock he would close his shop and he would walk in front of my house, because his house was there, four houses away. And that was the best place because the murderer could hide in the darkness. There was not even a lamp post, electricity had not come yet into that place. I saw him come out of the street....
It was a hot summer night, and I have never felt at ease with heat. Cold I love, heat I simply hate. So I was just sitting in my bed waiting for the air to cool down a little and then I would go to sleep. At that very moment this case happened. The man was not aware that I was sitting on my bed on the terrace, because all the lights of the house were off and everybody had gone to sleep. I was in darkness, and as he came out of the street I immediately recognized the man, although he had a black cover over his face.
I told my father, "Now look. You touched a murderer's feet just because he is a little older than you. But there are men, donkeys, many bulls and many dogs older than you, older than me. If this is the rule, that I have to touch the feet of anybody who is older than me, then perhaps I should commit suicide, because I cannot continue from the morning to the night touching everybody's feet. Do you think I don't have any other work?"
These are subtle strategies to distract the child from his innocence. If he follows the convention, the tradition, he is rewarded. I was always punished, never rewarded, but I accepted each punishment with great dignity, because each

punishment made me a more solid individual, and they were not aware that they were helping me. Their rewards would have been bribes. Their punishment gave me mettle. Every day I was punished, at home, in school. And they were wrong and I was right; but my crime was that I would follow only what I felt to be right. It has been a great adventure to be right and to be punished. That gave me tremendous integrity, and everybody -- my father, my teachers -- later on recognized it. Almost all of them recognized that they were wrong, but they treated me just like any other child; they never thought that I would be able to stand all the punishments and still insist on doing the things I wanted to do.

For years I had been standing outside the class. The teachers would find it easier to teach; otherwise, I was constantly asking questions. And I knew and they knew that they didn't know the answers. The moment I would ask anything they would say, "You simply go out of the class." I said, "But that is not the answer to my question."

For example, I asked the man who started teaching me arithmetic why in every language there are ten basic digits, one to ten. He said, "My God, I have been teaching mathematics for almost twenty years" -- and he was a first class M.Sc. in mathematics -- "nobody has ever asked me, nor have I ever thought myself why there are ten digits." I said, "I know the answer. But first I want to know whether a gold medalist in mathematics from the university knows a basic thing which is fundamental to mathematics."

He was angry, embarrassed. I said, "The thing is very simple. I have seen the villagers counting on their fingers, and there are ten fingers. And man must have started

thousands of years ago counting on fingers. And because all over the world man has ten fingers, hence every language, every country has those ten basic digits. Otherwise, they don't have any reason." And there have been mathematicians who have used lesser digits. Godel used only three, and he said that's enough: one, two, three. After three, comes ten, eleven, twelve, thirteen; after thirteen comes twenty-and he managed to solve all kinds of mathematical problems with only three digits.

I was interested in mathematics, that's why I had joined the class. But before joining the class, I had looked into the library in all kinds of mathematical books, and I had found this Godel, who managed to work only with three digits. That gave me the idea that ten digits has nothing to do with mathematics, it has something to do with the hands of man. I said, "Rather than answering me, you are telling me to go out of the class and stand there at the window. There is no problem for me because I enjoy outside air better than this dark hole which you call your classroom, and this dirty furniture, ugly, hard.... And you force small children to sit on this furniture six, seven hours a day; that is enough to destroy their soul. I am perfectly happy outside. There are trees and birds and fresh air. And particularly you are not there, so I need not bother about any question."

One day the principal was on the round and I was standing outside the mathematics class. She said, "This is strange. Whenever I come on the round, you are always standing at this window looking at the sky. Sometimes out of curiosity I simply look out of my office to see whether you are there or not. You are always there, without exception." I said, "You have to ask my mathematics teacher, because he tells

me to stand here, and I enjoy. He is boring, and whatever he teaches can be learned very easily from any book. And standing here in front of lush green trees and so many birds and such fresh air, who bothers about arithmetic? And anyway, I am not going to count money in my life. So please don't disturb me, things are going perfectly well. He thinks this is punishment, I think this is reward -- reward for asking a reasonable question."

And I learned in these small things by and by that this society rewards lies, punishes truth, teaches truth but never rewards the truth. This whole society is against the individual. It wants everybody retarded. The retarded people are good; they never create any problem to anybody, they cannot raise questions, they are easily enslaved. The individual is essentially rebellious; he will say yes only when he feels it, otherwise he is going to say no.

You ask me how I am preparing to change the world. I am doing just the opposite of what society has done to individuals. I have to undo it. There is no need to do anything else. My sannyas is simply a process of undoing what the society has done to you. I am simply provoking your intelligence again. It is dormant. It is there; nobody can kill it, it can only be repressed. Finding a suitable, comfortable situation, it can again start growing.

I want every one of my sannyasins to be utterly unique. This is one of the reasons I am against communism, because communism is the ultimate result of destroying individuals. Other societies have done it partially, communism does it totally. Hence in Soviet Russia in these seventy years, not a single rebel; strange -- a country which

brags about revolution but does not produce revolutionaries.

It is something worth noting that before the revolution, Russia was a poor country but had many geniuses. Perhaps no country could have competed in the early years of this century or the last part of the preceding century. If you want to choose the ten best novels of the whole world, from all languages, you will be surprised that at least five will be Russian, and they will be the topmost. And after the revolution not a single novel.... What happened to the genius of the country?

There was Fyodor Dostoevsky, who has written as nobody else has written in the world. His insight is so penetrating 'that if the Bible is lost, nothing is lost; but if his books are lost, humanity will be always poor, because Fyodor Dostoevsky cannot be replaced by anyone. And there were all these men: Leo Tolstoy -- a giant, each thing that he has written should be written in gold -- Chekhov, Gorky, Turgenev. These five people you will have to put first; then only five from all the rest of the world.

A country that produced people like Turgenev has not produced any poet of the same caliber, any novelist of the same caliber since. What happened? What went wrong? The individuality has been completely destroyed. People are just robots. A slight disobedience and you are finished, nobody will ever hear of you.

Just a few years ago, Andrei Sakharov was given the Nobel prize because he was -- and he is -- the greatest nuclear physicist in the whole world. Any country could be proud of the man. He has gone deeper than Albert Einstein, farther than anybody else in the whole history of man. But

because he signed a few petitions -- not much: he has not created any revolutionary party or killed somebody or bombed a train, he just signed a few petitions. Before him three other scientists had received the Nobel prize, and all three were immediately thrown into imprisonment, because the Soviet government does not want any Soviet citizen to receive the Nobel prize. In their eyes, the moment a man receives the Nobel prize he becomes world famous, and he starts having influence around the world which he can use against the Soviet government.

The Soviet government does not want the world to know who the people are who are creating nuclear weapons. The Soviet Union does not want these people to go out of the country even for a single day. They don't want these people to know that their country is poor and starving and all this nonsense about communism is baseless. Outside, the world has everything of which Russians cannot even dream. And intelligent people like Sakharov will immediately be able to see how far the world has progressed.

In Russia all publications are from the government; no private publications, no private newspaper, no private magazines. The Soviet people know only what the government wants them to know. It goes on hiding many truths, it goes on spreading many lies, but the Soviet people have no way to find out what is true and what is not. And if a man accepts the Nobel prize, then he will be invited to receive it. He will have to go outside the country.

So three scientists who were members of Sakharov's academy -- he was the director -- had received the Nobel prize. The government told them to refuse and they did not refuse. That was a crime. They asked the government,

"Why? -- if our efforts and our researches are being rewarded by the world, you should be proud of us. Three Soviet scientists getting the Nobel prize -- you should be immensely happy, because in the same year not a single American is getting the Nobel prize. But on the contrary, you want us to refuse it."

And what they did with these three people is absolutely inhuman. They kept them awake for fifteen days; they went on giving them anti-sleeping doses... fifteen days continuously, not a single wink. First, after three or four days, they started losing interest in their families. Their wives would come, but they would not look at them. The children would come but they would not respond.

After the first week, they were like zombies. They could not recognize their friends. After the second week they had forgotten their own names, and they had forgotten all about the subject for which they had received the Nobel prize. After three weeks they were finished, their whole psychology was messed up. And then they were produced in the court to show that these people were insane and the court had to decide what to do with them.

They have been made insane. Of course, the court asked what their names were, and the scientists were standing there looking with empty eyes as if they had not heard. One was shaken, forced to say his name. As if he had lost his voice, he looked all around -- what is happening? -- and finally he managed to stutter, "I don't know. Perhaps somebody here may remember my name; I am trying hard, but no name is coming."

The court decided they were insane. Just three weeks before, these people were declared Nobel prize winners.

Within three weeks all three persons went mad, and where they had been for these three weeks there is no account. And why were they not produced immediately after they got the Nobel prize? If they had refused, disobeyed the government, then immediately they should be produced. What had been done in these three weeks? Sakharov knew everything that had happened, because he was the director; his conscience started hurting because everything was happening before his eyes. He was not doing it, but it was happening in the academy itself, and certainly he felt he was responsible.

The man somehow had saved a little bit of individuality. He signed a petition that this was absolutely inhuman, because he knew what had been done to these people, what kind of medicines and injections had been given to them, and he knew what would be the result. They had destroyed three Nobel prize winning geniuses, and now the court sent them to a mental asylum.

Sakharov simply signed the petition appealing to the president of the country that justice should be done. Even if they didn't want them to receive the Nobel prize, this was not the punishment for it. And because he signed the petition, the same happened to him. Immediately in the middle of the night he was arrested. He was removed from the directorship of the academy, but because he had already become a world renowned physicist, they could not give the same treatment as had been given to the three others. His name was known all around the world. So they sent him to Siberia.

Siberia is hell for Soviet Russians. There Sakharov is still alive. His wife has followed him voluntarily. Doing

nothing, such a genius is rotting. They hardly get survival food, and the whole day they have to work like slaves. Now, Sakharov has never worked in this way. He is a man of intelligence, not a manual worker.

I am against communism because it destroys the personality totally. But this is simply the logical conclusion of all the societies in the world. They differ in degrees. Communism has stretched the logic to its very end. In Russia they say the society is not for the individual, the individual is for the society. I would like to say to my people that the society is for you, you are not for the society.

Society is simply a word. There is no society. Civilization, ideology, all are jargon; the reality is the individual. So if we can undo, deprogram enough young people around the world, we are sowing the seeds of changing the world without talking about any change. We are it.

There is no direct way to change the world, because there is no world which you can change. Wherever you go, you will find individuals. So the individual has to be changed, and that is simple, not difficult at all. If the society has been able to make you something which is absolutely not your potential, they have succeeded in doing the impossible. What I am doing is simply the natural course. If you have to take the water upwards, you will have to pump it, make arrangements. But if you have to take the water downwards, no arrangement is needed, the water will flow downwards itself. It is its natural law.

The societies around the world, religions, civilizations, cultures, have created very subtle mechanisms to destroy the individual. All that we have to do is to free the

individual from those subtle mechanisms. That's why I am continuously hitting on every device that society has created to destroy people. The moment you are no more a Christian, something immensely beautiful will arise in you. The moment you are no more American or Russian or Indian, you will feel wings growing in you.

The moment you are no more addicted to any doctrine, you will be surprised what sharpness comes to your intelligence -- how you start looking at the same world with totally different meanings, different eyes. Everything is the same -- but you are no more the same, as if suddenly a blind man has found eyes or a deaf person has suddenly started hearing.

Those examples don't do justice, but just give an indication. The man who is completely deprogrammed is my revolution. And we need only a small minority in the whole world; there is no need for a big majority to change the world. The majority in the world have never done anything; it is always a small group of people who have been running the world.

Now Jesus is running millions of people. Karl Marx is running half the world. Mohammedans are second only to Christians in number. Buddhists are third, Hindus are fourth. A few people -- not more than a dozen, you can count them on your fingers -- have been running the whole world.

We can create thousands of deprogrammed people, and those deprogrammed people will be like fire, wildfire. Wherever they will move, with them will move a new perspective, a new way of life, and they will become magnetic forces to which people will be simply pulled in.

So I have no plan to change the world directly. That has not happened, though many have tried it. Basically they went wrong from the very beginning.
Start with the individual and release his intelligence. Don't give him any program, don't give him any project; just make him free and tell him, "The whole sky belongs to you -- now you can fly anywhere you like, and whatever you want to do, you do, because there is no God to punish you or reward you. You are totally free, for any act that gives you bliss, that gives you peace, that gives you serenity." These people will become models and they will set the whole world afire.
So that is my idea of how we are going to change the world: by changing you.

Q: BHAGWAN, WHAT IS THE RESPONSIBILITY OF A DOCTOR TOWARDS A PATIENT WHO IS DYING AND NO LONGER WANTS TO LIVE? SHOULD THE DOCTOR HELP HIM TO DIE?

A: It is something very significant to be understood. In the past, in the beginning days of medicine and medical science, out of ten children nine would die, only one would survive. The population of the world was very scarce. Hippocrates created an oath for doctors -- he was the father of Western medicine, allopathy. Humanity is immensely grateful to that man, and his oath was perfectly right in those days. The function of the doctor was always to save life. Life was so difficult; to save people was certainly the need of that time. But times change, needs change; books don't change.

Still in medical colleges and universities, Hippocrates' oath is given to the doctors before they can practice. Now, this is so stupid. The world population is four times more than it should be. In five thousand years scientists have been trying to find out how long people used to live. They have not found any skeleton which is more than forty years old. Around the world, in every excavation it is the same situation: people have died at thirty, thirty-five; at the most, the longest life was forty.

Now things are totally different. The population is four times more than the earth can afford. And the progress of medicine has helped people's life to be physically healthy, with less possibilities of sickness, and it has lengthened life. In Russia there are thousands of people who are beyond 150. In every country of the world the average age has gone up, even in countries like India. Just forty years ago, under the British raj, Indians' average age was twenty-three; now it is forty-seven, more than double. The population has become four times bigger, the age has become double -- more than double -- and India does not have all the modern facilities. Its water is polluted, fortunately; food is scarce. Fifty percent of the population lives hungry, one meal a day.

Still, in spite of all this, the population goes on exploding. If Hippocrates was here he would change the oath, I am absolutely certain, because the man who cared for life would have cared for the whole living earth.

Now, in the oath these words should be added: that a doctor's duty is to help the patient if he wants to live or if he wants to die. It is his choice, and the doctor has to be respectful to the choice of the person. It is his birthright if

he wants not to live any more, only he can decide. In certain cases -- perhaps the person is in a coma -- then his family, his wife, his children, his parents, can decide. Perhaps he has nobody, he is alone; then the medical board can decide that if this person is going to live in a coma forever, then what is the point of keeping him alive? This is not life. And in keeping him alive we are keeping so many people unnecessarily engaged, so much mechanism unnecessarily used, so much money is wasted unnecessarily -- and he will never open his eyes.

So these are the three things: If the person is still in his senses, aware, and makes a will that if he goes into a coma, then don't go on keeping him alive; and if he wants to die just today, it is his freedom. Up to now, we have been victims of death. For the first time we can become masters of death. Up to now we have been just helpless; whenever death comes, it comes. Now it is possible for us to decide both when to die and what kind of people will be born. Up to now it has been accidental.

You need carpenters and you go on producing doctors. Strange. You need doctors and you produce plumbers. Everything is topsy-turvy: the plumber is doing the work of a doctor, the doctor is somewhere catching fish. We are in a position to decide what kind of people are needed in the society, and this will be the sanest way. You grow certain vegetables which you need, you grow certain foods which you need. You make houses to be comfortable, to be beautiful, so you can feel cozy, safe against the wind, against the sun, against the rain, against the snow, and you need a certain comfortable, relaxed place. You ask the

architect; you can give him your needs and he knows how to manage those needs in as aesthetic a way as possible. About everything we have become scientific; only about man we are still unscientific. This is unbelievable. We should decide what kind of people are needed: how many engineers, how many doctors, how many dental surgeons, how many surgeons, how many nurses, how many teachers, professors, and scientists. Everything can be decided -- and we can decide that these people should not suffer from the diseases that are known to us. We can create a protective wall. We can manage that these people will not be indoctrinated into some unnatural life pattern. We can create the first seed of being always a rebel.

So on the one side we have to be scientific about birth, and on the other side we have to be again scientific, human, compassionate. Help the person if he wants to live; perhaps he has not had time enough to live. If he wants to live, give him health, give him life -- not a life in coma in a hospital bed; that is sheer nonsense. Even if Hippocrates was there in such a state, going into a coma, coming out for a moment, going back again, he would shout, "Destroy that oath! I want to die; this is not life."

For anybody who wants to die, it is the function of the medical profession, of the commune, of the people who love him to make his death as beautiful as possible. Why make it accidental? Why should he die of old age? Why can't he die without becoming old and suffering all kinds of things which come with old age? He has lived, he has loved, he has created; now there is no need for him just to go on and on. And he is not being forced, we are not telling

him to die, but we are simply giving the right, the constitutional right that if he wishes to die....

Yes, there are problems. For example, this moment he may think he wants to die, and by the time you have arranged everything for his death he changes his mind, he says no. So precautions can be taken: he can be given time, so that if he wants to die, he thinks it over for three weeks, and if after three weeks he still finds that he wants to die and he has not wavered-he can keep a diary for three weeks -- it is enough. And we can give him a beautiful departure.

There should be in every hospital, in every nursing home, beautiful places -- death temples -- where everything is arranged the best. The flowers, the garden, the people... and every person who wants to die must be given time so that he can learn something of meditation, so while he is going into deeper and deeper sleep from which he will never return, he can go on doing his meditation.

Meditation and death happening together is the best that can happen to anybody, because he is dying yet he is aware that he will be dead for you all, but not for himself. He will simply be freed from this body. And because he has died with awareness, he will not be born again. He will be free, a white cloud in the vast universe.

We have to make death beautiful: music, dance, silence, meditation. Up to now man has been born accidentally, dies accidentally, and between the two do you think you can live meaningfully? -- between two accidents? Your beginning is an accident, your end is an accident; do you think between these two you will be able to live meaningfully? Impossible.

The beginning should be considered by the most intelligent people. You are creating a body for a soul. Create the best body, so only a better soul can enter into it. You cannot create the soul, but you can create the beautiful house. That's what scientists are capable of now, and if you can get the best souls, you will have a totally different world -- without wars, without poverty, without sickness, without old age. And you will have transformed even death itself into a ceremony.

It is a departure: all the friends can be invited, all those who have loved the dying man can be present. He can say goodbye, thank all those people, can have another look, because he will not be meeting them again. In an accidental death this is not possible. Death has to be made according to the will of the man, and the medical profession is just to serve the freedom of the man, freedom of the individual. It does not matter whether he wants life or death -- whatsoever he wants he should be provided.

And there comes a moment in life when you would like to die. It is an immense relief. You have done everything that you wanted to do, you have lived every kind of experience that was valuable to you. Now going on living will be simply repetition, as if you are seeing the same movie again and again and again, because the army is surrounding the movie house, you cannot be allowed to escape -- you have to see the movie till you die, and even if you start dying they will immediately call the ambulance and take you to the hospital because you have to live and see the movie. But you have seen the movie millions of times, and it is time -- and you want to be allowed to get out of the movie house. This is exactly the situation. When you have lived a

hundred years, you have lived enough. Mostly, after eighty, people start feeling that now it is time to retire from life; just as they start feeling to retire from work nearabout sixty, nearabout eighty they start feeling to retire from life. There is no point.

These people's wishes should be respected. But provisions can be made, time can be given for them to consider. Time can be given for them to learn a certain simple meditation. They can be asked if there is anything they would like that can be supplied. For a man who is going to die within three weeks, it is simply human that we should give him everything that he wants, and then let him go with celebration.

To me, death is not something bad. It is just a deep sleep. Those who fall asleep without meditation will wake up in some womb almost instantly. Here you are preparing their funeral pyre, and they have entered into some womb already. You are unnecessarily wasting your time. The man has managed to enter another body.

But if a man can die with meditativeness, then he is going to become part of the whole. No more will he be imprisoned in a small body. He will be as vast as the universe, and that is the goal of true religion, to help you to become part -- organic part -- of the whole existence.

Q: BHAGWAN, WHAT IS IT THAT HAPPENS WITHIN A TWENTY-FOUR-MILE RADIUS OF A LIVING MASTER THAT CAUSES A PERSON TO BECOME ENLIGHTENED WHEN HE DIES WITHIN THAT TWENTY-FOUR-MILE RADIUS?

A: It is simply a law of existence, like other laws. The enlightened man has a certain energy aura around him. Everybody has, but different people have different colored auras. That color depends on their psychology. In fact, one can see the aura; there is a certain training how to see the aura that surrounds your body and particularly your head. And looking at that aura, much can be said about your mind, your past, your actions, your desires, your imagination, your ambitions -- almost your whole biography in the past, and, if you remain continuous with the past, the future also can be predicted.

As a person starts meditating, the colors of his aura start changing. When the meditation is complete, when you have come to your innermost point, you are surrounded by a twenty-five-mile-radius aura of immense whiteness. It is not like the sunrise, but it is like just before the sunrise, just those few moments when there is light but the sun has not arisen. In the East we have called it brahmamuhurt, the moment of the divine.

And why have we called that the moment of the divine? The reason was because of the exact type of light, without any source because the sun has not yet risen; it is far below the horizon but the night is over... between the night and the day. In India, meditation has a very beautiful name, sandhya. Sandhya means the time just before the sun rises, and the time just after the sun sets -- just a few seconds -- because they both are the same, a light without source.

The ordinary person's aura is an average of two inches around him, but as he grows, becomes mature, the aura also becomes bigger. Finally, at the ultimate peak of your meditation, the length of the aura is twenty-five miles.

Now, in this area if somebody is dying who is in love with the enlightened one, has trust in the Master, whom do you think he will remember? The last thing is the whole life condensed.

The man who was after money will remember his bank balance. Certainly he is going to remember his money: "Now what is going to happen to the money?" He is not concerned with his death, he is worried about the bank balance and the stupid sons and daughters who will destroy everything. That is going to be his idea.

A man whose sex has been repressed -- a monk, Catholic, Jaina, Hindu -- his last moment is going to be full of sexual dreams, because now there is no life energy to repress it. They have all uncoiled, the spring is no more pressed by energy. Death is coming, energy is moving away. His past of repression will give him a sexual dream. He will die in that dream.

But if a man has loved a Master, has been in tune with someone who is enlightened, he is not going to think of dollars, is not going to think about anything else, because that love with the Master was the greatest thing in his life. In that moment he will open up towards the Master, just like sunflowers open towards the sun. As the sun moves, the sunflower moves. In the morning it is facing east, in the evening it is facing west.

The dying sannyasin, the dying disciple is just a sunflower. So when you do your gachchhamis you should be sitting in a posture facing towards your Master, because in those moments it can happen. If your gachchhamis are really authentic, if you are not doing them just as a formality, if you are really saying with your whole heart, "I go to the

feet of the Awakened One," space disappears, time disappears. Suddenly, you are available to the Master.
The sannyasin dying will die with gachchhamis in his heart, utterly open, available, unconditionally available. Now what is there to be afraid of? He is going to die. There is no risk. Living, there was trouble, there were problems. He could not commit totally, his commitment was divided, partial. He had a wife, he had children, he had a job, he could not say to the Master, "I am absolutely, unconditionally surrendered to you, now you are my way. Lead me wherever you want."
But now he can say it. Now there is no wife any more, no children to go with him, no job, no money. Nothing that has been important up to this moment and was preventing him from being totally connected with the Master is there any more. Then why not take the chance? He could not do it in life, but he can do it in death. He can really feel -- there is no need to say, "I go to the feet of the Awakened One" -- you need not utter the words. Your whole being feels it. And in that is the whole secret. If you are within the twenty-five-mile radius, it is as if you are just sitting by the side of the Master, because that energy field is your Master's energy body; and the moment you become open, suddenly there is just light, and eternal life opens its doors. First try it in life, because if you can become enlightened in life you will be able to enjoy this beautiful life which you were just passing by like a somnambulist. There is really a large number of somnambulists -- ten percent of people. So if there are five thousand people here, ten percent of them will be somnambulists. They will not know, but they will get up in the night and go to the fridge -- the whole day

they had been trying to diet -- and they will come back and go to sleep, and in the morning they don't remember anything, but they are puzzled: there has been nobody in the house and the ice cream has disappeared -- and it is ice cream that the doctors are against -- but they have no remembrance.

There have been very strange cases of somnambulistic people who will get up in the night and burn something in the house and go back to bed, and in the morning they will report to the police that somebody is doing mischief; their things are being burned every night.

It happened when I was visiting Hyderabad in south India. My friends there said it was not good that I accept the invitation of the family I was staying with. "They are rich and have a very beautiful mansion with a big garden, swimming pool, everything; but perhaps you don't know that house is haunted." I said, "If I knew it, then I would have certainly gone to their house, then there was no other way. This was just accidental that their letter reached before yours. I am going to stay there and see what kind of ghosts are haunting the house."

There were not many people in the house: the husband, the wife and a daughter -- only three persons. The daughter was not more than fourteen. And what was happening in the house was that things were being moved in the night from this room into another room, sometimes being thrown on the roof or on the terrace or in the garden. And naturally, neither the father was doing it, nor the mother was doing it, nor the daughter was doing it. The obvious conclusion was that it was haunted.

I told them, "I would like not to sleep away from you, I want to sleep in the same room with your family." The man said, "Why? We have made a beautiful place, the best room in our house with the best view." I said, "You can all come there if you want, but I am going to stay with you because I am going to finish this haunting forever."

They said, "But how will you stop the haunting? We are afraid of the ghosts. We lock every door, window, we all check" -- first the husband checked, then the wife, then the girl -- "to be absolutely certain that whatsoever happens in other rooms, let it happen, but the ghost should not enter into this room." And they said, "Strange, the locks remain locked, but things from our room are thrown out. Still the ghosts seem to be very nice people; they are not destroying anything, not burning anything, not stealing anything -- they simply change things around. But what is happening... the dining table we find in the sitting room, all the chairs have disappeared -- and they are on the roof of the house." I said, "You just leave it to me. Let me sleep with you." It was the daughter who was doing the whole thing, and it happens mostly at the time when a girl or a boy becomes sexually mature, which is a very delicate period. But she was doing it in her sleep. I had to remain awake till the girl got up. I watched her. She was the last one to check, and she used to leave one window or one door available for herself. And this was all unconscious, she was not doing it consciously. She would throw things out. I caught her red-handed. Her eyes were open but she was asleep. I had to shake her. She suddenly woke up and she said, "What is the matter? What is happening? Why am I standing here? Why is the door open?"

The father and mother came running. I said, "There is no problem. The first sexual desire is arising in this girl." In India, particularly, you have to repress it continuously. And this was a rich family; the girl has to pass at least a post-graduate degree, then she will be married... so it was going to be at least ten years more. This repressed sexual energy was a kind of poison. Unconsciously she was taking revenge, she was angry. And all that together made her a somnambulist.

I asked the parents. They said she was a somnambulist from the very beginning. In her childhood she used to move from one bed to another, from mother's bed to father's bed, and in the morning she would be puzzled about who had moved her from her mother's side. So I said, "Now the whole mystery is clear. She is a somnambulist, and now, because she has to repress her sexuality, she is taking revenge on you. And she has done a really good job.

"But now it will not happen any more. You do one thing: make her free about her sexuality. If she goes with boys, let her go; give her the pill, and the pill will destroy all the ghosts, don't be worried." And that's how it happened. The pill worked, and the house is no more haunted.

People are living almost in sleep, but the knock of death wakes them up. Suddenly they see their life is finished and they are drowning in darkness. In that moment they realize that they have missed life, they never lived it; they always postponed for tomorrows. They always thought to go to Kashmir, to go to the Himalayas, to see this, to see that, but they always postponed. What is the hurry? There is so much work to be done; they cannot waste time... three months in Kashmir.

So you go on postponing living, and you go on preparing to live tomorrow. You sacrifice today for tomorrow, and tomorrow never comes. One day suddenly, instead of tomorrow, death comes. It is a shock: you were waiting for tomorrow, you were planning for tomorrow your whole life, and now there is no tomorrow. And today you have never learned how to live, you were always preparing.
There is a strange story in Tibet that one man wanted to be the wisest man in the world. He collected as many scriptures as were possible and available in Tibet. His library had thousands of ancient scriptures, and he was running from one place to another, because in those days books were not printed. He wasted fortunes on every book because it was the only copy. His whole life he was collecting and waiting until the library was complete; then he was going to study all these scriptures.
But life finishes in death. He fell sick and his physicians said that he could not survive more than twenty-four hours. He said, "My God, in twenty-four hours, how am I going to read all these scriptures that I have collected and wasted my whole life on?" The physicians said that there is only one way: "You can have one thousand Buddhist monks, you can ask the Dalai Lama that they go through all the books and condense the essential points in those scriptures, so before you die at least you know the essentials." But those poor scholars had to read, and the books were thousands. They said even one thousand monks wouldn't do, and time was passing and the monks were trying, and the man was getting more and more nervous that soon the sun would set and he would be finished.

And he was inquiring again and again what was happening, why the essential message was not being brought. First it was thought that everyone would bring the essential core of the scriptures that he had looked in, but now there was no time to listen to one thousand monks and their summaries, so the monks were asked to please make one summary out of all these summaries. And be quick! -- because by the time the sun sets, the man will be finished.

They rushed back into the library, and there were great quarrels -- which is always certain where scholars are -- arguments about what should be included and what should not be included. And by the time they decided, the man was gone.

This is not a story, this is actually an existential fact about almost everybody. I say almost, because I have to leave a few enlightened people out of it. Only in death they are surprised... but then it is too late, nothing can be done. Everybody dies in frustration, in despair, in anguish, but a man of meditation dies in joy, in peace, at ease with the whole universe. And this becomes very easy if he is connected in some way with someone who has already arrived.

The best is to do it in life, because then you can live life in an enlightened way. And life is tremendously beautiful; it is just a miracle all around. But if in life it cannot happen because you have this and that and there are conditions, then at least in death let it happen. But it may not be possible for you alone, unless you have meditated so deeply that death will not create any disturbance in your silence. Then it can happen without the twenty-five-mile radius or it can happen anywhere.

But the chances of such a happening are rare, because if it could happen anywhere, it would not wait for death. It would have happened long ago. So this device of a commune is simply to keep you engaged here. If you cannot become enlightened alive, I say okay, at least don't forget me when you are dying. But enlightened you have to become -- dead or alive!
The commune is an immense field of energy and experiment, and soon in other communes around the world I will manage at least one person to be enlightened, so no commune misses this twenty-five-mile radius of energy. Okay?

The Last Testament, Vol 2
Chapter #5
Chapter title: None
25 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH NORRES KANE, HASSELHOLM, SWEDEN

The Last Testament, Vol 2
Chapter #6
Chapter title: The Intelligent Way
26 August 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 4.]
MA PREM ISABEL
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, IS IT NOT AGGRESSIVE TO TRY TO CHANGE THE WORLD TO SAVE IT?

Answer: It is aggressive. Even the effort to change a single individual is aggressive. Who are you to decide what is right for a certain person? Who are you to decide that the world, if changed according to you, will be a better place? It is taking upon yourself the role of a savior. It is a very unconscious way of dominating people. It is for their own sake, of course, so they cannot even rebel against you. Every parent is doing that to the children. For their own sake he is disciplining them, forcing them to do things that they don't want to do, imposing a certain religion upon them without their consent. In every possible way their freedom is being cut. Less freedom, less individuality... and the moment the child becomes one hundred percent obedient, he has died.
In his disobedience was his life. In his rebellion was his being. And you cannot say that the intentions of the parents are wrong. I never suspect anybody's intentions, but that is not the question at all. The question is, what is the result? The intention is something inside you. You can have all good or all bad intentions, just keep them to yourself. The moment you start acting on them, then the good intentions become far more dangerous than the bad intentions. A bad

intention can immediately be retaliated, condemned, not only by the person you are imposing it on, but even by those who are eyewitnesses to it. But a good intention is very dangerous.

Both are doing the same work, destroying the freedom of the individual to be himself, so their nature is not in any way different. Rebellion is possible against the bad intention and will be supported by everyone; but against the good intentions, rebellion becomes impossible. Everybody will be supporting the people of good intentions who are destroying the individual. Nobody will come to the individual's support.

It is none of our business to save the world. In the first place, we never created it. It is none of our responsibility where it goes and what happens to it. Our only responsibility is that while we are here we live a life of joy, love, blissfulness. While we are here, our responsibility is to know who we are and what this life is all about. And the miracle is that in doing that you are already changing the world without being aggressive.

There is no idea to change anywhere, so the question of aggression does not arise. You don't have even a vague conception of changing the world and making it according to yourself. You are simply living your life of which you are the master. You are trying to live as intensely and as totally as possible, because life is so short and the next moment is so uncertain that we have to take every moment as if it is the last moment.

Just the very idea -- as if it is the last moment -- will transform you. Then there is no need to be jealous, no need to be angry. In the last moment of life, who wants to be

angry and jealous, sad and miserable? In the last moment of life, naturally all grudges and all complaints about life disappear. If each moment is taken as the last -- as it should be taken because the next is uncertain -- you are changing yourself; and your change is going to be infectious. It may change the whole world, although you had never intended it. That is my way of changing the world without being aggressive.

Otherwise, up to now all reformers, revolutionaries, messiahs were violent, aggressive. They were bent upon saving you. They never asked you whether you want to be saved or not; you were just something that they had to decide for. Who has given them the authority? -- they have not asked even your permission. And if you don't change according to them, they are willing to throw you into dark, dismal hell forever.

And, of course, if you are willing, willing to commit a spiritual suicide and just become a shadow to these people, they are offering you all the rewards that you can imagine in paradise. Hindus have tried to change the world, Christians have tried to change the world; all the religions have been doing that. Communism, socialism, fascism, all have been doing that.

My sannyasins have to be totally different: a new phenomenon in the world, not interfering with anybody's life, and yet transforming the whole world. This is real magic. You never intended, you never imposed, you never interfered, you never trespassed anybody. You never made any judgment, "You are wrong and I am going to put you right." You were never concerned. That is their business, that is their life. If somebody wants to destroy it, he has the

right to destroy it. If somebody wants to live stupidly, then he is perfectly right to do that. It is his life. How he spends it, how he lives it or remains almost dead, asleep from the cradle to the grave, that too is his life and he is the master of it. So my people have not to interfere into anybody's life.
I have found a totally different approach to changing the world: you just change yourself. And when you are rejoicing and dancing, you will find somebody by your side has started dancing with you, because we all are the same human consciousness with the same potential. Nobody is a foreigner. We may speak different languages, but we understand one language. So when you are happy, smiling, the other who may not be smiling suddenly feels a smile come to his face. You may be a stranger, but you smiled at the person, you waved at the person. You have changed the person without his knowing it, without you intending it.
Great Masters like Lao Tzu, Chuang Tzu, Lieh Tzu -- have called this action without action. You are not taking any action, yet something is happening. And when things happen on their own they have a beauty, because deep down there is freedom. If the person waved, if the person smiled... you were not asking him, he was totally free not to look at you. But there is a synchronicity between heart and heart.
Knowing that secret of synchronicity, I am introducing a totally new kind of revolution. Change yourself, and in that very change you have changed a part of the world. You are a part of the world. If your change is something that makes you rich, makes you joyous, makes you blissful, makes you a song, then it is difficult for others to resist singing with you, dancing with you, blossoming with you. A single

individual can transform the whole world without ever mentioning the word transformation.
I started the journey alone. I have not knocked on anybody's door to come with me, but strangely, people started coming, and the caravan started becoming bigger and bigger. They came on their own. If they have lived with me, that was their decision; if they want to leave there is no problem. They are as free as ever.
We have already started the world going into a new phase of human history. We are not aggressive; we are not trying to change the world. We are not even interested in the world; we are just living our life, enjoying our life -- we are utterly selfish. Still, what has not happened in thousands of years is possible through us. But it will be action without action, a transformation which has not been intended, which has not been imposed. A transformation that has spread on its own and people have understood what it is, because, deep down, every heart speaks the same language.

Q: BHAGWAN, IT SEEMS THAT POLITICIANS TALK LIKE PRIESTS, AND PRIESTS ACT LIKE POLITICIANS. IS THERE ANY SEPARATION BETWEEN CHURCH AND STATE?

A: They are not different people. They are the same type of people, with the same desire, the same lust for power. But they have chosen different areas.
The politician has chosen the mundane world. It has been an unspoken contract that he will not interfere in the religious realm and he hopes that religion will not interfere in his world. The contract has been good, and they both are

trying to dominate humanity. One is concerned with the outside world, the other is concerned with the inside world. Their worlds don't overlap, so there is no conflict. In fact, throughout history they have been supporting each other. The priest has been blessing the politicians, the politicians have been praising the priests; and sometimes the situation becomes so ridiculous, unbelievable.

In the second world war, the German Christian archbishop was blessing Adolf Hitler and praying to God that Germany wins. And the same religion in England and the same kind of archbishop was praying for England, wanting victory for England and defeat for Germany. Their God is one, their religion is one, but the problem is that the German priest has a contract with the German politician and the English priest has a contract with the English politicians. Who bothers about God?

In fact, the priests are the most atheistic people in the world. They know perfectly well that there is no God. They know better than anybody, because that is their business. But they have to pretend that there is God. Without God they lose authority. It is in the name of God that they are archbishops, popes and shankaracharyas. If there is no God, then who are they? -- just ordinary people, suddenly reduced to nothing. So the lie has to be kept alive.

You can see in such situations that both archbishops know perfectly well that God is not the question. And nobody is bothered about God; the question is politics. Otherwise, they should have refused. Both should have said, "How can we ask for the victory of Germany or England? Our God is one. Our prayers will be so contradictory. Our religion is one, our foundation is one, our churches are one, our

master Jesus Christ is one. How can we do what you are asking us?"

But nobody raised the question. They did it because neither God nor Jesus Christ means anything. What means something is your vested interest. The German archbishop has his vested interest in Germany, not in England. He has to support Adolf Hitler. The English archbishop has to support England and its politicians. And these people go on paying their tribute in return.

The archbishop of England will crown the king. Just a formality, but at least in the eyes of the mediocre crowds he is more powerful because he crowns the king -- he is a kingmaker. He knows perfectly well that the king can throw him out any moment; he needs the king's support. And the support is given because the king needs the support of the priest. The masses believe in God. The masses believe in the bishop. The masses go to the church. If the king wants to remain a king, then there has to be a mutual contract between the priest and the king.

And this has been the same all along. Political ideologies have changed -- kings and queens have disappeared, presidents, prime ministers have appeared -- but the basic contract is still carried. The American president before taking the oath of the president goes to the chief priest to be blessed. After his blessing, he will take an oath in the name of God and become the president of the country. In this way he is politically powerful and he has the support of the religious masses. But the poor people don't have any idea what kind of contract has been going on down the ages, that this contract is possible because both priest and politician are desirous of power. Lust for power is their common

ground, and it is easier to divide so that they don't conflict, since that conflict may destroy the possibility of being in power for both.

For example, in India, things have been very clear. For five thousand years the politician and the priest have been in the same business. In India Hinduism divided the society into four classes. The first class is of the brahmins, the priests. They are the highest people. They own nothing. Brahmins are poor, but the ego is tremendously fulfilled -- they are the highest people. Even the king is lower because kings belong to the second category of people, the warriors, the kshatriyas. They have all the power, all the money, but they accept the priest as higher than themselves. They go and touch the feet of the priest because this way the masses who are following the priests and the religion are for the king. What humility, what humbleness! -- and it is sheer politics.

The third class is that of the businessman. The brahmin is poor because whatsoever he does cannot create wealth. He prays for people, arranges marriage. From birth to death, he does every kind of ritual; that is his profession, but out of that he cannot become rich. Poor people are all around. How much can you exploit them? They have been sucked for centuries, and the brahmin is only a parasite. But the poor masses don't have blood anymore.

So the third position in the society is given to the businessman, who is the richest -- richer than the warriors, richer than the brahmins. Because of his richness, he is accepted as just below the kings. In India, kings have been borrowing money from businessmen. There were no banks in the past; the business people had all the money. They

were providing kingdoms with all the money they needed, on loan, on rent, on interest. The king needs money for the army, for new invasions; the king needs money for all his glory and show, marble palaces, golden thrones. From where is he going to get it? The poor brahmin cannot give it to him; the poor brahmin is used as the support for the masses. Businessmen cannot be used for that purpose, because the masses are poor, and are always against the rich.

Even ten thousand years before Karl Marx, the poor was always the communist. He may not know the word, but he can see that he is being exploited. He works hard from morning till evening. He works the whole year, and then too he is hungry. He produces everything, but everything is taken away by the businessman who has provided him with seeds. The businessman gave him money for his daughter's marriage. So all the poor people are in debt to the businessman; they cannot revolt, but they cannot love the rich man either. They can see what is happening. They are not blind.

The poor people are the fourth class, the lowest. And there is a good arrangement: no movement is possible from one class into another. The lowest, the fourth class -- the sudras, untouchables -- is prohibited from education, because with education he may start having ambitions. Then why should he go on cleaning people's toilets when he can become a teacher in a school? If he is well qualified to be a professor in the university, then why he should go on making shoes for people? It is better to prohibit him from the very beginning, so sudras are prohibited from education.

This fourth class is the biggest class, half of the whole population. They cannot marry into higher castes; they cannot sit on the same platform with higher class people. Even their shadows are dirty. If an untouchable passes by your side and his shadow touches you -- just his shadow touches you, not him -- you have to take a bath. He is reduced into an almost inhuman being. He supplies everything, he produces everything; he weaves the cloth, he makes the shoes, he cleans your streets. He does every kind of work that is needed by all these three classes.

The businessman is the mediator. He exploits, he accumulates money. He is happy, although he is third in the position. He can purchase the king, he can purchase the brahmin; who bothers that he is third grade? He knows perfectly well that money is the highest power. The king is indebted to him and the priest has to depend on him, so deep down he is absolutely contented. He is really on the top, but let others enjoy the idea that they are on the top. What does it matter? What matters is reality.

The poor brahmin is contented although he is poor; he is contented because he is the highest class. His ego is fulfilled. The king does not care about the priest because the sword is in his hand. He can make the priest do anything he wants. It is just courtesy that he touches the feet; otherwise, he can cut off his head. The brahmin also knows it.

The king is not worried that he is second class even though he is king. He knows that it does not matter what class you put him in; he is the master. He can kill the priest. He can take all the money from the business people. It is just courtesy that he takes it on interest. And he never pays it;

no king has ever paid back. There is no need. You cannot ask -- he has all power in his sword. For centuries he has been taking money and never paying it back, so whatever interest you want, he is willing to give. He is going to give neither the original money nor the interest. Nobody has ever done that; it is just not done.

But the businessman can enjoy the idea that the king is indebted to him. Without him he cannot rule the empire. It is his money and his power, and naturally he takes advantage of it. Licenses will be given to him, he will have first chance in every opportunity, because the king depends on him for money. It is a beautiful and very psychological arrangement that all feel great, all feel on the top.

The sudra, who is the fourth, also feels deep down that without him the society will die. He is the producer of food, of clothes, of everything. So let these idiots think that they are on the top, but they are all dependent on him. They eat the food he grows, they live in the houses he makes, they wear the clothes he weaves. Without him, the businessman, the king, the priest -- all will have to commit suicide. So he may be poor, he may be dehumanized in every way, but he understands that this is all just formality. It makes no difference. He is the real power.

So everybody is deep down satisfied and that's why revolution never happened in India and cannot happen. In every country where revolution happens, it is the intelligentsia of the country which provokes it. They don't do the revolution, but they give the ideology. But in India, the brahmin is the intelligentsia. Every revolution will go against him; naturally, he cannot give the ideology of revolution. He will give ideologies that prevent any dream

of revolution, of change. Of course, the king, the warriors, cannot be in favor of revolution because it is going to be against them. They will be thrown out of their thrones. The businessmen cannot be for revolution, either, because all revolutions are against the rich.

And the poor man cannot even imagine revolution, because he has not been allowed any kind of education. He has been prohibited from any contact with the society of the three higher classes. He lives outside the town: he cannot live inside the town. The poor people's wells are not deep, they cannot put much money into making wells. The businessmen have big, deep wells and the king has his own; but even in times when rains have not come and his wells are dry, the sudra is not allowed to take water from any other well. He may have to go ten miles to fetch water from a river.

He is so hungry that it is almost difficult to manage one meal a day which has no nourishment in it -- how can he think of revolution? He knows that this is his fate. He has been told and conditioned by the priest that this is his fate: "God has given you an opportunity to show your trust. This poverty is nothing, it is a question of a few years. If you can remain faithful, great is the reward." So on the one hand, the priest goes on preaching to them against any change; and on the other hand they cannot conceive of change because they are undernourished. And you have to understand one thing: that the undernourished person loses intelligence. Intelligence blossoms only when you have everything that your body needs, plus something more. That plus becomes your intelligence, because intelligence is a luxury. A person who has only one meal a day has

nothing, no energy left for intelligence to grow. It is the intelligentsia that creates the ideas, new philosophies, new ways of life, new dreams for the future; but that intelligentsia is already on the top. In fact, India has done something of tremendous importance: no other country has been able to maintain the status quo in such a scientific way. And you will be surprised, the man who did it was Manu. His sutras are still followed exactly after five thousand years.

In this century only two persons have appreciated Manu outside India. One is Friedrich Nietzsche, the other is Adolf Hitler. Adolf Hitler was a disciple of Friedrich Nietzsche. Friedrich Nietzsche was the philosopher of Nazism. Adolf Hitler was simply practicing what Nietzsche had preached. The relationship is exactly as between Marx and Lenin. Marx was the philosopher who gave the whole ideology of communism, and Lenin put it into reality. The same was the relationship between Friedrich Nietzsche and Adolf Hitler.

It is not a coincidence that they both should appreciate a book written five thousand years before in India. Both appreciated because they could see what a grand master-planner Manu must have been to have made a system that is still alive. He prevented revolution for five thousand years, and perhaps he may prevent it forever. There may never be a revolution in India.

The Communist party is one of the oldest parties in India, but it has no power because to the Indian mind it has no appeal. The brahmin is not going to listen, because the communists don't believe in God; they are irreligious people, immoral people. The warriors are not going to

listen because they have power of their own; anybody who has power is not going to listen to the communists because they want to distribute power and everything equally. Now if you have power, you would not like it to be distributed equally. The only joy in having power is that you are on the top and everybody else is below you; that you have succeeded in reaching to Everest and others are far below. You cannot accept the idea of distribution of power.

The businessman cannot be for communists because his money will be distributed equally. And the man who could have been interested in communism, the fourth class, is so unintelligent, is so much in the grip of the priest, that you cannot convince a poor man in India that he is poor because he has been exploited. I have tried; it is impossible. He will go on saying, "No. It is my fate, my karma, and please don't say anything which disturbs me because then I will have to suffer for it. It is only a question of a few years. If I can remain faithful in God and in the priest and in the scriptures, I will be freed and I will have all enjoyments." He cannot make a revolution, because revolution may destroy his paradise. Revolution is not appealing to him because he lacks a certain intelligence.

For centuries he and his forefathers have been only making shoes. They have never done anything else. They are not allowed to do anything else; the system is so strict that no movement is possible. A shoemaker's son, whatsoever he wants, cannot move into another profession. He will not be accepted anywhere.

These politicians and priests are ambitious for power. There is another ambition -- the ambition for money, because that is also a power.

So there are three power lines. One is that of the priest, that he has a direct relationship with God; that he knows and you don't know; that he is wise and you are ignorant; that he is virtuous, and that is why he is born a brahmin, and you have committed sins in the past, that's why you are not in the first class. Everybody according to his actions.

The second power line is the political power which in the past in India -- and everywhere else, too -- was the power of the sword. And third is the power of money.

These are the only three powers; and these three kinds of people, rather than fighting with each other, have divided their areas, which is simply intelligent. They have divided their areas and they don't interfere in each other's area. The great mass which is exploited by all the three in different ways remains enslaved, goes on working for others, lives poor, dies poor, never knows anything of beauty, of music, of poetry. These things are not for the poor masses.

My effort is to make it absolutely clear to the intelligent people of the world that these three are criminals. Anybody who has a will to power is a criminal. That is my definition of a criminal, anyone with the will to power. And why do I say the will to power is criminal? Because will to power simply means power over others. The others have to be enslaved and exploited. The others have to be reduced into subhuman species. The others had the same potential but they are not allowed to actualize their potential.

Will to power means that you want to become the master and reduce others into slaves. This can be done in several ways. One is through the knowledge which the priest has. After the British raj in India, there was a great struggle because the brahmins were not ready for their scriptures to

be translated into any other language. They had to remain in ancient Sanskrit, which has never been a language of the people; it was the language only of the priests. But the country was under British rule and there was no way for the priests although they tried hard, saying that their scriptures should not be translated, that they would be destroyed. But Britain was intent -- this was the oldest civilization; there may be secrets in their tremendous number of scriptures -- so they started translating them.

Those translations of Sanskrit literature destroyed the whole wisdom of the brahmins, because before, nobody had ever understood what they were saying. Sanskrit is a beautiful language, almost poetry. It has a magical quality to it. You can sing it, and even the prose sounds like poetry. So brahmins singing it, chanting it, nobody knows the meaning. Whatever the priest wants is the meaning. Sanskrit is the language of God, and only the priests understand the language. So whatever transpires between God and man has to come through the priest, the brahmin. The same was the situation in other places. Rabbis never wanted their scriptures to be translated from Hebrew into the ordinary people's language.

About every religion it is the same. And the reason is that those scriptures are simply nonsense -- there is nothing in them! You dig the whole mountain, and you don't find even a rat. The knowledge was bogus, pretended, and the pretense could be carried for centuries only if masses were prevented.

You will be surprised to know that one of the Hindu gods, Rama, an incarnation of God, poured melted burning lead into a poor man's ears because he was caught hearing the

chanting of the Vedas while hiding behind the trees where a ritual of brahmins was happening. There is no question of education; even hearing was not allowed, and this was the punishment. And Rama is worshipped as an incarnation of God.

Gandhi prayed continuously to Rama. I am simply amazed that a man like Gandhi, who talked continuously of non-violence, was a worshipper of Rama, who is always carrying a bow and arrows -- those are his symbols. The man who was so cruel... I don't think that poor man was doing anything wrong. Just out of curiosity about what happens in religious ceremonies, he was hiding behind the trees and listening. And of course there was nothing wrong in it, he could not understand what was happening; but because he did something against the social structure, Rama made that man deaf for his whole life.

But still Gandhi went on chanting every morning and evening the name of Rama. That was his last word when he was assassinated: "Hey, Rama! Oh, Rama!" The last word is addressed to that man who was not non-violent, who was not even human. There is no question of his being divine.

This is something that the movement of sannyas has to do: to expose that these three groups, lusty for power, have been conspiring against the whole of humanity. It is time that we should understand and destroy their contract. And that can be easily done: you just have to create more and more communes where there is no lust for power, where we are not against money, we are not against clothes, we are not against anything; where we want our sannyasins to live luxuriously, comfortably -- nobody is to exploit their labor and nobody is to dominate them -- and where the plumber

is as much respected as the professor, there is no distinction at all.

I am surprised that people who come to visit the commune cannot see the simple fact that a plumber is as much respected as a professor. In fact, nobody knows who is a plumber and who is a professor, because one day the professor is a professor and another he is a plumber. And our plumbers are not uneducated, either. They can be professors any time.

This is for the first time that so many people are living with human dignity and without any effort at making them equal -- because that effort is aggression. That is where I differ from communism. My difference is totally different from other people's differences. They are against communism because their vested interests will be destroyed by communism. I am against communism because it is not enough communist. It is far behind.

This can be easily experienced. In Russia you can see that the people's individuality has been destroyed completely. Rather than giving them freedom, they are completely enslaved; and classes have not disappeared -- just their names have changed. Now there are the people who are in power, the power elite, and the people who have no power. Russia has two classes, and movement between those two classes is as difficult as it was in India.

For sixty or seventy years after the revolution, most of the same group has remained in power. People went on dying, new people went on taking their places, but those new people were not from the masses. For example, when Stalin died, Khrushchev had been waiting just behind him for all those forty years, knowing that the moment Stalin died he

would become the most powerful man in the world. Of course, he hated Stalin, but even to utter a single word against him.... Everybody knew that Stalin killed all competitors, simply killed them.

In the revolution there were many leaders. The most important was Lenin. Stalin poisoned him, but the poisoning was done so slowly that it took two years for him to die. He was sick for those two years and Stalin functioned on his behalf, managing to put his own people in all strategic positions; because once Lenin died then his second man, Trotsky, would take over. That's why Lenin was kept alive; otherwise there was no need to give him small doses, just one dose would have been enough. He was kept alive so Trotsky could not come into power. And Stalin was only a secretary, he functioned on behalf of Lenin. He saw the moment it was time. He had changed all the strategic people, and Lenin was finished. And Trotsky did not have any hope of staying alive; seeing the situation, he escaped from Russia.

And he did well to escape because Stalin even killed his dog, he was such a revengeful man. And finally he killed Trotsky also in Mexico. He had escaped as far away as possible, but a professional killer was sent and he was killed. The people in line were Kamenev and Zinoviev. Everybody was killed, imprisoned, sent to Siberia and nobody ever heard what happened to those people.

Trotsky was the most important person, but he was so sure of his importance that he never bothered what was happening behind his back. Because he had done all this, Stalin was perfectly aware that the same thing could be done to him that he has done to Lenin, to Trotsky, to

Kamenev, to Zinoviev, to all the people who were important, more important than him. And Stalin put his own people in, and the distance between him and those people was great. He always kept the distance the same. Nobody could think that he was a friend. Friends are dangerous in power politics because they are too intimate, too close, and dangerous.

Khrushchev was just a worshipper of Stalin. The day Stalin died and Khrushchev became the prime minister, in his cabinet he exposed his mind for the first time. He said, "For forty years I have been burning. I have seen Stalin do things which nobody has ever done in the whole of history." He had killed almost ten million people after the revolution. Somebody from the back asked, "If this was the case and that man was a murderer, what were you doing? Why did you not say it before?"

Khrushchev laughed and said, "Comrade, you just stand up so that I can see your face, and please tell what is your name." Nobody stood. He asked twice, and then he said, "Do you now understand why I was silent? Have you got my answer? If you had stood up, you would have known what would have happened to me if I had spoken a single word against Stalin." But the same did happen to him.

There is a company of power elites who have been running the whole show and they have all the power. They have the power of the priest because they have destroyed religion completely, there is no question of anybody being a priest. They have taken that role, also. Every book is published only by the government. Every newspaper, every magazine, any information that is published is published by the government. The government is doing now what the priests

had been doing before. The politician has taken over the area of the priest completely; now he is doubly powerful. He decides what is right and what is wrong, and he has taken the third power also in his hands, because everything is nationalized.

And what does it actually mean? When things are nationalized, everything goes into the hands of the politicians: all the factories, all the fields, all the money, everything -- people included, because people are no more people, they are commodities. So in Russia something very special has happened. For the first time all three have become one. That's why Russia -- the whole country -- has become a great prison, a great concentration camp.

We have to create communes around the world as models where people can come and see that power is not a need at all, that you can rejoice without being powerful, that you need not enslave anybody.

What you try to do by enslaving somebody can be done more easily just by being friendly, just by being more loving. There is no need of creating somebody as higher and somebody as lower. Everybody who is contributing to the commune in any way -- cleaning the toilets -- is as significant as being the vice-chancellor of the university, because both are doing something essential. In fact, the vice-chancellor can go on leave and there will be no trouble, but the toilet cleaner cannot go on leave; he is more essential, more fundamentally needed. He should be given more respect, too.

But nobody feels any inferiority, any superiority. Nobody bothers about it. The day's work is over and everybody is

enjoying dancing, singing. Professors are there, therapists are there, cleaners are there. There is no class.
To me this is true communism: we have not imposed any equality. Everybody is unique, nobody is equal here; yet there is a subtle current of equality which does not make you similar. It leaves you unique, and yet all inequality disappears. Here nobody is a priest, or everybody is a priest. Here nobody is for power, or everybody has power, there is no problem. If somebody wants to hang around his neck, "I am the president of this universe," nobody is going to object. People will really enjoy.
Nobody is going to say to him, "This is not possible, you don't belong. You are claiming to be the lord of the whole universe, and you do just cleaning in the toilets." Nobody is going to say that. He can go in the toilets, go on cleaning them with his sign board hanging around his neck -- still there is no contradiction. People will take it as a joke. Anybody pretending to be powerful will be taken as a joke, an entertainment; that this man has gone a little crazy.

Q: BHAGWAN, YOU HAVE CALLED YOURSELF A LAZY MAN BUT YOU FREQUENTLY SPEAK FOR NEARLY THREE HOURS IN THE MORNING AND THEN GIVE A PRESS CONFERENCE AT NIGHT. ARE YOU LAZY, OR EFFORTLESS? IS THERE A DIFFERENCE?

A: I am really lazy. And speaking, to me, is not an action. I can go on speaking twenty-four hours, just there is only one trouble -- my bladder. I don't stop because I have answered

you, I have to stop because the bladder says, "Enough -- You just move, otherwise I am going to move."
But basically I am absolutely lazy. And to me, speaking is just like birds singing, flowers blossoming. Yes, you can call it effortless effort, but that is giving it a very beautiful name to a very simple thing. I would rather prefer just to be called lazy.
Okay, any more?

Q: YES!
BHAGWAN, WHY DON'T JOURNALISTS ASK DIRECT QUESTIONS? THEY TRY TO TRAP YOU AND YOU SEEM TO ESCAPE EASILY.

A: They cannot trap me for the simple reason that I don't care about contradicting myself. That is their trouble. You can trap a man easily if he tries to remain consistent; then you can say, "Ten years ago, you said this." In ten years, everything has changed. Either the man has to accept that he was wrong then -- which goes against his ego -- or he can say that he is wrong now -- that goes even more against his ego -- and he is trapped.
I am not trapped for the simple reason that I say whatever I am saying right now. Only for that am I responsible. What I will say the next moment has nothing to do with this moment's statement.
I believe in change because the whole existence is changing. You cannot say to a rose bush, "This is not right. Yesterday there were no flowers and today, suddenly.... Were you wrong yesterday, or are you wrong today?" No, we accept it. Life is changing. It is a flux, a movement.

But in human society, in all the cultures consistency has been praised, appreciated, made respectable. And only an idiot can remain consistent. The more intelligent you are, the less is the possibility of remaining consistent, because you will see the change. And with the changing life and the changing universe, how can you go on clinging to something which is no more applicable?

But people want respectability. They are trapped. I am very clear that I don't care about respectability. You can go and call me self-contradictory, and I accept it as a compliment, because to me, only intelligence can be self-contradictory. The greater the intelligence, the more contradictions.

The society insisted for consistency and gave respect for it because it kept people retarded. They could not change. It went against their ego, so even though they could see that something is changed, they will not accept it, they will go on repeating the old; and society will respect those people as reliable, responsible. "You can trust them, you can trust their word; if they give you their word, they will keep it." The man of his word has been respected for centuries.

I am not a man of my word. I am at ease with existence and I don't care about these idiots and their respectability and their rewards and awards. I don't care at all. I have a totally different approach. I am in tune with existence, and I am perfectly happy with it. If existence changes its tune, I change my tune. I keep step with existence, not with the culture, not with society, not even with my own past.

The past is dead. I am only alive here and now. That's why they are in trouble. They can trap politicians very easily, "You have said this, and now you are doing just the opposite." Nobody can say that to me because I never

promised that I would be saying the same thing tomorrow. I never promised that I would not go against my word. I have never given any word to anybody. I am absolutely free to be myself.

That is the trouble, one thing -- that they cannot trap me. Secondly, because they cannot trap me they start feeling nervous because they don't know what to do now. They have never come face to face with such a man who does not care for respectability, who does not care for honoring his own word, who does not care for all the rules that the societies have made. I live according to my own rules.

When I was a student in the university, just beside me two students were very much interested in playing cards, and once in a while they needed a partner. Three were there, they wanted one more and I was just easily available. But they were afraid to approach me.

One day one of them knocked and he said, "We know that you are not interested in anything we are interested in. You don't go to the movies, you don't go to see the matches, you don't want to meet people and share gossips about professors, who is flirting with who's wife. You are different, we know, but we are in trouble. We are wanting to play, but one partner is missing."

I said, "I can come, but the game will be according to my rules. I don't follow anybody's rules. Why I should follow?"

They said, "That is difficult. The rules are fixed; a particular game has its rules." I said, "It may have, but who decided it? I am ready to come...." They said, "Wait, we will have to think about it."

They never came back. Once in a while, I used to walk in front of their room and I would ask, "Do you need a

partner?" "We don't want any partner, because we cannot understand you. And if you make the rules, you are going to win because we will not know what to do. We know the old rules and we play the game according to them, but if you make the rules, you are going to win." I said, "That's clear. Whoever makes the rules, wins. That's why I never accept anybody's rules. I make my own rules."
That is the trouble with the poor journalists. They have a certain game which they go on playing with politicians and priests. And they can easily trap the president, the pope, or anybody. There is no problem in it, but they cannot trap me. I simply don't play the game with the same accepted rules.
I have my own rules, and they cannot even learn my rules because I go on changing. So it is not that a journalist encountering me a few times will be able to trap me. Impossible. Each time he comes he will find another man. And he will come prepared for the old man, who exists no more.

The Last Testament, Vol 2
Chapter #7
Chapter title: None
27 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH LEWISTON TRIBUNE, MOSCOW, IDAHO

The Last Testament, Vol 2
Chapter #8
Chapter title: None
28 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
MA PREM PRABHATI, AUTHOR, MUNICH, WEST GERMANY

The Last Testament, Vol 2
Chapter #9
Chapter title: None
29 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH LESLIE PORTER, FREELANCER, VOGUE AND HOLLYWOOD REPORTER, USA

The Last Testament, Vol 2
Chapter #10
Chapter title: None
30 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH JAMES CONAWAY, WASHINGTON POST, WASHINGTON, DC

The Last Testament, Vol 2
Chapter #11
Chapter title: None
31 August 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH CHRISTIAN SIDEL, SONNTAGSBLICK, ZURICH, SWITZERLAND

The Last Testament, Vol 2
Chapter #12
Chapter title: None
1 September 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH THE TENNESSEAN, NASHVILLE, TENNESSEE

The Last Testament, Vol 2
Chapter #13
Chapter title: None
2 September 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]

INTERVIEW WITH DIETER KRONZUCKER, ZDF TV, (CH 2, NATIONAL) WEST GERMANY

The Last Testament, Vol 2
Chapter #14
Chapter title: Awareness Is My Successor
3 September 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 6.]
MA YOGA PRATIMA
RAJNEESHPURAM,
OREGON

QUESTION: BELOVED BHAGWAN, CAN ONE BE A DROPOUT AND STILL BE RESPONSIBLE? IS THERE A DIFFERENCE BETWEEN DROPPING OUT AND ESCAPISM?

ANSWER: There is tremendous difference between the two. Escaping is an act of cowardliness, because you could not face the situation. You could not find guts enough to encounter whatever was the situation. You escaped. You showed your back out of fear. The escapist will never be able to forgive himself. How can he forget that he has been cowardly?
The dropout is a totally different phenomenon. He is not dropping out of a particular structure, society, religion, out of fear. In fact he was preventing himself from dropping out, out of fear. His dropout is his declaration of freedom,

individuality. His dropout signifies that he is no more part of a crowd, that now he is going to seek and search on his own; that he is no more a follower of Christ or Krishna, that he does not believe in any god or in any hell or heaven. Now he is becoming a seeker, a searcher. Whatever the consequences he is getting ready to risk everything he has, because unless one risks everything, one cannot find the truth. Truth is not a compromise. It is a total letgo, risking all. Even if you are saving a little bit in case it is needed, you will not find the truth. You are still behaving in a cowardly way. Saving a little bit shows your fear.

A dropout has to be total. It is not out of fear, it is out of awareness -- a certain consciousness that we are living in a bondage of many kinds: social, cultural, racial, political, educational. All kinds of chains are around our being. A dropout simply drops out of all these chains. And the moment he decides to drop out, miraculously he finds those chains cannot prevent him. They are only cowbells.

All that was needed was courage and a tremendous sense of freedom, excitement of discoveries, a grounding in one's own self, a responsibility for the first time felt, that "I am alive and I have a responsibility to live with my totality. Otherwise how am I going to answer existence?" Life was given to you and you never lived it. You went on postponing till death destroyed everything.

A dropout is a revolutionary. The escapist is not a revolutionary, he is a reactionary. That difference has to be remembered. My sannyasins are dropouts, not escapists.

Q: YOU HAVE SAID THAT YOU DON'T CARE IF THERE IS ANY SUCCESSOR WHEN YOU ARE GONE.

WHAT DO YOU SEE HAPPENING TO YOUR SANNYASINS, TO RAJNEESHISM, THE MOMENT YOU DIE?

A: I don't at all think about it. Never does the thought occur to me, for the simple reason that the very idea goes against my approach. The people who are living with me are enjoying the moment. Do you want me alone not to enjoy the moment?
I am teaching everybody to enjoy the moment, and don't be bothered by tomorrow. Living in the moment intelligently, consciously, meditatively, will take care of the future. There is no need for me to give you directives, guidelines for what you have to do when I am gone. That's what all the old religions have done.
Manu gave all the guidelines for Hindus five thousand years ago, and they are still following them. Everything has changed, nothing of Manu is applicable any more. In fact it is a hindrance to the evolution of Hindus to become contemporaries. Now, Manu has committed a crime against humanity by giving these directives. He did not prove a blessing, he proved himself a curse.
But the same is done by Moses, Mohammed, Mahavira, Jesus, Buddha. On one thing they are all agreed: that when they are gone they have still to control the people who had come into contact with them, who had trusted them. But they don't trust their people.

I trust my people. I know that they are living fully, joyously. They know how to live joyously, how to live fully, and that's enough. I have given them the experience;

now the experience will be decisive. And they will have a freedom, because things will change, situations will change. I could give directives that will become hindrances to their growth, but I cannot do that. That is criminal, very criminal.

For example, Mahavira gave the directive to his disciples not to wear shoes. In his time it was perfectly right, because to use leather means you are in some way or other indirectly supporting the killing of animals. And the best leather comes out in a very torturous way. Young calves have to be boiled, and their skin has to be taken off. Then it is soft, very soft. The moment an animal dies his skin becomes hard, then you cannot make beautiful shoes out of it. You can make shoes, but they will not be so soft, so velvety. And the younger the kid the better leather you get, softer leather you get.

Mahavira, seeing this whole scene happening in every town, every city -- young animals being boiled alive -- stopped his people. They were not eating meat, but they were using shoes at least, and that leather comes from torture. But Mahavira becomes decisive for the future too; he makes it a rule that his sannyasins should never wear shoes.

This is going too far. Now, I'm wearing shoes which are not made of leather. Mahavira had no idea of rubber; he had no idea of synthetic leather. He had no idea that shoes can be made of canvas, of cloth -- of so many things. But we cannot condemn him for not having the idea; there was no possibility of that. All he knew was that he had forbidden his people to use leather, but he should have left them open for the future.

For example, Mohammed said to his disciples that they can marry four wives. But that became a guideline for the future, and now Mohammedans everywhere are insisting that this is a question of their religion. They have to marry four wives. In Mohammed's time there was so much war, murder, arson, that the population of men and women had come to that proportion -- one man, four women -- because men were being killed in war. It was simply compassionate of Mohammed to say that one man should marry four wives; nothing was wrong in it. But to make it a guideline for the future, forever, is dangerous.

Now the situation is different. If one man marries four wives, then three men will remain bachelors. The situation has completely reversed, but the stupid mind of followers is such that they will not see the point. Why had Mohammed insisted on marrying four women? So that three are not left spinsters, because they will suffer unnecessary psychological repressions, they will become prostitutes, they will destroy the whole moral structure. But now the situation is just the opposite: if a Mohammedan marries four wives then he is driving three men to remain celibate. Those three people are not going to sit silently, they will have to do something.

Then all kinds of perversions -- the same perversions that Mohammed was trying to avoid -- are all over Mohammedan countries. Because you are richer you can get as many wives as you want -- and four is not the limit, it is the minimum. Mohammed himself married nine wives; that is example enough for rich emirs and sheiks and oil kings. They can marry hundreds of women -- all the beautiful women of their country are brought to them -- but

what about all those hundreds of young people who are deprived of their wives and their rights? You are driving them to homosexuality. You are driving them into other perversions, sodomy.

It is a very common phenomenon in Mohammedan countries -- men making love to animals. It is worse than rape, because the innocent animal is in your hands. Whatever you want to do you can do. When you rape a woman, in some way or other she cooperates. Otherwise it is not easy. Perhaps deep down she desires it, because whenever a woman is raped -- the man is certainly criminal, I am not saving him from his crime -- the woman is not absolutely innocent. In the unconscious somewhere there is a desire that somebody should find her so beautiful, so irresistible, that he will even be ready to commit a crime. That is a kind of tremendous satisfaction, a confirmation of her beauty, of her charm.

I know women who have been raped, and I have asked both parties. The man who was raping her was also puzzled that the woman was cooperating, she was not screaming, shouting or doing something. Otherwise, if a woman is really against it, even her husband cannot make love to her -- what to say about rape. She can bite, she can hit, she can throw stones, she can shout. She can do everything, but the poor animal cannot do anything. The poor animal cannot even understand what is happening. This is sheer abuse. Children are being sexually abused.... And for all this, Mohammed is responsible. And the amazing part of the story is that in all Mohammedan countries there are more bachelor men than anywhere else, because so many women are taken away by the richer people.

For homosexuality, death is the only penalty. On the one hand you are driving people towards homosexuality and on the other hand you make it the greatest crime, to be punished by death. You are putting such a pressure on people that they cannot even be homosexuals, so they are bound to move towards animals. At least there is no law in Mohammedan countries against animals.

Nobody should try to make any guidelines for the future. The future is always open. I am not willing to be a participant in a crime which has been committed for thousands of years. I absolutely decline to stand with Buddha, Mahavira, Krishna, Mohammed, Jesus, Moses. No, that is not my company.

I want to make a complete breakthrough about everything, and this is one of the most fundamental things. There is hidden in it a deep desire to dominate people, even when you are gone -- to put it in other words, that the dead should be dominating the living. That's what has been happening all around the world. The living are not given freedom even to choose their own course, to choose their own moralities, to choose, according to the time, what is right and what is wrong.

Those people were very much concerned, because they were writing, they were dictating rules and regulations in detail. In Buddhist scriptures there are 33,000 rules for a monk. People have come to seek freedom, they have come to seek truth. What they are getting is a strange psychological slavery in its place, and that too even for coming generations.

So when I am asked whether I am going to make somebody my successor, I say absolutely no. I am giving my people

clarity, understanding, awareness. That is going to be my successor.

Every one of my sannyasins has to decide for himself. I have given him that much understanding, and I am making every effort to make him more and more conscious, so there is no need for him to be dictated to about things which are absolutely new by people who are dead, and who had no idea about those things.

For example, none of these prophets had any idea about AIDS. We don't know what else is going to be in the future, but none of these people could have given any guidelines about AIDS. In fact, they have given guidelines which are very dangerous. Mohammed says that when there are a few Mohammedans eating together, they should eat from one plate. Now that is risking AIDS.

Eating out of one plate is dangerous if any single one of them is carrying AIDS, if in some way his saliva gets into the food by his hands. In the East people eat with their hands; the fingers can carry the saliva to the food, and the food is being eaten by everybody. When Mohammed gave that idea it was to give them companionship, friendship -- and even if a stranger passes by he should be invited. Now, this is absolutely dangerous. Jesus practiced this every day. He would drink from a cup, then he would pass the same cup to somebody else. He would drink from it and then it would go on being passed. It was thought to be a great blessing; wine touched by Jesus' mouth has become somehow divine. And that practice is still being continued. What are they going to do now that all the information about AIDS is becoming more and more clear every day? This religious practice is no more religious, it is illegal. It is

immoral. It is sickening, nauseating. It should be stopped immediately. But Christians cannot stop it; their master did it, and their master told his disciples to do it. It will be going against the master. But AIDS is far more powerful than your dead master. And he had no idea about it, so I don't condemn him; but I do condemn these idiots who will insist that this is their practice and they will have to continue it.

I am not going to give a single instruction about anything. In fact there is no need. These people had to give instructions because they left people blind. They gave only beliefs to them; they never gave them consciousness, awareness. They never gave them the capacity to decide on their own. They never made them responsible for their own life.

Yes, they gave them a blind man's stick, and directions on how to move so you can get to the door. But the house is being continuously renovated, continuously remade. Doors are being changed, windows are being changed, and the old blind man goes on finding the way with the old instructions.

No, I don't want to give my people sticks. I want to give them eyes. And the people who ask me who is going to be my successor are asking because that's how it has always been: somebody should succeed, and I should give clear-cut instructions about what you have to do and what you have not to do when I am gone. The people who ask me the question think that I am very irresponsible, that I will simply die and leave the sannyasins without any instructions, without any moral code, without any ten commandments. They do not understand me.

I love my people so much that I cannot create any hindrance in their life in the future. I cannot give them any instructions. I am giving them eyes so they can see where the door is for themselves. Why should I give them a map of the house when the house is continuously changing? And it has been proved by these five thousand years that all codes, all religions, all ethical systems have failed for the simple reason that they were trying to decide the future, which was not in their hands. Their intention was good, but their understanding was not enough.

I want my sannyasins to inherit my freedom, my awareness, my consciousness. And each sannyasin has to be my successor, has to be me. There is no need for anybody to dominate. There is nobody for anybody to dictate to. They are on their own. If they want to be together they can be together. Out of their own freedom, it is their choice and their decision. If they want to move free they have all the rights to move free.

So the thought never occurs to me. All that occurs to me is that the sooner I can make my people more clear about life and its complexities the better, because nobody knows when I may be gone. Before that my people have to be capable of blissfully and joyously giving me a send-off. And I will not be leaving any ethical code, any structure to be followed. They will have to make it. And they will have to remember that they make it only for themselves, not for the future. They will have to do the same as I am doing for them. They will have to keep alert, because it is very easy to be tempted so that the new generation does not get lost. It is better to get lost than to be imprisoned.

So I am not giving you any structure, any instructions, but only clarity, understanding, consciousness. Remember, the same thing has to be done for the future generation. One day the same question will be before you. What are you going to decide for the younger generation of sannyasins for when you are gone? Nobody has the right to decide for anybody else. Help the person to grow, to mature. Help the person to stand on his own feet, this is real compassion. And my compassion does not allow me to say a single word about the future. I am absolutely concerned with the present. And if the present is golden, the future born out of it will be even more golden.

Q: YOU SAY THAT INDIA IS A DEAD COUNTRY -- MENTALLY, PHYSICALLY AND ECONOMICALLY DEAD. HOW DID THIS HAPPEN, AND IS THERE ANY WAY NOW TO AVOID A CATASTROPHE?

A: There is always a way. But the problem is the people who are almost dead, because their tradition is so old, so rotten, and it has molded their mind, their consciousness. It has given them their guidelines on how to live, what to do, what not to do, and the prejudices are so long programmed in their mind that they have almost reached to their bone marrow.
The alternative is there, the catastrophe can be avoided-but who is going to listen? The trouble is not that there is no way. Everything can be changed but they are all against change. If the catastrophe were something from the outside, it would not be difficult to prevent it, to divert it. The catastrophe is within India's own soul. The cancer is there,

but they are not ready for any surgery because they don't believe it is cancer. They believe it is their great heritage. Otherwise, for thirty years I was continuously giving them the way to get out of this stupidity -- and in thirty years they have doubled the population, in thirty years they have become twice as poor, they have gone far deeper into darkness.

I was telling them to drop this idea that God gives birth to children, that you cannot prevent God from doing it. If God is giving birth to children, don't be afraid: use the pill, use all birth control methods. If God still wants to give you a child -- he is powerful, omnipotent, what can the poor pill do against him? -- he will manage some way, he will have to find some way. You don't be worried about him, he is not somebody who can be prevented just by a pill. If your God can be prevented by a pill, then it is better to worship the pill than the God. The pill is more powerful.

But nobody seems to listen. People go on giving birth to children. Nobody is ready to change any old, dead idea. Even if you logically prove it to them and they don't have any argument, still they will do the same.

For example, amongst the Jainas in India, the oldest religion, vegetarianism has gone to stupid extremes -- so much so that my grandmother did not allow tomatoes in the house because they are red and look like meat. Up to my eighteenth year I had not tasted the poor tomato. It was not possible to bring a tomato into the house.

I have been trying to convince Jainas to start eating vegetarian eggs. But the very word egg was enough. They said, "You cannot deceive us. How can an egg be vegetarian?" I explained to them that it is unfertilized, there

is no life in it because the male sperm has not reached the egg. But the very idea of eating eggs is impossible.
They are missing in their food many essential proteins, vitamins -- so essential that without them their intelligence cannot grow, but will remain retarded. It is an absolute necessity for Jainas to accept the vegetarian egg.
Not a single Jaina has received a Nobel prize, and they are well-educated, more than anybody else in India. They are rich; you will not find a single Jaina beggar in a whole country of beggars. The whole country is full of beggars, but you will not find a single Jaina beggar. They are all middle class or super high class, well-educated, educated in the West in the great universities of the world, but something is missing. Their intelligence does not seem to shine.
Their food is insufficient, it lacks some essential thing. And I have told them, "You can go to the medical college, you can inquire what are the essentials for intelligence to grow, and you can show your food that you eat. Are those essential elements in it or not? You need not listen to me, just go to the scientist, to the doctor, to the chemist, and find out. You certainly need something like the vegetarian egg." But the very word egg simply disturbs them. They have not accepted the idea.
Now, Jews are not a big majority in the world; they are a small minority, but proportionately they get more Nobel prizes than anybody else. Their food should be looked at. Why have they produced more intelligent people? This whole century has been revolving around three Jews: Karl Marx, Sigmund Freud, Albert Einstein. These three persons

have made this whole century. And what is the contribution of all others? It must be looked into.

And it is not only these three people; most of the Nobel prizes go to the Jews. They don't have anything special, but their food should be accurately estimated, and it should be made known to everybody in the world.

I have been telling Hindus and Jainas that they should start circumcision as compulsory. They would simply say, "You are crazy. We are not Jews, we are not Mohammedans -- and circumcision? You want us to become Jews and Mohammedans? And nobody ever in the whole history of India was as crazy as you, talking about circumcision."

But I told them that circumcision is going to become almost compulsory all over the world sooner or later. It is hygienic, it prevents many sicknesses, many diseases. And a few Jewish thinkers even have said -- and there may be some truth in it -- that when a child is circumcised, he is so small, so delicate, that on the one hand just cutting the foreskin does no harm to the child. But on the other hand, it gives a certain shock to his mind -- and that is the reason they have been receiving so many Nobel prizes.

This is a very strange kind of argument; but there is a possibility, because the genitals are joined with the head. The sex center is in the head, and the small child, if he is circumcised, certainly gets a shock, and that shock will vibrate to the very sex center in his brain. That may be doing something. It has to be studied; I am not saying it is true, but it is worth studying, it is worth inquiring into scientifically. But one thing is absolutely certain, that circumcision is healthy, is hygienic; and it does not mean that because Jews do it, you cannot do it.

Now, I could not convince a single Hindu, a single Buddhist, a single Sikh, a single Jaina, in favor of circumcision. They simply said, "Don't bring such strange ideas to us. You may convince a few young people...."

I was staying in the palace of the Maharani of Gwalior, who had invited me. It is one of the most beautiful palaces in India and perhaps in the world, with miles and miles of beautiful gardens around it. It has everything: lakes, gardens, fountains, and many small cottages for guests. The main palace is all marble. She had chosen a very beautiful cottage for me to stay in, just half on the lake, half on the ground.

Every day, for seven days, they were having religious discourses. There was a big congregation because it was a palatial function; nearabout twenty thousand people were there. Her son heard me and was immensely impressed. She was also impressed, and the next morning she came to see me and she would not sit on the chair. I told her, "You are old." She said, "No, I cannot do that. Please don't stop me sitting at your feet. And first I have to confess one thing: that I have prevented my son from coming to you. Forgive me. I was afraid because he seemed too much excited by last night, and he is continuously talking about you and what you said.

"I became afraid he may get too impressed by you. And we are a traditional family, royal family, and he is my successor. I cannot allow him to be impressed by you, although I myself am impressed, but I am mature enough that I can intellectually be convinced by you, yet I will go on doing whatever I was doing. That has been our tradition, and I cannot betray that tradition."

I said, "You can betray your intelligence, and you cannot betray some dead ancestor thousands of years old who has made rules and regulations for you? But you are ready to betray your intelligence.... And you say you are impressed, and still you prevent your son from meeting me?"
She said, "I am sorry, but I will not allow him. And he cannot go against my wishes because he knows I can deprive him of the inheritance and the inheritance can go to his younger brother."
With this threat he had been prevented. Later on, after five, six years, he met me in Delhi -- he had become a member of parliament -- and he said, "I have been trying hard since you stayed in my house, but my mother -- if she comes to know that I met you in Delhi, she has threatened that she will deprive me, and it is too much a risk. She is one of the richest queens in India, and I will have to wait till I succeed her, and then my first thing is to come to you and be with you. All sorts of nonsense has been told to me; all kinds of religious teachers and saints go on coming to the house, but you were the first man I became interested in. They are all boring, but I have to listen to them because of the inheritance."
I said, "You are also a coward. If you had really the mind of a seeker, you would have said to your mother,'Keep your inheritance yourself. I renounce it.' "
He said, "Yes, I don't have that much guts, but it has left a wound in me that my mother is threatening me. And she is also impressed by you. She does not say that you are wrong, she says that a young person should not come in contact with such a person: 'He can be dangerous. You are immature. You first become mature.'" I said, "So that you

can become a hypocrite, in other words; so you can intellectually say it is right, but I am going to do what I am expected to do."

This is the problem in India. Indira was absolutely convinced by me, and was sincere and honest enough to say that, "I cannot do anything, because if I follow what you are saying -- which seems to be absolutely the right thing to do -- then I will lose my power, because then I will be going against my illiterate, uneducated voters. If I accept your suggestion, then my voters will desert me, my cabinet will be against me.

"And you know perfectly well that my deputy prime minister is Morarji Desai, who is continuously talking against you. If he comes to know that I am trying to implement any idea of yours, I am gone. And that's what he is waiting for, so he can become the prime minister if somehow I can be thrown out. And this will be the easiest thing to drive my voters against me.

"So I cannot do anything. It is cowardly, I accept, but this is how politics is. We have to look for many things, watch for many things. I read your books, I want to come to see you in Poona, but my cabinet people prevent me. They say, 'Even going to his ashram in Poona you will be creating trouble for yourself. Immediately Hindu priests will be against you, Vinoba Bhave, who controls all the Gandhians, will be against you, Mohammedans will be against you. Everybody will be against you, so you can choose.'"

She could never come. For seven years she was trying, almost deciding the date and then postponing it again. So I say there is a way, but it is not going to be followed. India

is going to die. It is just on the verge of death. Its leaders are impotent, its people are retarded. Its religious leaders are in favor of the past.

You will be surprised to know that in India the theory of evolution is not accepted. They have just the opposite theory, the theory of involution. They say man was made perfect by God, and in a way it looks logical. If God makes man, then certainly he will make a perfect man. Why he should he make a monkey and then the monkey will become a man? So Indian mythology says God created man perfect, and then man started falling down.

So they have four stages, four ages; they compare these four ages to the four legs of a stool. The first they call the age of truth, when man was perfect and truth was his life. When man fell from the first stage, the stool became a tripod with three legs, one leg missing. The first age is called satyuga, the age of truth.

The second age is called simply tretha, three legs. Man has lost something very essential, he is unbalanced. And in the next fall he loses one leg more; now he has only two, and that is called dwapur, a very unbalanced state. A stool standing on two feet is ready to fall any moment; how it is managing to keep on standing is a miracle.

Now man has lost all balance, and this is involution. Man is going down and down and down. And the fourth, in which we are living according to the Indian mind, has only one leg left -- a crippled man who has lost three-fourths of his being. This age they call kaliyuga, the age of darkness.

So according to the ideology, their philosophy, what is happening is expected. That is also a difficulty. They say it was bound to happen; after the fourth age there is nothing

but death. Just a little fall more and civilization disappears. So they have some intellectual, traditional background also for the coming death -- and to accept it. Their leaders are cowards because they have to depend on the votes of the people. They cannot do anything against the people and their opinion and their tradition.

So although I say there is a way -- I am the way -- there is no possibility that the way should ever be realized. India has come to a point of old age when one has to accept death as natural. Perhaps if this idea is made available to all Indians -- that they are on the verge of death, either change or die -- there may be a possibility, because seeing death clearly in front, nobody wants to die.

So my sannyasins who are in India have to make it clear to the country that it is facing death. The whole civilization is on the verge of falling apart, and we provide a way to get out of this calamity. I don't think they will listen, but the effort should be made. That is the responsibility of all Indian sannyasins, to make the effort. At least we will not feel that we never did anything.

For thirty years I was doing everything that was in my power. I wasted my health, my body. I was never sick, but those thirty years continuously traveling I accumulated all kinds of sicknesses unnecessarily. And it is so difficult to change the traditional mind.

But now that I am outside India, their negativity towards me is less. It was a miracle that in this festival, 250 Indians came. People who had never come to see me in India write letters that they want to come here; if I can give them a little time, they want to meet me. They never came in India

-- and I was available. Perhaps it is good that I am far away and they cannot take me for granted.

And the situation has become even worse. When Indira was assassinated, the government was on shaky ground. Rajiv has nothing to contribute. He cannot solve the problem of Punjab. He tried to bribe the leader of the revolutionary Sikhs who want Punjab to be an independent nation. It is very easy in India to bribe, so he bribed the leader of the revolutionaries. He must have promised him privately that he would be made the chief minister or governor: "The whole government will be yours, so you choose all the Sikhs in the government. We give you the capital of Chandigarh for Punjab."

Chandigarh is the only new city in India. Made by a very famous architect from France, the whole city is absolutely new, the only city that is really clean, and has beauty, art. But it has been up to now the capital of two provinces, Haryana and Punjab, which were one province before. Then Sikhs said they want to be separate from Hindus; they don't want to live with Hindus, they want a separate province, a separate state. That was granted after much struggle.

It is a strange thing in politics -- you know you will have to grant something, then why waste time with unnecessary killing, murdering, riots, army, curfew, martial law, and then finally you accept? They accepted finally that Punjab should be an independent state and the Hindu majority would make another state, Haryana. But then trouble arose because Punjab had Chandigarh as their capital. Now both provinces were fighting for Chandigarh. It is worth fighting

for; it is the best city now in India, everything made new, and with tremendous contemporary art.

Rajiv conceded that the government would give Chandigarh to Punjab alone and for Haryana it would make another capital. An underground agreement must have been made with the leader: "You will be the chief minister, you will have the cabinet, all the Sikhs you have, but don't ask for an independent country." And of course he was much gratified. He agreed and signed.

The day Savita brought the news to me, I told her immediately that that leader would be assassinated within a few days; and yesterday she brought the news that he has been assassinated. Now the problem is again back where it was.

It is such a simple thing. Just make Punjab independent. If the people of that state want to be independent, it is nobody's business to prevent it. First you were not willing to give them a separate state, and you had to give it. Second, you were not ready to give them the whole capital of Chandigarh, only half. Finally you agreed to give it... and now you are not agreeing to give them Punjab. You will have to agree, because Sikhs are simple people, but very strong-willed. If they have decided, then nobody can change their decision.

So why unnecessarily waste time? Why not be friendly? And just tell them that this is perfectly good -- if you want to be an independent country, be an independent country and whatsoever help we can give to make you independent, self-sufficient, we will give you. And even if after independence you find that it is difficult, you are always welcome, you can come back to the union.

But this is how politics is -- so complicated that nothing is ever solved. If they give Punjab to the Sikhs, then the Nagars are asking for Assam as an independent country. For forty years they have been fighting. Then too Bengalis would like to be separate, because they don't consider themselves in any way part of India. Their language is better, their culture is better. Everything they have is better, they think, and they don't want to mix with second-rate people.

Then there is Tamil Nadu in South India, which is even racially different. They belong to South Africa, they don't belong to India. Africa was joined with India, and thousands of years ago it drifted away. You just try the map of India and the map of Africa: put them together and you will be surprised -- they fit exactly, line for line. It was one land, and now scientists accept the idea that continents drift, they are not in the same place. At least one foot every year, every continent is drifting somewhere. They are floating on the ocean.

South India wants to be independent, so the problem is if you allow Punjab, then you give the idea to other states also. But then, too, I say, what is the problem? Let everybody who wants to be independent be independent. India has never been a country, it has been always many countries. Maharashtra is a country in itself; their language is different, their culture is different. Kerala is a country in itself; its language is different, its religion is different, its political ideology is different. Kerala is the only state in India which is communist, the only state in India which is majority Christian. Why should they be forced to live together?

The only reason is that if all these provinces and states become independent countries, then India shrinks to a small country. And in the same proportion, the prime ministers and the presidents of India also shrink. They don't want to shrink, that is the only problem; otherwise there is no problem.

And it will be far easier to solve other problems: let them solve their own problems. Why bother?if Punjab wants to be independent, then they have to take care of poverty and other problems. It will be really good. I am in absolute support of independence for every state that wants to be independent, so it has to solve its problems also.

And what is harmful in India becoming smaller? What does it matter? Just because the president will not be that big, the prime minister will not be that big -- there will be at least twenty presidents and twenty prime ministers in India -- but what is wrong with that? In fact, to me it seems to be more psychologically healthy. So many people's ambitions will be fulfilled; why prevent them?

And then they have to solve their own problems, and when your country becomes smaller, your problems become smaller, and perhaps you may be able to solve them. If India is disintegrated completely there is a possibility of its survival, but it cannot survive as one country. It can survive as many countries, small countries -- and they are not so small. If Sweden, Denmark, Holland, Italy, England, Germany, Switzerland, Belgium, can all be independent countries.... Each state of India is bigger than any country in Europe, so why keep this whole load together? Distribute it.

Perhaps by distribution, Punjabis will put their whole energy into solving their problems. They are not concerned if Bengalis are dying, that is not their concern. Bengalis will put their whole intelligence into solving their problems, they are not bothered if Assamese are dying.
My approach is to let India be disintegrated. Let it be twenty, thirty, as many countries as they want. There are thirty states; perhaps they all want to be independent -- so let them all be independent. And the problem will be distributed also into thirty sections and each new country will put its whole energy in, now that it is their country and they have to solve its problems, and they have to face the reality. Perhaps that may wake up the sleeping soul of people.
So my sannyasins in India should spread the idea that this is perfectly good. There is no need of any riots, no need of any martial law, no need for the army. If anybody wants to be free, let him be free in a friendly way, help him.
So don't become enemies when you become separate. Remain friendly, and the problems can be solved. The old India will be dead; now there will be thirty new countries. Perhaps the freshness, the youth, the newness may help them to get rid of the whole past.

Q: IS MAN CAPABLE OF BEING CIVILIZED, OF CREATING A TRUE CIVILIZATION A TRUE DEMOCRACY?

A: Man is capable, and only man is capable; just no effort has been made yet. If we can create in this small commune a certain atmosphere of love, this is enough proof that the

same can happen all around the world. They just have to do what we have done.

Families should disperse into bigger communes. Rather than creating a demarcation -- a small group called family -- make children available to bigger communes. Their experience will be richer, their loving qualities will be higher, their intelligence will be sharper.

And the whole world need not have big cities. All big cities should become many small communes, and much of the crime will disappear. Crime exists because people don't receive dignity, respect, love, and their necessities. Each commune should take care of its people -- their necessities, their education, their dignity, respect.

In a big city like New York or Bombay or Tokyo or London, you are lost in a crowd, you don't have any identity. You are in the crowd, but you are always alone. You shake hands with people, but you are strangers. For hours you are standing in the same commuter train; nobody is talking with anybody else, everybody is looking at the newspaper. We have to create smaller groups where everybody is acquainted with everybody else, where people mix with each other, not as separate families -- they have dropped that separation -- but as part of one commune.

And the commune can pool everything. For example, if we can manage food for five thousand people, what is the need of having five thousand kitchens? Sheer wastage, stupidity. When the world is hungry, undernourished, you have so many kitchens in every city, and so many people are involved in working in those kitchens -- so much labor! -- millions of hours in every city are simply wasted.

We can see in our commune that very few people can manage, and can manage far better than individual homes. Because the commune will always be richer... if five hundred families pool their resources into the commune, the commune is going to be really rich. Everybody need not have a car, you can just have a pool of five hundred cars. Anybody who wants the car can take it, so five hundred cars can serve five thousand people without any trouble -- and everybody has a car.

Now this is not possible in a world which is family -- divided. The commune is the way to make man civilized. The commune should decide how many children we need this year, and the commune will be responsible for the children. Parents can be loving to them, but they cannot claim them as their possessions; they belong to the whole commune.

Naturally, they cannot be taught to be Christians, Hindus, Mohammedans; no -- the commune has no religion. It will teach the children everything that has been found truthful, and it will teach the children that there are many things they will have to seek and find themselves. We cannot give them the answers for those things: God, soul.... We cannot give them any answers, but we will give them a curiosity, we will give them an inquiry, we will give them a doubting mind. We will give them a sharp intelligence. We will give them the art of meditation so they can be utterly still. Archimedes used to say, "If I can find a single still point, I can change the whole universe." He was right, but he was looking in the wrong direction. That single still point exists within you. Archimedes could not find it, so he could not

turn the whole universe. I have found it, and I find that the universe is turning perfectly well. There is no trouble.
The commune will teach the children to be meditative, to find their own still being, the still small voice, which always directs rightly, which is the only guide. And all other guides are just hypocrites.
We can create a world without poverty, a world without crime, a world without war, and that will be a civilized world. Man is capable of it, and we have to show it with existential proof. We have to make communes all around the world in every place, so people can see that what I am saying is not just a philosophy -- it can be done, it can be made into reality.
In the beginning they will be hostile, in the beginning they will hate, in the beginning they will try to destroy you. But soon all that will disappear, because how long can they deceive themselves? Seeing the fact that you are more joyous, more intelligent, more creative, richer in every possible way, they will have to learn your art.
My communes one day will become schools for teaching man how to be civilized.
Okay, Pratima?

Q: THANK YOU, BHAGWAN.

The Last Testament, Vol 2
Chapter #15
Chapter title: None
4 September 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH KGW TV, PORTLAND, OREGON

The Last Testament, Vol 2
Chapter #16
Chapter title: None
5 September 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH SWAMI ANAND VEERESH, HUMANIVERSITY, HOLLAND

The Last Testament, Vol 2
Chapter #17
Chapter title: Whirlwind Of Awakening
6 September 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 7.]
Ma Yoga Pratima
RAJNEESHPURAM,
OREGON

QUESTION: BELOVED BHAGWAN, YOU HAVE SAID THAT SOMETIMES YOU SAY THINGS TO SHOCK AND DISTURB PEOPLE'S SLEEP, AND THAT THERE ARE MILLIONS OF PEOPLE IN THE WORLD WHO

NEED JUST A LITTLE BIT OF SHAKING AND THEY WILL AWAKE. ARE THESE PEOPLE WHO ARE BEING SHOCKED BY YOU NOW ALSO LISTENING TO YOU? ARE THEY STARTING TO BECOME CONTEMPORARIES? ARE THEY STARTING TO WAKE UP?

ANSWER: They certainly are tossing and turning in their sleep! But there is great hope. They are trying hard to remain asleep. I shock them, they take a turn, pull the blanket over, but I am not to be defeated by their stupidity. I am determined to wake them up by each and every means possible. I will say things which are not true, I will do things which I am not supposed to do, but I will wake them up. And a few are certainly waking up, coming closer, feeling more, understanding more. My efforts have not been in vain.

Perhaps nobody has been rewarded so much as I am rewarded. For the first time so many people are so much interested in a man just for his mere love and his presence. I do not walk on water, I do not do any miracles, because those are methods to attract people and their attention. But then the person comes to you not because of you, he comes to you because you are doing miracles. It is the miracles that are pulling him towards you. A few people gathered around Jesus; he was raising the dead, walking on water, turning water into wine, doing every kind of thing in which people are interested, although it was not of any worth. But even then, not many came.

And I am consistently avoiding anything that can be a distraction to you. I am making it absolutely clear that you

have to be here just for me, not for any other motive. If there is any other motive, you are not with me. If there is no motive, then there is the possibility of your being awakened.

So I have not given any excuse for my people to be around me. In fact, I have given them every excuse to escape from me, to avoid me. Being with me does not bring you respectability. That was well-considered by me from the very beginning, that with me you should have to lose your respect, your honor, your morality. These will be the tests whether you are going to risk anything to be with me. And if thousands of people have decided to be with me at any cost, that is a determination, a commitment of tremendous import. That means they have tasted something of my presence.

The people who are now around me are not here just for my words. By now they are perfectly aware that you can play with the words, there is nothing in it. They are perfectly aware that they are not to cling to my words, because tomorrow I am going to change. Why cling unnecessarily? I am absolutely unreliable. And to trust in a man who is so unreliable is authentic trust. It goes beyond thinking of consequences. It goes beyond fear. It goes beyond all words. I may contradict, I may say anything, it does not matter to my people. What matters is my presence, my love towards them, their love towards me.

And that is going to create a whirlwind of awakening around the whole world. It is just the beginning. The wildfire can take wings any moment. And, fortunately, we are in the right time, when people are already fed up with their sleep, fed up with all their sleeping pills, fed up with

all the dreams they have been seeing, and fed up with all those people who have been simply providing drugs to console them.

This is the right moment when we can fetch people very easily, because they are themselves trying to get out of the bed; but they have been asleep so long, it has become almost their second nature. Hence, a little effort is needed to separate them from their second nature and make them aware of their original face. Everybody has within him the eternal flame of awareness. Howsoever hidden behind walls, it is always there. Nothing can destroy it. All that we have to do is to destroy the walls -- and the walls are only of words, scriptures, beliefs.

I am training my people -- without calling it a training -- how to play with words, how to play with arguments, and how to destroy any argument without much effort. These are the ways those walls have to be broken. I am speaking against every prejudice, against every religion, every ideology, and giving you basic insight into how you can destroy all these hindrances. At the moment they are removed.... Awareness is not something that comes out of the blue. You suddenly find a great surprise: it has always been there -- you were just keeping your back towards it.

Many are waking up. They have slept for millions of years, so we need not be in a hurry. And whatever time they take is not much, because the sleep is so long that if they take a few years to wake up, they are waking up quite early.

It is happening, and it is a kind of happening that once it starts it is infectious, contagious. Then it goes on and on from one person to another person.

We have to make this whole earth fully awake, and we are capable now. I can say with confidence that I have the right people with me, the intelligent people who can do every kind of work to help humanity to become conscious.
So I am not worried at all about their unconsciousness, neither am I worried about our capacity to wake them up. Our capacity to wake them is far bigger and greater than their capacity to remain asleep. And this will be some miracle. Walking on water is silly. You can cross the lake in a boat, there is no need....
In Ramakrishna's life there is a story. A man called Totapuri, a very famous saint of those days, came to Ramakrishna's ashram near Calcutta in Dakshineshwar. It was known that Totapuri walked on water. And it must be true because it is not a two-thousand-year-old history, it was just at the end of the past century. There are still people who have seen Ramakrishna and Totapuri alive. I have met those people, and they say that Totapuri was a man of miracles, but Ramakrishna reduced him to nothing. They were sitting on the bank of the Ganges and he just challenged Ramakrishna, "Come on, why not have a little walk on the Ganges?" Now, poor Ramakrishna was not a man of miracles. He said, "That's a good idea, but I have disciples who have better ideas. Just look up." They both looked up. On the cloud was sitting one of Ramakrishna's disciples. Ramakrishna said, "My people travel by clouds, they don't walk on water."
Totapuri was amazed, but he was more amazed when Ramakrishna said, "That was just a projection. There was nobody on the cloud. It was just my deep projection, the way a film is projected on the screen. I can project any idea

through my eyes, forcibly, on to any screen. That cloud, that white cloud, functioned as a screen. There was nobody, and we don't do any stupid things like that. And I would like to ask how many years it took to learn the art of walking on water?" Totapuri said, "It was an arduous discipline. I had to go to Tibet to learn it. For thirty years I was under arduous training, and then finally I succeeded. Ramakrishna laughed madly. He said, "You are crazy. When I want to go to the other side of the Ganges, I just tell the boatman." Anyway, in those days, just one paise -- one rupee consists of one hundred paise -- just one paise was enough. And even that was not taken from Ramakrishna; no boatman would take from such a beautiful man, so pure, so innocent. So he said, "At the most, what you have learned in thirty years is worth one paise, and thirty years is a long time.

"And what is the point of it all? Even if you walk on water or sit on a cloud, how does it make you more peaceful, more silent, more aware, more meditative? In what way do you achieve godliness by walking on water? It is sheer stupidity. You wasted your thirty years. And you wanted to brag about it. You forget all that you have learned, and start from scratch, because I can see you are just as fast asleep and ignorant as anybody else. You have just learned a few tricks. Those tricks don't bring any transformation, but they bring millions of people to worship you.

Many saints in India have confessed to me that they do certain kinds of tricks just to attract people so that they can be thought religious. I used to tell them, "From the very beginning, you are cheating them. You yourself are becoming irreligious.

"And they are not coming here to become religious in the first place, they are just coming to see the tricks. Any magician in the street is doing all those things that you are doing. Magicians are doing even better things on the street corners. In the whole day perhaps they may gather five rupees. How can you think that you have attained to some spirituality just by attracting a crowd? And the crowd is going to be of wrong people." So from the very beginning my effort has been not to attract wrong people, not to attract people with motivations which have nothing to do with awakening.

And I can say to you that I have succeeded in attracting only the right people. Even if once in a while a wrong person came in accidentally, I have managed to get rid of him not by telling him to leave -- because that is insulting somebody -- but by his having the idea to leave, that out of his freedom he is going into the world. And I have accepted it: "That's perfectly good. People should come in with their freedom, should go out with their freedom."

But this is not true. The people who have left had to leave because somehow I had already disconnected myself from them. They were no more nourished, they were hanging around but starving. Of this they cannot be aware in their sleep. I wanted them to go away for the simple reason that they were wasting their time in a wrong place. It is a wrong place for those people because it cannot fulfill their desires. They are wasting their time and they are wasting the time of my people. My people are working in some way to create an energy field where people can become awakened, and they are not here for that purpose. They are an unnecessary load.

So I gave them the idea to go to Santa Fe. All the camels are gathering there in Santa Fe. They are known as the dirty dozen; because only one dozen camels are there, they have become famous as the dirty dozen. A great achievement! And now they are hankering to come back; they are writing letters to people that they are dreaming of me, that they are dreaming of meeting me, that they are continuously missing the commune -- those letters are indications of their state -- but their egos are coming in the way. How long?... Sooner or later they will have to recognize the fact that they missed an opportunity.

And what are they doing in Santa Fe? What can they do? They are all asleep. They will have to come back, but this time they will be coming with a right motive. So this gap of losing contact with the commune, with sannyas, was absolutely essential for their growth. Now they will be coming, not accidentally, but very consideredly. And this coming will be significant. They have to be welcomed with great joy.

Q: THERE IS A LOT OF OPPOSITION TO WHAT IS HAPPENING HERE. YOUR ADVICE TO PEOPLE IS TO BE INTELLIGENT IN THE FIGHT AGAINST THE POLITICIANS, TO USE LEGAL METHODS, TO USE THE DEMOCRACY. IF THESE LEGAL METHODS WORK AND THE CASES ARE WON, WON'T THE POLITICIANS BE EVEN MORE FRUSTRATED, EVEN MORE ANGRY AT THIS COMMUNITY? OR DO YOU SEE A POSSIBILITY OF A CHANGE HAPPENING IN THE ATTITUDE TOWARDS RAJNEESHEES?

A: Both things will happen. We are not going to use any illegal means in the fight with the politicians. In their sleep they have written a constitution, not knowing that somebody can use it against them. And because they were writing in sleep, they have tried hard to make it as beautiful, as democratic, as freedom loving, as respectful of the individual as possible. They were not aware that there will come a time three hundred years afterwards when a few fully awake people will use their constitution against them.

So my effort is of multidimensional interest. One: I want to prove to the whole world that we are saving the Constitution of America from the Americans; that the Constitution of America has to be saved, not only from the Soviet Union, but from Americans, too. And these are the most dangerous enemies, because the Constitution is in their hands. They have not been challenged up to now, because nobody has ever thought that they were against the Constitution. Others were as asleep as they are. Now they are fighting a battle which is unique in history.

So when we can use their own Constitution, their own laws to defeat them, why should we lose that opportunity? We win, and we make the whole world aware that Americans are not doing what they say, that they are doing just the opposite. We are going to expose them to the whole world, that this is a hypocrisy, not democracy. And we want it to become democracy.

Our victory is absolutely certain unless they burn their Constitution and declare America a fascist state. In that way also, we will be the winners: we will have exposed the greatest hypocrisy in the whole history of man.

Secondly, the moment we win, many of the politicians who are intelligent enough will have a change of heart immediately. They will see now that it is not a question of the red people winning, it is a question that the red people have proved they are for the Constitution, "and we have fallen in the opposite camp." It is good to be back with the Constitution because the American masses will not forgive anybody who is destroying their Constitution. While winning in the courts on the basis of democratic ideals and values, we will be able to convince the masses, too, that we are not enemies, that we are their friends, and that the people they used to think of as their friends are their enemies. So the politicians who are intelligent enough will be immediately on our side. Only the idiots will not change; but they don't matter, they will lose their respectability on each standpoint.

For example, this attorney general of Oregon imposed a $600,000 fine as punishment for making tents without permission. He never came here. He simply assumed by rumors that those tents were permanent structures -- only permanent structures need permission, tents don't. Of course, they were a new kind of tent. We had used material which is used in permanent structures, but nowhere in the American Constitution does it say that the material which is used in permanent structures cannot be used in tents. The definition of the tent is that you can put it up within ten minutes and you can fold it away within ten minutes. More than that, there is no constitutional way to define a tent. Of what it is made does not matter. It may be made of steel, that does not matter. The question is that it can be folded within ten minutes.

So I told my people, "You don't argue, you simply take a tent to the court. There is no need for any argument. Just ask permission to put up the tent which is in question, and the judges and the juries can decide whether it is a tent or a permanent structure. If it is a permanent structure, then we are punishable; but if it is not, then to put such a big amount of punishment -- $600,000 -- without any inquiry, without any inspection, without anything, is absolutely undemocratic.

And that's what they did. The magistrate could see that this is a temporary structure. Within ten minutes they can put it up, within ten minutes they can fold it away and put it into a bag. Who says this is a permanent structure? White Houses are not made in ten minutes and folded in ten minutes. He simply dismissed the case, that there was no case at all, these are tents. Now, this is a great slap on the face of the attorney general, that he does not even know how to apply law, how to apply the Constitution. A simple demonstration proved him wrong. No argumentation was needed, no legal fight was needed, and we had invited him, "First you come and see, and then whatever you want to do, you do."

Now we will be slapping these people in every case, and the higher the cases go, the more these politicians will be crushed. Soon it has to be understood by them. In fact, the understanding has started arising, that to fight with these people they are going to be great losers, not only of the cases, but of their respectability, of their political status. It is better not to create any fight with these people. On the contrary, whatever you can do legally, help them.

This is going to happen, and there is nothing that we have done wrong. We have not gone against any democratic value, we have not gone against any law. We have functioned very carefully, and it is a good opportunity for us that now within America itself they find an enemy who is invincible. Now they cannot go on pretending to the world. We are here to expose them. We are going to take over the whole world media to expose America.

My reason is that I would like America to be a real democracy. And that is our stand. They are thinking that these are small matters of land use laws and this and that. We are not bothered about those small things. Soon we will drag them into the open, and they will have to decide whether they stand for democracy or they stand for a fascist regime.

And this is going to be the most difficult situation they have ever faced. They are frightened of a small commune of five thousand people. The world's biggest military power is frightened of five thousand people. This should give you some insight that if you are right, and if you are courageous enough to fight for it, then no might is bigger than right. It just needs courage, and we have enough courage because we have nothing to lose.

We have everything to gain and nothing to lose. They have everything to lose and nothing to gain. What can they gain? Even if they destroy this whole commune by dropping bombs on it, what are they going to gain? Just the Big Muddy Ranch. But they will spoil their whole reputation around the world, and the Soviet Union will say, "That's what we have been saying for sixty years, that America is a

hypocritical country. It is not democracy. Innocent people who were not doing any harm to anybody...."
You will have the support of the whole world. That's why they cannot do any harm, and that's why I have started talking to the world media. Before they can do any harm, I want the whole world to know about the situation, about our commune, and about American hypocrisy. Before they take any step to destroy, I have already taken the step to make the whole world aware of the situation. That is creating fear in them. We don't have any power to fight, but there is no need for any power. Intelligence is enough. It is far more powerful than any nuclear weapons. And if five thousand people stand together intelligently, meditatively, they will create such a tremendous energy that no power can stand against them.
So don't be worried about anything. Just rejoice -- and fight!

Q: YOU SAY YOU ARE CONDEMNED BY SOCIETY BECAUSE THEY ARE MISERABLE AND YOU AND THOSE AROUND YOU ARE HAPPY. DOES SOCIETY SEE IT IN THOSE TERMS? ARE PEOPLE CONSCIOUS THAT THIS IS THE REASON THEY ARE AGAINST YOU?

A: The society will have to see it. Right now it is blind, but we will not leave it to remain blind. We are going to use every means to make the society aware of why they are against me, why there is a condemnation of a commune which is in no way doing any harm to anybody. We are just

minding our own business. We don't have time to harass anybody.

It may take a little time for them to understand why they are condemning us, but they will have to come to that conclusion. It is so clear, how long can they deny it? It is not a fiction, it is the reality that the miserable person is always jealous of the person who is living joyously. The poor are jealous of the rich, the ugly are jealous of the beautiful, the sick are jealous of the healthy. This is a simple psychological phenomenon.

By this condemnation they try to hide their inferiority complex. But the inferiority complex is there; in fact, by their condemnation they have made it known to everybody. Otherwise, why not ignore these five thousand people? In the four billion population of the world, we are not even a drop in the ocean. Why bother about us? Ignore us. But nobody is capable of ignoring us.

I am here, and they are talking about me in the German parliament, in the Dutch parliament, in the English parliament. Strange -- a man who never goes anywhere, who has nothing to do with anybody's country or politics -- why should they be so much concerned?

Sooner or later they will have to recognize the fact of their own getting disturbed -- because their condemnation makes no difference to us. We go on living the way we are living. Nothing makes any difference, neither in our laughter nor in our dance. Whatever happens is absolutely unrelated to our beings and our lives and our existence and our way of life. How long can it be ignored? Our laughter is going to resound around the earth. And when they see that it is happening not only here but also in every commune around

the world, they will have to think again... perhaps something is wrong with them. And we will be insisting that something is wrong with their psychology.

Now we are using every means -- newspapers, magazines, radios, television. We are going to cover the whole world continuously with what we think and what is our analysis of the situation. And the media has understood one thing: that we cannot be ignored. Otherwise, who cares about a small commune of five thousand people here? Why should world media be interested?

They are interested because they know that these people are making a significant contribution. They are bringing into the light something which society has been hiding for centuries: its ugliness, its repressiveness, its sadness. We are uncovering their wounds. Naturally, when you uncover somebody's wound he gets angry, he tries to fight you; but how can he ignore the wound that you have uncovered? And we are not doing only one thing, uncovering the wound... I could have done that alone; no movement, no communes were needed for that. But that would have been just a negative work. They would have covered it again. Now we are opening their wounds and we are supplying every help so that those wounds can be removed, healed, and they can be as healthy and whole as our people. We are here not only to transform ourselves, but to bring to light the technique of transformation for everybody. Because they are are poor victims, they need all compassion. They may be against me, that does not make any difference. My compassion to them is the same. It becomes even deeper because they are so much against that they don't know whom they are opposing. A surgeon is trying to remove a

cancer from them, and they are fighting with the surgeon. The situation is hilarious but it is not going to be for long. And it does not matter whether it is long or not. We are living our every moment; we are not sacrificing any moment to any other idea, to any future. And we are becoming a more and more prominent reality in the whole world.

This situation is going to change at least the intelligent and young people very quickly, and if young people change, the old people start shaking in their determinations, in their conclusions. And in fact, we are not directly interested in the old people. Our interest is directed towards the young and the fresh, because they will understand us immediately. And their understanding us is going to change their old father, their old mother. We are putting a time bomb with every young man in every house in the world. It is going to explode. Of course, our time bombs are not made with gunpowder, so nobody can detect them. Our weapons are very subtle. They are invisible to the eyes.

I can see the work growing, maturing. More and more intelligent people are becoming sympathetic. I don't need everybody to become a sannyasin; I need only a small group in every country to be totally devoted to sannyas and turn the whole intelligentsia into sympathy. That's enough. The coming revolution in the world is not going to be of the poor against the rich, the proletariat against the bourgeois. The coming revolution in the world is going to be between the stupidity of humanity and the intelligentsia. Nobody has yet proposed the whole program, but that's where I am leading you all: towards a new kind of revolution by human intelligence against human stupidity.

So we need not have everybody become a sannyasin. We need small groups of sannyasins everywhere who can radiate and make people aware of our reality. All that is needed is the sympathy of the intelligentsia, the creative people in the world, the musicians, the poets, the Nobel prize winning scientists, the sculptors, the dancers, the engineers, the doctors -- all the people who are contributing something to human wisdom, life, beauty, health. We want those people's sympathy.
That's enough, and the revolution will be on its way. Without any effort to create a revolution, the revolution has already started. This is what old Lao Tzu called effortless effort. We are not making any effort for the revolution; our whole work is meditation. But the outcome is going to be a tremendous revolution, the only revolution which can change this earth into a paradise.

Q: YOU HAVE SPOKEN OF THE NEED FOR COURAGE. WHERE DOES COURAGE COME FROM? IS THERE ANY WAY TO STIMULATE PEOPLE'S COURAGE?

A: Everything that is valuable comes from your own innermost being. It may be love, it may be intelligence, it may be creativity, it may be courage, it does not matter what. Anything of value comes from your own innermost being. Many dimensions open up with your experience of yourself
Yes, courage is needed, and for that you will have to go to the same source. It is in a way a very simple phenomenon. There is nothing complex in it because there is only one

source for every great value. So by achieving one thing, you achieve all great values simultaneously.
You ask me, "Is there some way to stimulate courage?" That's what the commune is for. Everything in human life is contagious, because no man is an island. We are all part of one infinite continent. So anything that is happening in me, if you are available it immediately starts happening in you. Something is triggered. Carl Gustav Jung has coined a new word for it: synchronicity. It is a beautiful word. And everybody experiences it. For example, here... silence is your synchronicity. Everybody is so silent that you are surrounded from everywhere by a pool of silence.
The same is true about love, about sadness, about blissfulness. Just sit with a few people who are sad, miserable, and soon you will find that something in you is becoming sad, something in you is becoming miserable. And when you leave this company of miserables, you will feel sucked, tired, as Lf your energy has been exploited. Everybody in the world once in a while has experienced the other polarity, too. You may be sad, but you meet a few friends who are laughing, joking, enjoying, dancing, and you forget all about your sadness, all about your worries. Something overpowers you. Their energy is much bigger than your misery. Your misery simply slips out of you. You start dancing, singing, your face changes, and afterwards you will feel so much nourished, so much stronger that even though those people have left, the misery cannot enter you again. Now you are far stronger and far more nourished. Misery needs a certain weakness, certain loopholes, a certain readiness on your part to be miserable.

But we are living in a kind of human ocean which we cannot see -- just like the air which we cannot see, but which surrounds us all. What is my breath this moment may become your breath in the next moment. It is changing its place every moment. You are inhaling, exhaling; everybody is inhaling, exhaling. Everybody is inhaling from somebody else; everybody is exhaling into somebody else. In the same way, you are continuously inhaling and exhaling all other inner values, which are even more subtle than the air. There is a constant exchange, uninterrupted even in your sleep.

I have made thousands of experiments about everything before I have said anything about it For example, I have tried to make a sleeping man miserable or happy in his sleep. He does not know what is happening, he is fast asleep. But in the darkness, twelve meditators are sitting, projecting sadness, misery. Soon the person starts moaning, may have nightmares that somebody is killing him, that something really terrible is happening to him. He starts grinding his teeth. He really wants to get out of it. We have observed his hands, holding his blanket as a last resort. Perhaps he is drowning, or who knows what.

And we have changed the same person by changing our projection. We have projected love, joy, rejoicing, dancing, laughter. Just a thought being projected towards the man by twelve people who have a certain capacity of meditation, and the moaning stops. His hands get relaxed on the blanket. His face is no more distorted. Soon he starts giggling. You cannot believe it when you see a sleeping person behaving in this way. He is smiling. You have never

seen his face so beautiful as he is looking at this moment.

This is the function of the commune, where so many people are just happy for no reason at all, where life is just fun, every moment of it. We can radiate from this commune for miles around.

New people coming from some other country outside America have reported to me that the moment they enter Rancho Rajneesh something in the air changes. Suddenly they feel as if they have come home, and they have never been here before. Perhaps never in their millions of lives -- I don't think they have been born in the Big Muddy Ranch, but suddenly they feel at home, as they have never felt even in their own home. And as they come closer to the commune, a great joy starts arising in them for no visible reason.

We have not only created an oasis in the desert, we have created an oasis of consciousness, too, which is far deeper, far more powerful, far more significant. And soon, as our other communes in the world will be becoming more mature....

My idea is to make a belt of energy around the world, so in fact we become one commune as far as the energy belt is concerned. So all the communes may be far away from each other in space, but in the inner world they are all together. You don't have only five thousand people's strength, you have the strength of one million sannyasins, wherever they may be. And each commune has one million sannyasins' support. So if we have two hundred communes, the inner logic and arithmetic is that we have already

200,000,000 sannyasins -- that much energy, the quality, the quantity. And that is going to transform the world. Never before has any experiment of this kind been made, so ordinarily nothing is known about it. But I have been experimenting on small scales until I have become absolutely certain of something. I have not tried to make any effort for expansion. We are in perfectly good shape -- it could not be better -- to do the job that we have chosen. We can be so full of bliss that we can fill the whole universe with our bliss, our rejoicing our dance, our laughter. And to me, this is revolution, an absolute psychological change in the atmosphere of the world.

The Last Testament, Vol 2
Chapter #18
Chapter title: You Cannot Betray Me
7 September 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 9.]
Ma Yoga Pratima
RAJNEESHPURAM
OREGON

QUESTION: BELOVED BHAGWAN, WHEN ASKED WHETHER RAJNEESHEES AND THEIR NEIGHBORS IN OREGON COULD EVER COEXIST PEACEFULLY, YOUR REPLY WAS, "NEVER."

WHAT DO YOU MEAN BY NEVER? WHAT DO YOU MEAN BY COEXISTENCE?

ANSWER: The word coexistence has a very bad political connotation. Coexistence simply means that the two parties remain hostile, that there is no other way for reconciliation, for meeting, for merging. Coexistence is the least that can be done.

For example, the Soviet Union and America are in coexistence. Coexistence actually means cold war: full of hostility, ready to fight, waiting for the right moment when you are more powerful, yet on the surface playing the game that we are human beings -- peace-loving people -- we can coexist.

I hate the word coexistence. The journalist who had asked it did not wait even to inquire why I had simply denied it in a single word, never. She thought that she had understood it.

I want one existence, not coexistence. Truth knows no compromise. Lies are always ready to compromise because they have nothing to lose; they have nothing in them. But truth cannot compromise. By compromising, it becomes untrue. If we are true, then those who are wrong should merge with us. If they are true, we are ready to merge with them. The question of coexistence does not arise.

I believe in one existence, but I don't think the journalist would have come to this conclusion from a single word when I said, "Never." I am open; my commune is open. We are ready to discuss intellectually, humanly, everything that the neighbors may have against us. If they are right, we will

change ourselves; but if we are right, they have to change themselves. The question of coexistence does not arise. Truth has to be victorious. From which side it comes does not matter. If they have the truth, then we will naturally become part of them. And that is something to be understood because that means dropping all hostility, dropping all anger, hatred, fear.

In coexistence, you don't drop anything, you simply accept the fact that there is no way -- they are here, we are here -- and somehow we have to manage to exist together. But what kind of existence will that be -- somehow? There is no joy, there is no friendship, there is no love. In the same sentence it was asked, "Is there any possibility for a peaceful coexistence?" For that, too, my answer is, "Never."

People don't know what peace is. How can you be peaceful with anybody? First you have to be peaceful with yourself. And if you are not peaceful with yourself, how can you be peaceful with me or anybody else?

We are already peaceful; we are not creating any trouble for anybody. We are not in any way unkind to anybody. The neighbors have to learn how to be peaceful with themselves. The question of being peaceful with your neighbors arises only because you are not peaceful, your neighbor is not peaceful -- or perhaps one is peaceful, the other is not peaceful -- so it is not a question of agreement that you will live peacefully together. If I am peaceful and you are peaceful, we live peacefully without any declaration about peace.

If you see the history of man, you can divide it into periods of war and periods of peace. But when you see a period of

peace, that simply means preparation for a new war. It is not peace; it is just on the surface. The enemies were exhausted in one war, now they are preparing peacefully for the second war. Now the world is in peace, there is no war, but you can't see any peace anywhere. Everywhere there is fear of war looming on the horizon. Any moment it can explode.

Do you call this peace? Peace cannot exist between two wars. It is not the gap between two wars. Any gap between two wars is simply cold war -- simply preparation for the other war and some time is needed, so the fighting stops. There will be peace only when after a war there is no other war. Not between two wars, but after one war, and the next war never comes -- that is peace.

And my understanding about peacefulness is that it is not a question of being peaceful with anybody. The basic question is being at peace with yourself. Out of that, peace arises for everybody. So whosoever is ready to receive it, whosoever is ready to synchronize with your peace, there is immediately a meeting point, a merging and the fragrance of friendship.

I don't want the peace of the cemetery. Of course, there is a peace in a cemetery, too. All the graves are silent -- no fight, no struggle, no quarrel. I want the peace of a garden in the early morning when birds are singing, flowers are opening, the sun is rising. There is music in it; it is not without sound. There are sounds, but the sounds and the silences together create peace.

I love peace, but it is not a political strategy. The question was political; hence, I immediately replied, "Never." We are peaceful, the neighbors should be peaceful. And two

parties peaceful in themselves cannot create any hostility. There is no question of being peaceful with somebody. The basic question is being peaceful, and we are peaceful. Our peace is not addressed to somebody, is not related to somebody. Our peace is our own experience. Our peace is our life.

We are peaceful -- not to anyone in particular, unaddressed; it is our state, not a relationship. And there is only one living peace possible, that you are peaceful as a state, not as a relationship. The moment you are peaceful in a relationship, it simply means cold war. It simply means for the time being, cease fire.

I don't like that kind of peace at all. Then it is better to fight and be alive and be hot. Those people who think they are neighbors to us have not even the courage and humanity to come and see what kind of people are living here. We are their guests; they are our hosts. There is no question of any neighborhood. And if the host has no acquaintance with the guest, then only a dead kind of peace can exist. I am against it. Then it is better to have a hot war. At least there is some excitement, some life.

So we will fight till either we prove that we are right, or it is proved that we are wrong. In either way, we are available. If we are right, then we are ready to accept our neighbors totally, but they will have to drop their hostility. If they are right, we don't have any hostility at all -- we will simply merge with them. That I call one existence.

In coexistence, two remain two; they just decide diplomatically that war is unnecessary wastage. And the strange phenomenon is that we have not started it. We came here just to be in this desert, left alone. The nearest

neighbor is twenty miles away -- what kind of neighborship? We don't meet. We are so absorbed with our own life and its experiences, its experiments, its adventures, that we are not interested in any kind of stupid relationship with the neighbors. We want to be left alone. That will be enough compassion towards us. Just forget us. We are not creating any problem for you. But the whole of Oregon is full of fear, hatred, hostility without even bothering to think that a small commune of five thousand people cannot do any harm to such a big majority as the whole state. What harm can we do to them? They can destroy us within seconds. There is no problem, they can make another Hiroshima.

But the most hilarious part is that we are not frightened and they are frightened. One journalist was asking me, "If you and your commune were the majority in Oregon, and Oregonians were a small minority, would not you be frightened?"

I said, "You are stupid. We are not frightened when we are in the minority, why should we be frightened when we are in a majority?" We would love the minority. We would come to the minority. If they have something to share, some experience, we would be available. And we would be in total support for everything because they are a minority; they are strangers to the place, they need all kinds of support. And if they had just shown a little kindness and a little support, there would have been no quarrel, no problem. We have not raised any problem.

We are simply living here, but I know that although we have not raised any problem, we have become a problem for them psychologically. The problem is our joy, our

dance, our song, our way of living, and our turning into an oasis a desert which was there for sale for fifty years. Nobody purchased it because nobody could see any possibility in the land. We purchased it as a challenge: deserts can also be changed, just a little intelligence is needed.

In the beginning they were laughing. Then by and by they became hostile; they saw that what we have said, we have done. And they have never been so happy as our people are. They have never lived life so totally and so freely as we are living. They have missed the train and that's why they are angry. Now, what coexistence? We are in the train and they have missed the train. And what neighborhood? -- we are living and they are dead.

It is good that you don't ask us to live with the graves in a peaceful coexistence. Of course, with graves what else can you do? To us, the people around us are nothing but a big graveyard. And their problem is that they are jealous of our freedom, of our love, of our joy. They could have all this, too, but they were not intelligent enough. What can we do about it?

We feel sorry for them. We are ready to help them. But our help means we will turn them into our color, that's the only way to help them. They want to be happy, but they don't want to come here, to see, because even seeing everybody happy -- and you have never been so happy.... Our laughter is reaching to the neighbors miles away. Our dances, our music is heard all over Oregon and soon will be heard all over America. And that is freaking them out.

Now, it is their birthright to freak out, but we are not going to compromise in any way as far as our laughter is

concerned, as far as our rejoicing is concerned, as far as our creativity is concerned, as far as our freedom is concerned, respect for the individual is concerned. We are not going to compromise on any point.

In fact, for the first time the American Constitution is being applied really; otherwise it was just a talk.

And once these small matters are solved, we are going to raise bigger matters. We are going to fight against the Americans for the American Constitution. We are going to expose to the whole world that they don't follow the Constitution, that in fact they have been sabotaging the Constitution.

They are hypocrites. At least the Soviet Union is not a hypocrite -- whatever they are, they accept it. Not only accept it, they declare that that's what they want to be. We may not agree with what they are, but we have to appreciate their sincerity. They don't call themselves a democracy. They could have, but they call it the dictatorship of the proletariat. They could have called it the democracy of the proletariat, there is no problem, but they have chosen a more straightforward word, dictatorship. It is a word condemned all over the world, but they have accepted it because that is what they are doing.

America talks about democracy, but it is simply talk. Underground, everything is dictatorial. We may never have known about it if we had not come here. With us, they are being so cunning, so diplomatic, so dictatorial, so undemocratic that soon they will realize their mistakes. The sooner they realize, the better, because this small commune is enough to expose them to the whole world.

They can't do any harm to us, but we can make it clear to the whole world that this whole American politics is a deception, a hypocrisy. And it is our experience. We are not speaking from the outside, we are speaking from inside. We are going to become the voice of America.

There is no question of any peaceful coexistence. Either they have to change us to their color, or we are going to change them to red. It is simple arithmetic: just prove your truth and we are ready and happily willing to be with you. But you are miserable, how can you absorb our laughter and our rejoicing? You will have to raise your consciousness to the same point where we are. Only then the meeting is possible. To raise your consciousness, you will have to understand ways of raising it. Who is going to teach you?

We could have done everything to help America to raise its consciousness, to become more meditative, to become an authentic democracy. And there is their fear -- that this small group of people is dangerous, far more dangerous than all their nuclear weapons. This small group is going to be exposing their misery to them, their utter degradation, their inhumanity, their hypocrisy. Even without saying a word... our very existence and presence here, and they are trembling.

In a secret meeting, the governor and the high officials of the state have decided to keep the army on alert: they have at the most just three hours, and they have to reach Rajneeshpuram. You want us to live peacefully in coexistence with these people? They want to destroy us. They want to bring their army, their national guard. They

want to kill us, and you want us to be peaceful and in coexistence with them?
We are not fools. If they can keep their army on alert, we can manage many nations' armies to be on alert, because this is simply inhuman. You are keeping your army alert for people who have nothing? Then you don't know us yet. Just a little bit and you are trembling. The moment you know us completely, you will simply die of shock. We can raise the whole world and its intelligentsia against the American government. We can raise all the American intellectuals, fair and democratic American people, American justice, judges, Supreme Court -- and your Constitution happens to be on our side.
So be careful. If you want peace, then learn how to be peaceful. We are ready to teach; my whole commune consists of teachers. Any meditator who meditates becomes automatically a teacher, he can teach it to millions of people.
They should approach us. They should invite our people to their universities, to their parliaments, where they can teach meditation. We can be of immense spiritual help to America, and America needs it. And the world needs America to be really democratic, because this is the only hope. Otherwise countries are turning by and by towards dictatorship. They have to turn; there seems to be no other way for them.
America is rich enough that it need not become a dictatorship. It can become really a flowering democracy. Around the world, America is hated. This is strange. A democratic country is hated everywhere, because however clever and cunning you may be, you cannot hide your real

face for long. Once in a while, your mask slips and people can see your real face. And your real face is not of democracy.
I said, "Never," because I do not appreciate any compromise. Either this way or that way, my approach is this: if I am right, then you have to accept us; if we are wrong, we are willing to accept you. This is an open challenge.
I challenge the American president. I challenge the American leaders of religion. I challenge the American educationists. Whoever wants to confront us, we are ready. And whatever the question, we are ready to discuss. And if they can prove us wrong on any point, we will appreciate it very much; but they should remember that if we can prove them wrong, then they have to show some guts for a change.

Q: YOU HAVE SAID YOU HAVE NEVER PAID ANY TAXES BECAUSE YOUR WORK IS CONCERNED WITH OUTCOME, NOT WITH INCOME. WHAT DO YOU MEAN BY THIS OUTCOME?

A: Just the opposite of income.

Q: MANY TIMES YOU HAVE STRESSED THAT YOU ARE NOT A RAJNEESHEE, OFTEN POINTING OUT THAT ONE CAN TELL BY YOUR CLOTHES. WHY DO YOU INSIST ON THE DISTINCTION? IS THERE A GREAT DIFFERENCE BETWEEN YOU AND THE PEOPLE WHO CALL THEMSELVES RAJNEESHEES? OR IS IT JUST A MATTER OF CLOTHES?

A: It is just a matter of clothes.

Q: BECAUSE OF THE WAY YOUR HOST LOOKS AFTER YOU -- YOUR BEAUTIFUL CLOTHES, THE JEWELERY, THE CARS -- DO SOME OF YOUR SANNYASINS PUT YOU ON A PEDESTAL AND FEEL THAT YOU ARE HIGHER THAN THEM? HOW CAN THEY AVOID THIS TRAP WHILE STILL GIVING YOU ALL THE LOVE AND CARE THAT THEY DO?

A: Nobody is putting me on any higher pedestal. There is no need to avoid it because I am alert enough not to sit on any higher pedestal. I sit on such a low chair... I have always avoided any place from where you can fall. So nobody can do that to me, there is no need to avoid it. And nobody is doing it.

When you love someone, you cannot be so nasty. To put someone higher has tremendous implications. Putting someone higher, you are putting yourself lower; and whoever makes you feel lower or inferior you are never going to forgive. So all the higher ones are hated by the same people who worshipped them. It is not a coincidence that Judas betrayed Jesus. The same happened in Buddha's life. His own cousin -- brother betrayed him and made many attempts to kill him. The same happened in Mahavira's life: his own son-in-law betrayed him. But you cannot betray me.

Why is there this pattern? It is not an exception, it is the rule. Whoever you put higher than yourself, deep down you feel hurt. On the surface you go on adoring the person, but

in the unconscious you go on collecting all kinds of antagonism. Because of him you are inferior. How can you forgive a man who makes you feel inferior? And if sometime your inferiority becomes too heavy on you, then a Judas is born.

It is something psychological. Judas is simply a victim. He was the only follower of Jesus who was literate, a little intelligent. All the others were uneducated, illiterate, poor people. Judas was an exception; naturally he felt the wound of being inferior more deeply than anybody else. All the others had lived the life of being always inferior, this was not something new. But Judas was an educated man with aspirations to become higher. And as long as Jesus was alive, he could never become higher than Jesus. Jesus had to be removed from the way. He paid respect to Jesus, he adored Jesus; but deep down there was a wound which was becoming bigger and bigger. And one day it exploded.

Christians have been very unfair to Judas. They have not understood his psychology. Otherwise, it would have given a great insight into many things. After Jesus was crucified, within twenty-four hours Judas committed suicide. He was split. He loved the man, he adored the man, and he hated the man.

His hatred betrayed Jesus and then when he was killed, instead of inferiority a great feeling of guilt arose: "What have I done?" The feeling of guilt was so much that he had to destroy himself That was the only way to get rid of that guilt. What did he gain? Just suicide.

And the same has happened around the world with all the Masters -- their own disciples have betrayed them. And the disciples who betrayed were their best disciples, perhaps

hoping to be the successors. But the ego is always in a hurry. It wants things immediately, it cannot wait -- and in fact, how long can one wait?

When Mahavira's son-in-law betrayed him, Mahavira was eighty. His son-in-law was sixty; he had waited enough, and the old man went on living. At sixty, he simply felt that it was never going to happen. "Perhaps I may die before him -- and he seems to be strong enough, he may outlive me and the others. There is no time. We have to revolt against him."

This may not have been a conscious, deliberate thinking, but some unconscious current; and when he betrayed, he was not alone. That is also significant. Five hundred other sannyasins of Mahavira also went with him. That means they were also feeling the same thing. Just the other day they were touching his feet and today they have become enemies. Nothing has happened to create this enmity; from where this enmity has suddenly risen to the surface? It has not come from the outside because Mahavira has not done anything to provoke it.

But Mahavira, Jesus or Buddha are also in a way responsible for it. They should have known the very day they accepted the adoration that this was going to happen. I don't accept any adoration; hence, there is no possibility to have any antagonism about me. I know the psychology of adoration far better than Jesus and Buddha and Mahavira. There is always a hurt heart behind it, because the other person is continuously feeling inferior. To adore you he has to become lower. But if you deny adoration, you are destroying his inferiority.

I can dance with you. You cannot conceive Gautam Buddha dancing with you -- impossible -- even in your imagination you cannot conceive of Gautam Buddha dancing with you. He is superhuman, you are ordinary mortals. My whole effort is to destroy your inferiority, to give you dignity, to give you self-respect. And because I give you dignity and self-respect, that's why you love me. Your love is not adoration. It is natural. Adoration is something unnatural, it is an ego game.

Your love towards me is a totally different phenomenon. It has never happened around a Master because no Master has been capable of putting himself with his followers as a friend, calling his followers his fellow travelers. They were all high up and their whole work was condemning you, pointing out what is wrong with you. Their whole life they condemned people, reduced them lower and lower, and these people were giving them adoration. That adoration was superficial.

I have never condemned anything in you. On the contrary, I have been telling you to accept yourself totally. There is nothing wrong; there is nothing like sin. There are mistakes, which are human. I commit mistakes, perhaps more than you commit, because that is the only way to learn, to grow. There is no other way for learning. That's why you see me contradicting myself a thousand times. I have no fear of contradictions. All your great leaders of religions, politics, society, culture -- whatever their field -- all your leaders have pretended that they are infallible. And it is so clear that nobody is infallible.

Mahavira and Buddha were both contemporaries, both great Masters of thousands of people, and both in the same

state, Bihar, in India. Many times they stayed in the same city, and one time in the same caravanserai. Half was occupied by Mahavira and his followers, and half by Buddha and his followers. But both were criticizing each other: Buddha criticized that Mahavira was not infallible. Mahavira and his followers believed that he was omniscient, all-knowing, past, present, future -- all the qualities of God. Jainism and Buddhism both do not believe in God, so all the qualities have to be put somewhere else because people need them. So Mahavira is exactly what God is to other religions, the father figure; if he commits mistakes, then certainly he will lose his following. And Buddha was continuously criticizing him.

Buddha was younger than Mahavira, and naturally, the younger generation is critical of the older generation. Mahavira was already established. Buddha was trying to find converts; he had to criticize those who were established, but he forgot that in his own turn he started doing the same. Mahavira was gone and Buddha started doing the same, allowing his people to believe in his infallibility.

He was criticizing that if Mahavira knows everything -- even the future, eternal future is known to him -- then why was he standing before a house begging one day when there was no one in the house? What kind of omniscience is this? He does not know even a small thing -- that the house is empty, the people who used to live there have gone on a religious pilgrimage. Last time when Mahavira was in the place they were there, but this time they were not. And he was standing before the house with his begging bowl and

the neighbors informed him that there was nobody in the house... his followers had gone for a religious pilgrimage. Now Buddha is making a laughingstock of Mahavira. He said that once in the early morning when it was still dark it happened that Mahavira walked on the tail of a dog who was sleeping. When the dog jumped up and barked, then he came to know there was a dog. And this man thinks he is omniscient? He knows all and he cannot know about the dog?

But to me, the same happened with Buddha. They made a small change -- they had to make a little difference, otherwise people would say, "This is what you have been criticizing in Mahavira." You can see the strategy. Buddha said, "I am omniscient, but only when I want to be; omnipotent, but only when I want to be; omnipresent, only when I want to be. And I have dropped wanting. I have dropped desiring." But he was putting himself on the same pedestal.

I walk simply amongst you. Many of you may be in many ways more talented than me. Naturally, if my body is sick, then my doctor knows more than I know. I don't interfere with my doctor. I am really a good patient; you can ask Devaraj, you can ask Shunyo. When something is wrong with my teeth -- you can ask my dental surgeon -- I am quite patient.

In fact he must be wondering... because nobody loves the dentist's chair, but I love it. I really enjoy it. I find a small excuse and I immediately tell my dentist to make arrangements, I am coming. Just a slight excuse, it does not need any dentistry -- but I love the chair. And I never interfere in whatever they are doing; messing with my teeth

or whatever they are doing I allow them to do. That is their work and their responsibility, and I don't know anything about it so I simply keep out of it.
There are people amongst you who are better in many ways. There is no question of adoring me; it is more than enough that you love me with a love which arises in you for no reason at all, just for the experience that happens to you in close proximity with me. And I am absolutely certain that no disciple of mine can have any grudge against me, because I respect you so much. Not for a single moment have I put myself above you.
In fact, many times I think that I don't deserve that much love. Existence is simply much too kind towards me. I am simply thankful and grateful to all of you. So there is no question of stopping my people; my very way of working is such that you cannot put me on a pedestal. From the very roots cut the possibilities. If I see you doing it, I am going to come to the disco every day.
I know a little bit of playing cards, too; and drinking is vegetarian, so there is no problem. Once in a while I can get drunk and you will not even see the difference, because ordinarily I am also the same. I cannot walk in a straight line, so whether I am drunk or not, it is very difficult to make the distinction. Perhaps I am already drunk. Ask Avirbhava... she knows a little bit.
Okay.

Q: THERE ARE MANY DEPROGRAMMERS IN AMERICA WHO DEPROGRAM PEOPLE WHO HAVE LEFT CULTS. WHAT WOULD HAPPEN IF ONE OF

THESE DEPROGRAMMERS KIDNAPPED A RAJNEESHEE AND TRIED TO DEPROGRAM HIM?

A: The Rajneeshee will deprogram him. There is no fear about it because we are not a cult and we don't have any program. Our whole work is deprogramming.
It will be good. Get abducted and deprogram the deprogrammer. Soon they will become afraid. The moment they see the red color, they will say, "These people are not... they are already deprogrammed. And to talk with them -- they confuse you and they deprogram you."
Nobody can do that. Our whole religion is basically deprogramming. Those deprogrammers know just a little technique. My sannyasins are living it. It is not just knowledge, an expertise, a degree that they have got from a university; it is their very life. They are living a life without any program, without any plan, spontaneously.
Any deprogrammer will be in immediate difficulty with my sannyasins. He himself will feel that his expertise is of no use, that he himself needs to be deprogrammed. His clarity is not enough. My people's clarity is not an expertise, that is the difference. You are not simply learning a course in a school, you are living life in a commune.
Your whole being is being transformed, it is not just a small part of your mind that collects information. The deprogrammer has information, but you are passing through a transformation. It will be very good. In fact, once in a while we should send our sannyasins to deprogrammers, just to make them afraid. Just to make them aware that expertise is nothing, knowledge is nothing. There is no fear about that.

Q: DID YOU CHOOSE TO COME AT THIS TIME IN HISTORY, EVEN THOUGH YOU SAY THAT YOU HAVE COME AT THE WRONG TIME? IS THERE SOMETHING ABOUT THIS TIME THAT MAKES IT THE 'RIGHT' WRONG TIME FOR YOU?

A: No, I have not chosen anything. Whenever and wherever I had been, it would have been both a wrong time and a right time. It will be a little difficult to understand wrong, because wherever, whenever, in whatever century I would have been, I would have had to face the same hostility, the same antagonism, the same anger of the masses. That way it would be the wrong time.
But it depends on me to change the wrong time into the right time. The hostility of the people, the anger of the people, the enmity of the people are symbolic. I am unable to do anything only if people remain absolutely inattentive towards me. If they can ignore me, then I cannot do anything. That will be simply the wrong time; then it cannot be changed into the right time.
But if people are angry, they have given the indication that they are already emotionally attracted towards me. Their anger is because of their fear. They are angry because they are afraid: "This man is dangerous. Coming close to him, perhaps you will not have any way to escape." They are creating the hostility and anger and enmity just to protect themselves.
But when somebody has started protecting himself, that simply means he is already influenced. He already smells the truth, and he is not capable of facing it. That's why he is

creating walls of hostility -- so he does not need to face it. But he has already become interested in me, he has already shown some kind of emotions towards me. It does not matter that the emotions of anger and hate and hostility are not favorable. It is very simple to change them. Once a person is emotionally attracted towards me, his hate can be changed into love very easily, because hate and love are not very different things, just two sides of the same coin.

The only person who is difficult to change is one who has no emotional idea about you -- neither of love nor of hate -- who simply passes by your side as if you are not there. But it is difficult as far as I am concerned. It is difficult to ignore me. I will not allow anybody to ignore me. They will have to take notice, and they will have to take a certain stand, for or against. That is the beginning of my work. Those who are for are already with me. Those who are against are getting ready, sooner or later, to be with me. Their very hatred is symbolic.

It is symbolic that they cannot ignore me. It is symbolic because their hate simply shows that they are afraid that if they don't hate, they will fall in love. But how long they can do this to themselves? Hate is not a very good space. They are not harming me, they are poisoning themselves. How long can they remain in this poisoning state? Seeing others with me dancing, singing joyously, living a life in its intensity and totality, they are burning with hate and creating poison in themselves.

What is the point? Just a little intelligence is enough to see that I am not harmed by your hate. You are harming yourself Those who love me are immensely helped by their love.

Once this becomes clear to people, they start moving from one camp to another. It takes just a little patience.

I have not chosen this time to be here, because I don't choose anything. I happen to be here, but it is true that it is one of the most critical times in the history of man. Perhaps never before has man come to such a point where something of an ultimate decision has to be made, a decision whether life is to continue on the earth or not. Single individuals have committed suicide; for the first time, the whole of humanity is going to commit suicide totally -- and not only humanity, but all living animals, trees, everything that has life. It is a tremendous decision, and I don't think that people will want to destroy all life. That is where we can make a space for transformation. If they don't want to die, if they don't want life to disappear, then the only way is that mankind has to change its ways, its lifestyle, its thinking patterns, because these are the things -- the thinking patterns, the ideologies, the religions -- which have brought man to this point.

The point is not unconnected with your history; it is the climax of your history. If you want this point never to happen again, then you have to start living in a totally different way. Otherwise, history repeats itself. You will have to begin from scratch -- a new history and a new man. That's why I say it is a very wrong time -- moments of global suicide -- but it is a very right time also because man could prefer to be transformed rather than to die. They have written against me on the walls: "It is better to be dead than to be red" -- but they have not thought about it. If it comes really to choose to be dead or to be red, I don't think even Oregonian idiots will choose to be dead.

If it comes really to a decision, they will say, "Okay, so we will die too. Red is at least alive! Dead we don't want to be." Nobody wants to be dead.

So the time is good because the choice is such that we cannot be defeated, we can only be victorious. We just have to put the alternative correctly. Make the alternative as loud as possible. Shout it from every rooftop that there is an alternative which can avoid this catastrophe and which can avoid any other catastrophe in the future. The very possibility of such a thing can simply be dropped if man changes his ways of thinking. And when death confronts you, just to think about it is one thing; but when death is directly in front of you, you may choose anything rather than to die.

It happened to one of my friends when I was a student in the university. I had friends very rarely because my interests were such that I would not go to the movies, I would not go to concerts, I would not go to parties. My interest was only one -- the library of the university. My only companions were books and nothing else. My teachers, my friends all thought, "He is a bookworm, he has no human heart."

But this one young man was very friendly towards me. The reason was that he was in love with a girl who lived in front of my house. The girl was a Bengali, a very beautiful girl. She used to come to my family, to my house, and once in a while she used to sit in my study and discuss things. She was a very intellectual type. It was the girl who brought him to be my friend, but she was not interested in him at all. And he was becoming more and more mad after her, so mad that he started learning Bengali, speaking Bengali,

wearing Bengali clothes. He went to Calcutta for six months to learn to speak exactly the way Bengalis speak. Bengali is a very sweet language. Each word is very rounded with no corners. Even if two persons are fighting, it will seem as if they are in a friendly conversation, the language is so sweet and low. It is just the opposite in Marathi: if two persons are in conversation, it will seem that a fight is going to start any moment. The language is very primitive, rude. The sounds are not musical, care has not been taken that the sounds of the words should be musical, too. A real language will not think only of meaning, it will also think of music, so that even a person who does not understand the language can at least experience the music of it.

He became a perfect Bengali -- but the more he pursued the girl, the more she became adamant. She told me, "Whatever happens, I am not going to have any relationship with this man. He seems to be crazy, utterly mad. I want a sane man to live with, but he is not sane. Now he is walking in Bengali dress, always keeping an umbrella... because Bengalis always keep an umbrella. Now that looks odd. Even in the university he is with his umbrella and everybody is laughing...."

He started speaking even his own mother tongue, Hindi, the way Bengalis speak Hindi. They distort it; the same word in both the languages will be pronounced differently. For example, the name of the wife of one of my brothers was Rama, and whenever the Bengali family came to meet our family, they always called her Roma. Rama is straight -- Hindi is a simple and straight language -- but it becomes

very rounded, Roma. It does not sound at all like Rama. It seems perhaps it is connected with the city Rome, Roma.
I told him, "Everybody is laughing at you. Stop this nuisance. At least you should speak Hindi. You look like an idiot. If a Bengali speaks Hindi in a Bengali tone, it is understandable; but your mother tongue is Hindi." But there was no way. He was determined to be Bengali in every possible way. He even ate Bengali food.
His father was a doctor. He told me, "I have only one son and that too insane. Now that idiot has started bringing fish into the house because, he says, Bengalis eat fish and rice" -- that is their main diet, rice and fish. And the father said, "The fish.... I never in my life imagined that in my house my own son -- and he is my only son, my wife is dead. I have given him the love of the mother, of the father, and everything -- and he turned out to be an idiot. Now I can smell the fish... even when he leaves the room I can smell it. Because he is such an idiot: if Bengalis are eating fish once a day, then he will be eating at least twice a day to be absolutely a Bengali."
But finally the girl got so fed up that she called him to her house, and before her father she said, "You tell this young man that I don't want to have any relationship, any friendship with him. I don't want even to be aware that we know each other. Marriage is out of the question." The father said, "It is your marriage. If you don't want it, you could have told him." She said, "No, it has to be absolutely decided. Otherwise, he will start pestering you. You don't know him; he has been pestering me, and because of him I have also become a laughingstock in the whole university."

He did his last act. He went home, he closed the door, and announced from inside the room, "I am going to kill myself. Nobody should try to open the doors or do anything, otherwise I will immediately shoot myself." His father used to have a gun, he was a hunter. So the gun was inside and everybody was afraid. They persuaded, they said everything, but he said, "No. Unless that girl comes and says that she is going to marry me... otherwise there is no way. I am going to finish myself. I cannot imagine myself without her."

The father went to the girl's father. He said, "I can understand that this is simply forcing you, violent, but you should see my situation. He is my only son. All that I have done and earned and collected is for him, and now he is sitting with a gun and he says that unless the girl comes and says that she is going to marry him...."

The girl's father said, "I can understand your difficulty. I can call the girl -- I have no objection. In fact, I like your boy, there is nothing wrong in it. He has learned Bengali and he talks with me and even I cannot detect that he is not a Bengali. He has a certain strength, a certain individuality. I have no objection. But my girl -- without her I cannot say yes. If she is willing, you can take her."

They both explained to her that this was the situation. She said, "That is up to him. It is my life. I cannot live with that madman. This is madness, and if he can force me to marry him, he can force me to do anything. Any day he can sit with the gun: 'Do this, otherwise I am going to kill myself.' I am not going to get into such a situation. No, if he wants to kill himself, it is his business. What have I to do with it?"

Then the father remembered me -- because I was his only friend, and just opposite his house -- so he came to see me. I said, "Don't be worried, I am coming. And you simply drop the idea... there is no problem." I went there and I told him, "If you want to die, then why are you making such a fuss? Do you really want to die?" He said, "Yes!" Then I said, "Please come out. I have brought the car. You come with me, and we will go home. This is a full moon night and we will go to the marble rocks, which is the best place in the world to die. You jump and I say goodbye, and I will return. This is a beautiful night and you cannot find a better place."

He said, "This is something! I am dying and you are thinking of the place and the beauty and the full moon." But I said, "Don't make so much fuss. I am showing you the best way. If you cannot live beautifully, at least you can die beautifully. And who knows... because we will be sleeping and we will go in the middle of night, and you will be in my home, perhaps the girl will see you -- and I will inform her that this is the procedure how we are going to dispose of you completely -- and perhaps she may change her mind." He said, "That seems to be logical, so I am coming."

He came with me. I informed the girl and the family, and I told them, "You don't be worried." I told him that the best time would be between two and four in the night. "You are going to die, I am still going to live, so why waste the whole night? We will go at four o'clock. You take the jump and I can see you off and have a good morning bath back home." He looked at me with suspicion. He said, "I used to think you were my friend." I said, "That's what I am doing -

- a friend in need is a friend indeed. You want to die, I am trying to make it as beautiful as possible. What else do you want? Anything else... you just say."
He said, "I am not saying that. All the people -- the neighbors, my father's friends, and others-came and they all persuaded me not to kill myself: 'Wait. You can find a better woman, or perhaps she may change her mind. Don't be in a hurry. This is stupid. If this girl does not want... the world is full of so many beautiful girls, we will find a better girl for you.' They all tried that I should not die. You are the only person who is making every arrangement for my death."
I said, "This is my approach: if I am your friend, I will do whatever you feel like doing. If you want to die, I will not interfere in your freedom. I will help as far as I can. So we will go to sleep and we will put the alarm for four o'clock." And at four o'clock when the alarm went off, I reached to the clock and his hand was already putting it off. I said, "What are you doing? You are putting the alarm off." He said, "Yes, I am putting the alarm off, and I don't want to die. The whole night I could not sleep -- and you are so insistent. I used to think that I am crazy; it seems you are crazy. A friend? -- you took the car to the garage, filled the whole tank, checked the tires that nothing goes wrong. You seem to be strange." I said, 'But according to the decision... now it is four o'clock. I don't want to be caught by the police, so you just get up and we go. And we have to finish the whole thing before the sun rises and anybody comes to know. I have to be out of the place and far away, because I don't want to be caught. I have still to live."

He said, "You forgive me, I don't want to die at all." I said, "What changed your mind?" He said, "Changed my mind? There are millions of women I can find." I said, "But you were going to die. What happened to that?" He said, "You understand perfectly well. And you knew that this was going to happen, because when death is really actually in front of you, then one is willing to do anything. I don't want to die, and I will forget that girl forever."

And he got married the same year. Now he has five, six children. The last time I saw him, in 1970, I asked him how things were going. He said, "Perhaps if I had followed your idea and died, that would have been far better. This life is so ugly. I have got a woman who is continuously a pain in the neck; half-a-dozen children -- no peace, no silence. My father is dead, so I have to take care of all his properties and lands, and I am much too burdened. And I think many times of that night. Perhaps you were right." I said, "I am still ready, although I don't live here. I will have to borrow somebody's car, and.... But a friend in need is a friend indeed. I will do it!"

He said, "You are something. I have six children to look after!" As death again became a reality, and seeing that I was absolutely serious and I would arrange everything, he said, "No, no need to arrange." And I said, "Then why are you saying that you are miserable, and the wife...?" He said, "No, I will not talk to you again. You forgive me again. That time you forgave me; once more.... I am perfectly happy. I don't want to die."

Death is something that you may enjoy the idea of. You may sometimes enjoy the idea of committing suicide. everybody -- almost everybody -- once in a while enjoys

the idea. But that is only an idea. If it actually becomes a reality, you will change your mind immediately.
For the first time death has become a reality for the whole of humanity, so it is a wrong time in that sense. It is a very critical, tragic phase; but because death has become so real, so close, so tangible, man may be persuaded to change his ways, his thinking, his ideologies; to drop his nations and religions if he wants to survive.
That's why I say it is a right time. We can put the alternative: Either be ready for global suicide, or be ready for global transformation. And I don't think anybody is going to choose death. The alternative just has to be made clear.
And that is going to be the effort of all the sannyasins around the world: make the alternative clear to everybody that sannyas is not just a question of personal whim, it is a question of saving the whole of humanity and life on this beautiful earth.
Are there more questions?

Q: NO MORE QUESTIONS, BHAGWAN, THANK YOU.

A: Good.

The Last Testament, Vol 2
Chapter #19
Chapter title: Organism, Not Organization
8 September 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 10.]
Ma Prem Isabel
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, DO YOU SEE ANY POSSIBILITY THAT THE PEOPLE WHO CAN REALLY CHANGE THE COURSE OF EVENTS IN THE WORLD TODAY WILL EVER LISTEN TO WHAT YOU'RE SAYING, UNDERSTAND IT, AND TRY TO IMPLEMENT IT?

ANSWER: They will have to. There is no other alternative. It is a very strange situation: if they don't choose me, if they don't choose the transformation I am talking about, then they are choosing death for all humanity and all life. It is not a question of choosing between two ideologies. It is not a question of choosing between my philosophy and Karl Marx's philosophy or Bertrand Russell's philosophy. It is not a philosophical question. The question is existential. On the other side, if man decides not to listen to me, not to change, then he decides for committing suicide. That's why I say they will have to listen, they will have to understand, and they will have to go through the transformation, because nobody is ready to choose an ultimate death for all life.
If it was a question of choosing between two ideologies, it is just intellectual gymnastics. That's why they are so much afraid of me. Slowly, slowly, the intelligent people around

the world are becoming aware that it is necessary to do something so that man is saved, or be ready to die. And what I am proposing is the only alternative; no other alternative is proposed anywhere. There is no other possibility.

Man has looked into all the alternatives, has exhausted all the possibilities, and has tried to remain just the way he is, only changing ideologies, religions, scriptures, but he himself remains the same. What is the difficulty? You choose the holy Koran instead of the Holy Bible; you are the same person, only the book has changed. The question was not the change of the book, the question was the change of your total being. They have done everything up to now that was possible.

I am not giving you any ideology, not another holy book. I am giving you a simple alternative: you have to drop your whole past -- your hatred, your distinctions of color and nation, your fights amongst religions, political ideologies -- you have to drop it in toto. There is no question of choosing something from the past; you have to drop it completely. You have to become discontinuous with the past, and that discontinuity with the past will bring the transformation. You have not to do anything else.

Just as the snake slips out of his old skin, leaving it aside completely -- he does not even look back -- man has to slip out of his past, not even looking back. It is difficult, but not as difficult as death for all of life. The past is heavy, the past is deep rooted, but life and desire to live is far stronger. So on the one hand is the whole range of many alternatives, but all life-denying. If you choose them, then you are choosing death.

I am the only person here who is life-affirmative, who does not want to reject anything from life, who accepts life as it is, with no grudge, no complaint, with no desire that it should have been better -- who relishes it as it is. And there are no other life-affirmative ideologies around. So on the one hand there are many ideologies which are life-denying, life-negative. All those ideologies have led man to this point, where he is facing a total death of the planet.

I am against all those ideologies for the simple reason that I affirm life and I say that if you go deeper into your desire for life, you will find the eternal source of life. And if you choose life instead of death, then you will have to change all your other ideologies -- political, social, religious -- because they are all life-denying. They are complementary to each other.

Choosing me you have to drop your whole past; that is the fear. But there is no other way. It has never happened before that you had to choose a certain way of life or total destruction of all life from the planet.

That's why I emphasize that they will have to listen. They will try not to listen, but the situation is such that ultimately they have to listen to me, and they have to understand it also. In fact they will listen only when they are ready to understand. And when they are ready to understand they know perfectly well that it is not a question of changing your idea, it is a question of changing your whole life, its attitudes, approaches, everything. But they will have to, because on the other side, if they don't choose what I am saying, then they have to choose a global suicide.

So in a way, the nuclear weapons, diseases like AIDS, are all helping me. They will force humanity to understand me,

otherwise it was not possible for them to listen to me or to understand or to transform. But the alternative is such that there is no way out. I am the only way out of this mess that their religions and their political philosophies have created in the world.

Q: BHAGWAN, A JOURNALIST ASKED YOU RECENTLY ABOUT YOUR WARNING THAT ONCE A RELIGION BECOMES ORGANIZED, VIOLENCE ENTERS INTO IT. YOU SAID THAT THAT WAS ABSOLUTELY TRUE AND THAT THE EVIDENCE WAS THE ORGANIZATION AND THE GUNS AROUND YOU. YOU SAID THAT YOU WERE FIGHTING EVEN WITH RAJNEESHEES TO STOP INSTITUTIONALIZATION. PLEASE COMMENT.

A: I am fighting against any kind of institutionalization, organization. I want a totally different thing. I call it organism, not organization.
Organization is something outward; organism is something inward. Organization has no center, it is only periphery. A machine is organized. You put different parts together in a certain order, but the machine has no soul, no center. It functions, it works, but there is nobody inside it. A machine is an organization of parts assembled in a certain order to function in a certain way.
All the organizations up to now have done that: they changed human beings into mechanical parts, cogs in the wheel. They destroyed individuality because individuality was troublesome. They destroyed intelligence, they destroyed all kinds of disobedience, so that you may be

able to become a perfect part in the machine. And they respected those who became perfect parts in the machine, who simply moved according to the mechanism, who had no will of their own, no intelligence of their own, no individuality of their own. These are the people who are given Nobel prizes, gold medals....

An organism is something like your body. It functions together, but each organ of your body has its own individuality, and there is nobody who is ruling over it. It is not a part that you can replace.

Just the other day there was a question, "If brains can be transplanted, and we can transplant Albert Einstein's brain into somebody else's head, what will happen to Albert Einstein's soul?"

Nothing will happen to Albert Einstein's soul because the brain is not the soul, and nothing will happen to the mind because the mind only needs life energy -- it doesn't matter from where it comes, from whom it comes. It is a machine. To whomsoever -- even in an idiot's head -- if you change it and put in Albert Einstein's mind, the idiot will function like Albert Einstein. Not that the soul has changed, but now he has all the information, the brain, the whole accumulation of Albert Einstein's life, research, experiments. They are all part of the memory in the brain. They are like a computer.

And this man's life energy was being wasted by an idiotic mind because the idiotic mind could not do anything with life's energy. Life energy is the same: just you give it a right mechanism and it starts functioning. The idiot will function exactly as Albert Einstein.

He may not have known the language, the mathematics, the physics, anything before, but now he will speak the language of Albert Einstein, his mathematical flights, his tremendous insight into physics, just as easily as Albert Einstein -- perhaps more easily, because Albert Einstein was exhausted, spent and this is absolutely fresh. The idiot has never bothered to think, never bothered to inquire. His whole energy is fresh, young, available, unused. He may function better than Albert Einstein.

Organism functions in a unity, without anybody forcing the unity. And there is an innermost core -- the soul -- which simply supplies the energy to the whole.

I am against organization. It has a hierarchy, it moves from the lowest to the highest in a vertical line. Organism is a circle, not a vertical line; no hierarchy, but a circle. Nobody is higher than anybody else. And the circle has a center and that center is the source of energy for all, for all the organs which make the circle.

Every living thing is an organism. Every dead thing is an organization. I would like my people to be an organism. And they are turning, slowly, slowly. It is natural, because they have come from a world... thousands of years of conditioning they have carried with them. It takes time for them to drop it, but it is dropping.

There was one question, two, three days before. The questioner was asking me, "Before you started speaking, there was continuous hammering from the higher-ups in the commune to be positive, to be this, to be that. Since you started speaking, those hammerings have stopped. Nobody is telling us to be positive, but strangely enough, everybody

is more positive than he was ever before, more loving, more in tune."

The difference is that I am not higher up, I am not in a vertical line from where I order you. I am amongst you, just in the middle, at the very center of the commune. I need not order. I can just be there and that will be enough for everybody else to function positively. They can take the energy, they can take the insight.

Of course they are not yet capable of understanding it in silence, but words they have become capable of understanding. Soon they will be capable of understanding the wordless presence too.

So, since I started speaking, they suddenly became a totally different group. They were an organization because I was silent, and the people who were responsible for running the commune had no other way than to say to you, "Do this. Don't do that." They cannot be condemned for that; there was no other way. They are just people like you.

With me things are different.

The moment I started speaking again, came back into the center, became the center of your existence -- of your thinking, of your being, of your dancing, of everything- naturally, you started functioning the way you should function. There is no need to say it. You love me and out of that love arises your action. How can it be negative?

I love you. You know it, you feel it -- how can you act in any negative way? Then to be positive needs no effort. You simply are positive and nobody has told you.

So when I say I am against organization, my meaning is that humanity has lived in the form of organization -- the

hierarchy, the bureaucracy -- and all those efforts have led nowhere except into more and more misery.

I am giving an alternative for everything. Organization has to be replaced by an organism. The commune has to be an organism. I am working on that way and is happening. It will take a little time for people to start feeling themselves that something strange is happening: they are functioning in tune, they are feeling responsible. Nobody is holding them responsible, nobody will condemn them for not being responsible, but suddenly they feel that's how life is more joyful, that's how life is more loving, that's how all misery, sadness, darkness, disappears.

And that's how you become respectable, not in others' eyes, but even in your own eyes. A tremendous self-respect arises, and you are not higher and nobody is lower than you. Your self-respect makes it possible for you to respect everyone as he is.

I have told the journalists that whatever I have said is as much applicable to my own people as to anybody else, because what I say is simply a universal law. So you can see here that it is still an organization. An organization will need violence or will be afraid of violence from outside. But I am still here and I would like the organization to completely disappear, not only from this place, but from everywhere in the world. Organization is not needed, just small communes which can function as an organic whole. And if people are joyous, if they feel life as a blessing, they will not commit violence because that is simply a disturbance of their own joy and of the joy of the other person.

But if only your commune becomes an organism and you are surrounded by organizations around you, then certainly you will need weapons, not for violence, but simply for self-defense.

Organizations are always trying to invade, trying to conquer -- conquer each and every thing. Even a man as intelligent as Bertrand Russell wrote a book, CONQUEST OF NATURE. Now that is ugly. We are part of nature, how can we conquer nature? That is creating a split. It is like one of my hands becomes the conqueror of my whole being. That is simply not possible, but because nature is silent and non-argumentative, you can go on saying anything. What have you conquered in nature?

All that you have done is you have learned the laws of nature, and you are following the laws of nature. Hence you have become more productive, more creative, more powerful. But this is not conquest of nature; this is simply an inquiry -- and nature is compassionate enough that it goes on opening its secrets to you. And you are such ungrateful creatures that on the one hand nature is opening its secrets to you, and on the other hand you are declaring that you have conquered nature. But that is the language of the organizational man: violence, conquest, victory.

But if a commune is there, an organism surrounded by organizations, there is every possibility those organizations will try to invade you, conquer you, destroy you, be violent with you.

To me, to do violence is something ugly; but to allow violence to be done to you is also ugly. In both cases you are partners. Violence can be done only with two partners. Either you can be the doer or you can be the receiver.

I do not teach any kind of non-violence, like Mahatma Gandhi, which failed tremendously. And it is such a strange world that nobody looks at Mahatma Gandhi and the failure of his non-violence, utter failure. His revolution in 1942 died within nine days, and with no effect.

The revolution of a country like India against the British kingdom simply withers away in nine days. Just a few people are thrown into jail and it is finished. And without any effect, because in 1942 India did not become independent.

The fact is that after 1942, Gandhi and his close colleagues had all lost hope that in their own life India could become independent, because their greatest effort had just withered away in nine days, and they had been preparing for fifty years. Now to have another revolution... they wouldn't be alive, they were all getting old. But in 1947, five years after the revolution....

In any revolution, things happen immediately. It is not that in 1917 the communist revolution happens and the czar goes on ruling five years and then he says, "Okay. You win. Your revolution has succeeded." If a revolution succeeds then the slavery is finished.

But 1942 did not bring any victory, any freedom to India. In fact it brought a tremendous hopelessness, despair, and almost a certainty that it was impossible to be free.

In '47 Britain gave India freedom not because of Gandhi and his non-violent revolution; it gave India freedom because India became a burden.

You want to rule people if you can exploit them. Britain had exploited for three hundred years everything that was valuable; everything that Britain wanted was transferred to

Britain. They sucked all the blood from India. And now there were four hundred million people, hungry, starving. Now it was the responsibility of the government to feed these people, to take care of these people, and that would have been very economically heavy on Britain.

When you have sucked the blood of the country and there are only bones, it is better to make them free. Then whatsoever they go through -- suffering, poverty, starvation -- it is their responsibility.

In fact, Lord Mountbatten was sent to India with orders that before 1948 he somehow had to manage to withdraw from India. But when he went to India and saw the situation he informed the British government, "It may be too late. And escaping in a situation when India is starving will expose your whole policy to the world, that this is not giving freedom, this is simply being irresponsible. While India could give you so much, you cannot even manage enough food for them."

Mountbatten said, "In '47 we will be finished. Don't wait for '48. One year can prove dangerous. The earlier the better."

And it was better for Britain -- not for India -- because if Britain was really being helpful, it should have trained India how to rule, how to manage. It should have transferred Mohammedans to Pakistan, Hindus to India under military control -- because it was an absolute certainty that if India and Pakistan were made free and the people had not been transferred, then there was going to be immense violence. And that violence happened.

More than one million people died as independence was declared, because to transfer millions of people from India

to Pakistan and from Pakistan to India was not an easy job. Who was going to do it?

And when people have no time, and when they are leaving their country and moving to another country, who is going to allow them to take all their money? Of course, they cannot take their houses, their lands, they cannot sell them. Who is going to purchase them? -- because everybody knows they have to leave them without any question. "They are ours." And money, women -- anybody they wanted -- they would not allow to go. Women were transferred into Mohammedanism.

The people who came to India from Pakistan were utterly desolated. They had lost all their life's earnings, their houses, their friends. They had lost their families. And the same was the situation in India with Mohammedans, on a little smaller scale, because Hindus are not so violent. Just because they were vegetarians, to kill was an impossibility for them. But on a lesser scale it happened. Thousands of Mohammedans were killed.

And Mountbatten with his government slipped out of the country. The whole responsibility fell on India's and Pakistan's governments. They were unable to manage -- how you can manage a country within a day?

On the fifteenth of August the country became free, and on the fifteenth of August, thousands of people were being killed, thousands of houses were on fire. The government had not even figured out whose department belonged to whom, they had not been yet able to divide the cabinets, the ministers, who was the chief of the army and who was the person responsible for orders. Immediately they had to face

such great violence. And after that they have been continuously going down and down.

I am not in favor of the philosophy of Gandhian non-violence. I love non-violence, but that does not mean that I will allow my people to be killed. At least they should die with dignity; they should not be just killed like dumb animals.

So while the whole world remains organizational, the commune will be an organism inside, but for the outside world it will certainly maintain a tough face. We are not going to harm anybody on our own, but we are not going to allow anybody to harm us either. And that is natural to every organism. What I am saying is not philosophy.

Your body will protect itself in any case. If the house is on fire, everybody will start getting out of the house as quickly as possible. It is natural. Life wants to save itself, and there is nothing wrong in.

The very quality of people with weapons in their hands changes the moment they are not serving an organization, but are part of an organism. That is very difficult for people to understand. That's why I did not go into detail on that day; it would have been absolutely impossible for them. For them a gun is a gun. To them it does not matter who is holding it. To me it matters much... more important than the gun.

If Gautam Buddha is holding the gun, the quality of the gun is no more the same as when Adolf Hitler is holding the same gun. With Gautam Buddha, the gun is not going to be used to harm anybody, but in the hands of Adolf Hitler it is certainly going to be used to harm people, kill people. The

gun is neutral. The gun has no values of its own. The values come from the person who holds it.

With my sannyasins holding guns, I have not for a single moment felt that they can do any harm to anybody. But to the outside people, it is certainly difficult.

Just a few days ago, one Swedish magazine has published a big article against me, the commune, and has almost tried to prove that this is a military organization. And in the editorial note it says that nothing like this has been seen since Adolf Hitler. And all that they have done -- they have taken pictures of sannyasins holding guns, enlarged those pictures, filled the whole article with guns -- looking at the magazine one would think that there must be thousands of soldiers marching with guns.

The journalist was here but he did not ask for an interview. Now I call this immensely cowardly. He just took photographs and only of what he wanted: people holding guns -- that is his main theme -- and just spread them, double page spreads of guns, and small notes like, "This is the most dangerous place that is growing here. Sooner or later it will become a problem to the whole world."

And I was giving interviews to journalists. He was here, he could have asked, he should have asked for an interview. Before he published anything, he should have inquired of me, but in fact he completely avoided inquiring of anybody. He simply had come with a prejudice, and with that prejudice he took the pictures... and he has made a full article.

Now anybody reading that article cannot imagine that all this is false. And in a way it is true, because those pictures

are not wrong, just the presentation is cunning. The presentation is prejudicial.
This commune and other communes are not going to be organizations. They are going to be almost like one body. But every organism naturally, instinctively faces any danger.
Our communes will face any danger; we will find ways and means to face it. But we cannot allow anybody to do harm without any response to it, because that means you are helping the invader, you are helping the violent man, you are helping violence. You have become part of the violence and its games.
We are not going to become part of violence and its games. If we can prevent through weapons, we will prevent through weapons. If we see that we are a small commune and weapons cannot prevent it, then we will prevent with our open chests, singing and dancing. We will leave those people guilty for their whole lives that they killed innocent, dancing people who were not doing any harm to anybody. If we can protect life, we will protect it. If we cannot protect life, then we will rejoice in death -- but we will do something!
And I'm not against doing something, just the quality has to be totally different.

Q: BHAGWAN, ARE YOU NO GURU AT ALL OR ARE YOU THE RICH MAN'S GURU?

A: From my side, I am no guru at all.
The word guru has become almost condemnatory. The root meaning of the word is beautiful. The word originally

means one who is more consolidated, crystallized, one who has more weight.

In Hindi, gravitation is called guruthwa karshan. Just as the earth gravitates, the guru gravitates people towards himself -- without doing anything. The earth is not doing anything while gravitating you; it is just the nature of the earth that anything that is within its area of two hundred miles will start being pulled towards it.

Guru means one who is weight-full, centered, rooted, and has the quality of gravitation. But that original meaning has been lost, and particularly since Indian gurus started appearing in the West, it has become almost a dirty word. And it has to become so because the people who came to the West were not gurus at all. They came to the West to exploit people. They knew -- at least they were knowledgeable -- about many things of which the West was unaware. They were more philosophical, more theological, more argumentative. That has been a professional thing in India for centuries. So when they came to the West they immediately had a great impact. The Christian minister looked very poor. Even the best scholarly rabbi was no competition.

And these were not very great men, those who had come. They had come here to have a following, to collect money, and finally, to take that money to India to make temples in India and places for them and their disciples to live. But it was all a materialistic thing; there was nothing of the spirit at all.

Naturally, the word guru became a condemned word. That's why I say I am no guru at all, in the sense the word is used today. But in the original sense, I cannot deny it. You are

the proof, enough proof, so how I can deny it? People have fallen in love with me, have completely devoted their lives to me. I have never asked. It was their feeling.

There was something of tremendous gravitation, and people from faraway countries started coming to me. I would never have left India if I had not felt that if people from all over the world had to go there, and suffer unnecessary sicknesses....

The water is polluted, the air is polluted, almost every sannyasin was suffering from amoebas, had disturbed stomachs, and still with all this suffering they were not going to leave me. They were ready to suffer, to remain sick, to have all bodily pains, but they were not going to leave there.

It was not only my disease, that was just an excuse -- because I never wanted to say that I have moved from there because of you, so I simply said I am moving from India because of my own body, its sickness. But in a way, it implied you too, because you are my body and your sickness is my sickness and your health will be my health. But this was the basic reason I wanted to get out of India: because so many thousands of people were coming; at least I should give them a place where they have pure water, pure air, open air, and no unnecessary harassment. In India it was impossible.

This commune and all the sannyasins around the world know perfectly well that they have a certain strong heart-to-heart connection with me. You can give it any name, but I would like to call it simply a friendship -- a friendship because you are my fellow travelers.

So I have avoided the word guru because of its derogatory connotations. I have avoided the term religious leader because the word leader means, "I know and you do not know, so you follow me, you believe in me." That I cannot say to anybody; that is simply humiliating the person. Whatever I know, I put it before you. If you feel like choosing, you choose. Wherever I am going, I make it clear to you. I don't say, "Come and follow me." That is up to you. That is your freedom.

I am in a strange position: what word to use? Guru has become an ugly word. Its translation in English as master has also lost its meaning....

So I am saying to you I am your friend. On the path, I am ready to be your light, I am ready to be your guide, because the guide is not holier than you or higher than you. He just knows the way. The way is there, he can help you to move on the way, he can help you to avoid pitfalls.

But this is my side, that I am only a friendly guide. From your side, you are free to think what you want, because I cannot decide that.

Q: BHAGWAN, BEAUTIFUL, RARE BEINGS, SUCH AS LAO TZU, LIEH TZU, AND CHUANG TZU, HAVE EVOLVED OUT OF CHINA. THAT WAS THOUSANDS OF YEARS AGO. CHINA TODAY HAS CHANGED ITS FACE TO A ROBOTLIKE COUNTRY. IN YOUR VISION, DO YOU SEE ANY POSSIBILITY OF SPIRITUALITY RISING AGAIN IN CHINA?

A: Lao Tzu, Chuang Tzu, Lieh Tzu, were certainly great Masters that have walked on the earth -- rare human beings

-- but they have not made a clear-cut way so that others can also follow. No religion came into being because of these three great Masters. It remained a philosophy. They attracted people, but the attraction never went beyond intellect. And there is a reason for it.

China has lived under the influence of Confucius, and Confucius was exactly an ancient Karl Marx, a sociologist of great insight, but he was not a religious master. He gave China its social structure, he gave China the principles of behavior and etiquette, but he never gave anything that leads to interiority. And Confucius' influence is the greatest in China.

It is because of Confucius that communism became important. They fitted with each other very intimately, with no contradiction.

Communism cannot fit with Hinduism, communism cannot fit with Jainism, but it can fit with Confucianism, because Confucianism is not a religion; it is only a sociology, and there is no conflict between Confucius and Karl Marx. Now Confucius is twenty-five centuries older than Karl Marx, but he has said everything essential that Karl Marx repeats after twenty-five centuries. And the moment China discovered communism it felt that it was just what they had always been thinking about.

So communism is not just accidental, and not imported. Although it looks like it is imported, it is not imported; it is Confucius and his teaching, turning and taking a new phase, a new color.

This is the reason why China and Russia could not stay together. Both are communist countries, both believe in Karl Marx and DAS KAPITAL, but Russia does not have

the background of Confucius, while China has a long tradition of Confucianism. So Russian communism is pure Marxian. Chinese communism is just communism for name's sake, it is basically ninety percent Confucianism. And these three great Masters remained individuals. Once in a while somebody was impressed by their writings, but it remained intellectual, so there is no hope in the near future of Lieh Tzu, Chuang Tzu or Lao Tzu being born again in China, or their influence in any way changing the course of China's history, because in fact they have never been of any great importance in China's mind.

Confucius and Lao Tzu were contemporaries. Confucius had even gone to meet Lao Tzu, because Lao Tzu was certainly a man of tremendous qualities. Confucius was a great thinker, but only a thinker. He had nothing as far as his own inner consciousness is concerned, no experience, no idea who he is, but he had planned for the society perfectly well, a very mannered, cultured society.

Hearing that Lao Tzu was nearby, living in a cave beyond the lake, he went to see him. A few of his disciples also went, but he told them, "You wait outside the cave." They said, "Why? It will be good, we can listen." He said, "You don't understand. I will tell you the reason later on. Let me go first. If I feel it right I will call you in."

They stayed outside, Confucius went in. Lao Tzu was sitting silently. He did not say to Confucius even to sit down, and Confucius was man of manners, etiquette. He had not expected that a great sage, Lao Tzu, would not even ask. He did not say hello or even hi -- even that short form, "hi." He simply sat down, looking at Confucius, and Confucius said, "Sir, don't you believe in manners?"

Lao Tzu laughed. He said, 'I thought you knew an the manners -- what is the need for me to tell you? If you feel like sitting, you will sit down! You are not a man who does not know manners. If you like to stand up, it is my etiquette not to disturb you. You can stand up!" Confucius said, "But you... you did not even say hello." Lao Tzu said, "I said it. You could not hear it. It was a test: I said it silently. I wanted to know whether the famous philosopher Confucius understands silence or not. So you understand only words -- that much is decided! And you have expectations. You cannot sit down on your own, you have to be told.

"This cave does not belong to me. When I came here, nobody said 'sit down,' because nobody was here. Why should I say it? It is not my cave, nothing belongs to me. Just the way I am sitting, you can sit down. You are not a child to be told."

Confucius had never met such a man. And on each point he was rebuffed badly. Then Lao Tzu said, "If you really want to learn anything, first go and renounce all the idiots you have collected as your disciples. You don't know anything and you have thousands of disciples. It is hilarious! You just go and tell them the truth, that you don't know anything, and then come, because I teach only if somebody does not know. If he knows it already, why should he bother me? An old man... Leave me alone!"

Confucius came out, and he had not the courage to say to his disciples that he did not know. He had thousands of disciples, he was the most famous man at that time. Very few people knew about Lao Tzu. Confucius has remained a shadow over the whole of Chinese history. It is only

somewhere in the footnotes you can find the name of Lao Tzu.

Confucius was not courageous enough to say "I do not know." The disciples said "You didn't ask us to come in. He said, "It was good that I didn't ask you to come in. And please don't ask the reason. That man is not a man; he is a dragon. He is dangerous, avoid him as far as possible. This is my first and last meeting with that old guy!"

And he was perspiring. It was a cold morning and the cave was very cool, but he was perspiring. The disciples said, "But why are you perspiring?" He said, "I am alive -- that's enough! Just take me away from here."

Lao Tzu has never been a great influence. He was a silent man. Once in a while somebody would come who was courageous enough to be with him He was not ready to come down to meet you, to be with you and to be amongst you. It simply was not his characteristic. He would remain on top of the hill. You would have to go to the hilltop, he was not going to come into the valley. He was not like a man, which I am.

I can come to any depth where you are hiding and catch hold of your head and pull you out. He was not that kind of man; he would simply sit on top of the hill. Anybody who wants... but who wants to go that far?

He never wrote a single word, he never gave a single speech -- just a few conversations here and there, and only if somebody asked something. And then too, he was not nice, as is expected of Masters. Confucius was right that he was a dragon. He would kill you!

Chuang Tzu is a very important person in the history of the whole world, not only China. There is not a single person in all history who can be compared with Chuang Tzu.
He wrote the most absurd parables. To understand his parables you will have to be something close to his consciousness, otherwise you will understand those parables as jokes. Those parables are the most significant religious stories, but they are absurd. They contradict -- the same story goes into so many contradictions, you are at a loss to figure out what he wants or where is the conclusion, or what is the meaning of it all.
But if you can meditate and with meditative eyes look at his stories, you will be surprised: he is saying things which cannot be said through words, and just to say them he has created all those contradictions. Figuring out those contradictions you will suddenly come to understand a truth which was not said in the story at all, but if you try to figure out the contradiction meditatively, that truth is bound to be revealed to you. It is just there, but he has not said it.
He was certainly the strangest creator of parables. There are parables of Aesop; in India there are parables of Panchtantra -- beautiful stories -- but all have simple mottos, simple teachings, there is nothing great about them. They explain to you a certain truth. But Chuang Tzu looks mad to anyone who reads him, hence he was never an influence. How could he be an influence? People were even afraid to go to him because he would say things that if they got into your head, you would become crazy. What to do about those things?
For example, he would say, "Last night I slept and dreamed that I had become a butterfly. I have been wondering since

I woke up in the morning: perhaps the butterfly has gone to sleep and is dreaming that she has become Chuang Tzu. What is your opinion? Which is true? Chuang Tzu dreaming himself as a butterfly, or a butterfly dreaming herself as Chuang Tzu -- what is the truth?"

Now, if this gets into your mind, you are going to be puzzled, and you had not come to get puzzled. You are already confused and this man is confusing you more.

So only very rarely a person would be able.... When he used to tell this story to anybody, that was enough, and the man would escape. "Nobody knows. Even I don't know whether I am dreaming you are here or you are dreaming I am here. This is beyond me. And I am not such a philosopher. You meditate over it. If you come to any conclusion, I live just nearby, and you can inform me. This is my name, but please don't harass me.

Just one young man, when he told this story, said, "Wait. I have the answer." Chuang Tzu said, "Really?" He said, "Yeah." He went out. He had brought a bucket of ice-cold water and he poured it on Chuang Tzu and said, "Wake up!"

Chuang Tzu said, "Really great! I was waiting for something like this answer. You are accepted as my disciple. You are the right man."

That's what has to be done: if somebody is talking about dream and he became a butterfly or a butterfly became a dream, all that he needs is to have a bucket of ice-cold water thrown on him so he wakes up, whoever he is. If he is Chuang Tzu, he will be Chuang Tzu. If he is a butterfly, he will be a butterfly. Things will be cleared. "Anyway, the sleep has to be broken."

He said, "This answer was so close to the story but it never happened to anybody. Thousands have heard the story, and they laugh and they talk about it and they tell it to each other, and it has spread all over the country; but not a single man thought of a single solution. All that is needed is to wake up the man, whoever he is. Waking up will be decisive. Only that can be decisive."

So the young man said, "Have I to do anything more or are you satisfied?" Chuang Tzu said, "I am perfectly satisfied, because more will be too much. You just sit down. You are accepted." He said, "I had come to be accepted. I have listened to great masters, but I have not found anything great. I have been to many monasteries, but all is ordinary. Then I heard about your story and then I thought, 'Here is something extraordinary. Now I have to find this man.'" And all his stories are like that.... Now how many people can you influence?

So these people remained peaks, reaching to the stars, but beyond human intelligence. They never were influential in China. In fact, listening to me you have become aware of their names. Otherwise, ordinarily nobody bothers about Chuang Tzu, Lieh Tzu or Lao Tzu. Nobody has written commentaries on these people. I am the only man who has spoken for years continuously...

I spoke for one year continuously on Lao Tzu, every day. His book is very small, he wrote it in three days. I spoke on it one year in Hindi, and then when people from outside started coming, I spoke again on a few chosen parts. And you know me -- my memory is not good, so I forgot what I said in Hindi -- I had to interpret it again.

So the Hindi books are being translated and you will be puzzled, because what I have said in Hindi I have not said in English, and what I have said in English I have not said in Hindi. In fact, there was a gap of four, five years between the two series, and I never look back to what I said yesterday, and I don't feel any obligation to remain consistent with it.

Certainly, what I said in English is more up to date, because it is five years afterwards. And this gives me an immense freedom. Any day if it happens to me, I can start speaking on Lao Tzu again, because I don't know now what I have spoken on him -- whether in Hindi or English. Both are forgotten. I can give you a third commentary. Otherwise, these peoples'names are not known -- what to say about their influence.

So in China it seems very difficult. The meeting of Confucius and Karl Marx is very dangerous. They both are materialists, they both believe only in certain moral rules, and they don't think that there is anything beyond this life. In Russia, there is more possibility that we may have many more sannyasins. China seems to be far away; it is more difficult to penetrate the Chinese skull. It is made hard, first by Confucius and now it has got a new coating -- more modern, more contemporary -- of Marxism.

But nobody can deny the fact that perhaps, if China becomes richer, more affluent, more educated, more open to the outside world -- as is happening, it is opening its doors to the outside world-then there is a possibility sometime in the future that the Chinese youth can be approached.

But China is the most difficult country out of all the countries for the transformation of man.
Okay, Isabel?

The Last Testament, Vol 2
Chapter #20
Chapter title: None
10 September 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH HUGH SCHMIDT, THE MELBOURNE HERALD GROUP, MELBOURNE, AUSTRALIA

The Last Testament, Vol 2
Chapter #21
Chapter title: Make It Clear To The World
11 September 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 11.]
Ma Prem Isabel
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, YOU HAVE BEEN INTERVIEWED ON A DAILY BASIS BY THE WORLD

MEDIA FOR OVER A MONTH. WHAT ROLE DOES THE MEDIA HAVE IN YOUR VISION? CAN SOMEBODY'S LIFE BE CHANGED BY SEEING YOU ONCE ON A TELEVISION SCREEN?

ANSWER: It is possible. Life functions very mysteriously. Just seeing a picture, reading a certain statement, seeing my face on the television, may prove the triggering point. There are millions of people in the world who are just on the borderline. A little push or a little pull and they will have crossed the line.

It is simply a matter of your heart being touched. It can be touched by anything, just my voice or just the gesture of my hand. It is unpredictable because what is going to happen to an individual's heart, what is going to touch it, is difficult to say. Perhaps my silence -- the pause that always happens between two sentences, or sometimes even in the middle of a sentence -- may stir something which is already there. Just a little push, a little pull, and the person will never be the same again.

And whatever he has tasted in that moment will grow, becoming a deep longing to come closer to me, to know more about me, to know more about the work that is happening, to know more about people who are around me. And these are the ways a person slowly enters into the energy field I am creating.

Talking to the world media is not just publicity. I have had enough of it. It is in fact using new methods of reaching people's hearts. So it does not matter what they ask, it does not matter what I answer. What matters is that people will be seeing my hands, my eyes, and they are bound to be

affected -- this way or that. Either they may fall into a certain love or they may start from that very moment to hate me. But whatever happens, hate or love, I have touched their heart.
To change their hate into love is not difficult. The most difficult thing was to reach to their heart, which has happened. Those who are in love will be looking for books, tapes, videos, and those who are in hate, they will also be looking for the same things.
And once a man becomes emotionally connected with me -- as a friend, as an enemy -- he is part of my people. The enemies also are part of me and my work. Sometimes they do more work than the friends, because they are continuously talking against me.
Listening to them, many people start thinking, "Why are you so disturbed? If you are against, forget about the man." But they cannot forget me either.
And the people to whom they are talking about me will become interested, just as a curiosity in the beginning, but to change curiosity into a longing, a desire, a search, is not difficult. It happens almost automatically.

Q: BHAGWAN, YOU TALK OF CHANGING THE WORLD BY CREATING RAJNEESHEE OASES ALL OVER, BUT SOMETIMES EVEN YOUR OWN PEOPLE MISUNDERSTAND YOU OR DON'T HAVE THE COURAGE TO LIVE OUT YOUR VISION. IS IT REALLY POSSIBLE?

A: It is not only possible, it is going to happen. It is absolutely certain.

It is not a question of people understanding me or not -- even my own people may not understand me. There may be things which their old conditionings are still hindering them to understand. But it doesn't matter. What makes me so certain that this transformation of man is going to happen, whether people understand me or not, is the very situation in which humanity has suddenly landed.

It could have been predicted, but if they cannot understand now, it is impossible that they would have understood five thousand years ago. The seeds were in Moses, the seeds were in Manu, in Mahavira, in Jesus, in Zarathustra, in Krishna, in Gautam Buddha. What has happened was bound to happen. We are reaping the crop that humanity has been sowing for generations: stupid ideas, but once they become accepted, and for generations remain accepted and respectable, nobody inquires about them. For example, the idea of celibacy. For five thousand years in India it has existed as something spiritual that without celibacy there is no possibility of spiritual growth. And I am simply amazed that not a single person in five thousand years raised the question whether celibacy is possible -- because it is not under your control. It is not your mind which can manage it. The mind has no connection with it.

Life is far more intelligent. It has not left essential things for you to decide. For example your breathing: if it was left for you to decide, nobody would be alive. Sometimes you may hesitate whether to breathe or not, whether it is right or wrong, and sometimes you may simply forget. And what will happen when you will go to sleep?

So it is absolutely wrong to say, "I breathe." Breathing is not within your ego's power. It happens on its own. Life

breathes in you, and you have no control over it. Man has tried. In yoga, and in other methods in different religions, man has tried, but nobody has succeeded. You cannot succeed against life.

The same is the question of celibacy, exactly the same. Just as breathing is needed for your life, sex is needed for humanity. Sex is as deeply concerned with humanity as breathing is concerned with you. It cannot be left in the hands of the individuals. There is no choice about it.

And for five thousand years around the world the idea became permanently settled, so whoever was not celibate -- and nobody has ever been celibate -- started feeling guilty. He thought, "Others are able to manage, and only I am not able to manage it. I have a very weak personality, subhuman." But he was not aware that that was the situation of all. They were all hypocrites. And just to keep that hypocrisy nobody was asking the simple question that if sex is a biological phenomenon, in the hands of life, how can you prevent it?

It is possible for a woman to be celibate because her role in sex is that of a receiver. She does not give anything in it. She gets something.

Man cannot be celibate, just the way no woman can avoid the period, the monthly menstrual course, there is no way. And you will be surprised to know that one of the oldest religions of the world, Jainism, has not allowed women directly, from women's bodies, to enter into their paradise. So whatever the woman does -- all her fasts, austerities, she can become a nun, she can renounce everything -- all this will give her only a man's body in the next birth, because

only through a man's body will she be able to enter into enlightenment. There is no way from a woman's body. And what was the reason? The monthly period -- because in the monthly period something comes out of the woman, and the woman cannot hide it. It is difficult for so many years to keep it a secret and pretend that it doesn't happen, that you have controlled it completely. It is impossible. The blood is coming out of the body. How are you going to prevent it? And the pain and the misery?

It was the monthly period that was given as the reason that women are not capable of controlling their bodies. They cannot rise above their bodies, so they cannot attain spirituality. But man... nobody asks what happens to his semen which is being created continuously by his food, exercise, breathing, whatever he is doing. It is a natural process, the same as the monthly period of the woman. But there is a possibility to keep it a secret. That's how homosexuality entered into religions. That's how masturbation entered into religions.

It is strange that all the religions condemn masturbation, so much so that in India it is said by the religious leaders that the people who go mad, go mad because of masturbation. The reality may be otherwise. The people who go mad are the people who are not masturbating. The people who have been masturbating are simply releasing a certain force that goes on accumulating, and if it remains repressed inside you, it can drive you crazy.

I said to one saint, "This seems to be absurd that masturbation leads people to madness, because the man who is masturbating, he is masturbating because of you. You have separated men and women so cunningly,

particularly in India, that it is impossible to have any contact. And if a man is a bachelor -- and he has to be a bachelor at least from fourteen to twenty-four, twenty-five years of age, and those are the most potential times. Nearabout eighteen he is at the highest peak of sexual energy, he will never again be so potent. Now what do you want him to do?"

In the hostels he is bound to become a homosexual. If he is a poor man, he may start making love to animals. Or if nothing else is possible, he may masturbate. If he is afraid -- because that can lead to madness -- he may not masturbate, but his semen will be released in sleep. It cannot remain inside.

Even Mahatma Gandhi at the age of seventy was having wet dreams, so what to say of others? And he was certainly a sincere man. Wrong about everything, but sincere. I never suspect his intentions. I criticize him totally on every single point, but he was a sincere man, honest; whatever he was doing he did it with totality.

Forty years he struggled to remain celibate, and the only result was that he was having wet dreams. Certainly he would not become a homosexual, he would not make love to animals, he would not masturbate, because he believed that unless sexual energy is controlled your spirituality remains imperfect.

That was the ancient idea that he was following blindly, without asking a relevant question: if you cannot control urination, how can you control your semen, which is being produced by you, by your body? And the body knows nothing about celibacy, there is no way to give the idea of celibacy to the body... so now there is no need to produce

any sexual energy. There is no communication between the mind and the body in that way. These people have dominated humanity and given them idiotic ideas. One may ask why all these people gave the same idiotic ideas. There is a reason.

The reason is to make spirituality a great challenge. The only way was to make man repress something which he cannot repress.

Naturally he cannot deny God. He knows he cannot even manage celibacy, what right does he have to deny God, heaven, and hell? Those who are celibate are talking about experiencing God, realizing God, seeing God, even bringing messages from God. Give some idea which is impossible for humanity to do, so only hypocrites, cunning people will be able to pretend....

That's why there is a similarity in all the religions. Of one thing everybody was aware: life depends on reproduction. And life will not allow the power of reproduction to be given into the hands of individuals, because it is the most important thing. Individuals come and go, the river of life should continue. Hence sex is not within human power. Once this was known -- and it was simple to know -- then all the religions exploited humanity with it. And it gave such good returns. Tell people that celibacy is spiritual, then these are the results that will follow: one, everybody becomes guilty. And the guilty person is gullible, the guilty person wants to get rid of his guilt. He does not bother whether God exists or not, what he wants is to be freed from guilt. Then use God as the compassionate one, the ultimate forgiver; you just have to confess to his priest.

Open your heart and confess your guilt, and you will be forgiven. They have created a very fictitious circle.
A false principle of celibacy creates guilt. The guilty person feels burdened, he needs to be unburdened, and if God can help, if the Holy Bible can help, if the priest can help.... He is willing to accept all of them because the feeling of guilt is tremendously painful. You fall down in your own eyes. You lose all respect for yourself
So it was easy for them to impose any fictitious ideas, and the guilty person cannot ask a question, because he is afraid if he asks questions and does not have faith, what is going to happen to his guilt, which he is accumulating every day, which is becoming bigger and bigger, a Himayalan load on his soul? He is ready to accept anything to get rid of this burden.
So it was easy for the priests, for the religious leaders, to impose ideas of God, heaven, and hell, or anything. Different religions have used different things, but the basic secret is the same.
Because he cannot follow celibacy he will become perverted. And to make man perverted means you have made him destroy his own individuality, freedom, his basic right to be proud of himself as a living, conscious being. Perverted, you have driven him into dark holes which lead nowhere. Every perversion leads to another perversion, because no perversion can be satisfying.
Natural sex can be satisfying, but perverted sex is unable to satisfy because nature has no provision for it. You can eat through your mouth -- nature has made that provision -- but if you start eating through your nose, then of course there will be difficulties. Nature has not made your teeth in your

nose. Nature has no idea what kind of pervert you are going to be.

So no perversion is ever able to satisfy. Each perversion leads into another perversion; perhaps if this is not satisfying, the other one may be. And you go on farther and farther away from your natural instinct, which is the only place where you can get satisfaction, where you can relax and you can lose the tenseness of your being. But that is prohibited by your religion as sin.

This is a very cunning strategy. That's why when I say all these people have committed crimes against humanity, people get shocked because they don't understand what I mean about what these people have done. They have sown the seeds of all kinds of psychological diseases.

They have sown the seeds for poverty to remain in the world. They have consoled the poor. They have not allowed humanity to explore the material resources which are made available by life. Naturally, people have remained poor. For centuries how many million people have died, just because there was no food, no water? It is really a shame upon us all that it has been allowed, and it is being allowed still. Still nobody is raising his hand against these criminals who go on preaching against birth control, abortion....

They are respected people, they are doing great service to life. That's how they present the case. "Abortion is killing life" -- but for abortion they are responsible because they prevented the pill. You did not allow people to use the birth control methods. Now the child is there, and the only possibility is either to abort the child or to have the child.

One has to look into the strategies. First you condemn birth control -- it is against God. If God wants to send more people to the earth, you should not prevent it. Now any intelligent person can say, "If God wants to send more people to the earth, then he should have a look at the earth." It is already overpopulated; people are dying in thousands per day. Soon it will be more than five thousand per day. Can't God see? Is he blind? He cannot understand a simple thing, that so many people are dying of starvation now, there is no need to send more people to the earth.

And there are so many planets, millions of planets, millions of solar systems which are empty, lifeless, dead. Any sensible person would like to make other planets living, alive. And if your God can create the world, he can do anything. If the planet does not have water, he can send water, create water. If the planet does not have the right conditions for life, he can create them. He has created them. What is the point of having millions and millions of dead planets, and sending people here? Finally, these people will be the cause of the death of the whole planet. The pope is concerned about one person's life, and he is responsible for abortion, all the abortions. Religious people are responsible for it because they are not allowing birth control methods. If birth control methods are applied, the question of abortion will not arise at all.

And why should you be worried? If the pill can manage, and your God cannot do anything against the pill, certainly the pill should be worshipped from now on. God is impotent against the pill. In every church and temple and mosque you should keep bottles of pills to worship. That

seems to be reasonable, because this pill is so powerful that the omnipotent God cannot do anything about it.
So rather than doing the rational thing -- worshipping the pill -- these people are still roaming around telling people to give birth. Not to give birth is against God. They don't know anything about God. Nobody has known anything about God ever.
It is such a foolish notion, but we are reaping the crop of thousands of years of stupid religious leaders. Poverty is there, sickness is there, perversion is there, which has culminated in AIDS. And it is strange that the pope is not proposing anything to prevent AIDS.
On the contrary, he is saying, and his followers are saying that it is a punishment against the homosexuals, as if the homosexuals have suddenly existed only in this last part of the twentieth century. Homosexuals have been here since the very beginning. And for thousands of years God never bothered about homosexuals, never punished them. In fact, most of the homosexuals were in the monasteries, spiritual leaders, spiritual guides to people. It took so many thousand years for God to make the decision that now homosexuals should be punished. This God seems to have a great bureaucracy. The file has been moving for thousands of years, and now comes the judgment.
And in the first place you create the homosexual, you create the perversion. If AIDS is going to be the punishment, then all the priests and the bishops and the cardinals and the rabbis and the Hindu monks and the Buddhist monks, these should be the people to suffer from AIDS, because they are the causes of it. This is very unfair. There is no justice behind it: victims are being punished,

and the people who created the whole phenomenon will be rewarded in paradise.
From many directions these things have gathered to a point where either people have to listen to me or they have to accept global suicide. So it is not just a theoretical question anymore, it is something existential. That's why I think whether anybody understands or not, the world situation itself is forcing the intelligentsia to understand it clearly. They will have to understand it!
And there is nobody else who is giving any alternative, because nobody has the guts to accept all the condemnation that will come. But I am immune to condemnation, because except condemnation nothing has ever come to me. So it does not bother me at all. I have not lost a single moment's sleep for it. I have never thought about it.
I have gone on saying whatsoever feels right to me. Nobody has answered me in these thirty years, but everybody from every religion, from every political ideology, has condemned me. They have given no argument against my argument, nor have been able to propose another alternative.
If they propose a better alternative I will be the first one to accept it, because it is not a question of me or you; it is a question of the whole life of the planet: centuries of painting and poetry, centuries of music, of literature, of philosophy, of high flights of intelligence, logic, and reason.
Everything would be simply erased. Life was doing such a tremendously important experiment here, and the whole universe around dead. This small earth may be very small in size, but in significance this is the most significant planet

in the whole universe, because this is the only planet which has not only life, but has consciousness. Not only consciousness, but it has reached in a few people to the ultimate flowering of consciousness I call enlightenment. It should not be destroyed. It took millions of years for life to grow to such a point where a few people at least can become enlightened. We can hope that if life survives, a day will come when we have many, many people enlightened, and perhaps one day the whole humanity. That day will be the greatest day in the history of the universe, when the whole planet is enlightened.

That's why I am so certain that they will have to accept it. They will have to understand it, even against their will. Otherwise they have to choose a global suicide.

So I am in a very fine position, because the alternative is such that nobody is going to choose it. We just have to make it clear to the world what the alternatives are, that these are the two alternatives. Your old world, your old ideologies have brought you to the climax where life cannot continue any more. We are not at all rooted in the past. We have only future, no past. You have only past and no future.

We have to make it clear to them that what we are doing is creating a new man, because the old man has failed, utterly failed. All his efforts have led nowhere. And at least when you are dying, let us, give us a chance. At the most we may also be failures, that's the worst that can happen. But you will not be a loser anyway-you were going to die. So we have to make the whole world aware that we are proposing an alternative to the old rotten structure which is dying, every day dying and coming closer to final death. Before it

dies we can save the intelligent group of young people from this dying structure. If the old people are too old and cannot change, nothing to be worried about -- they were going to die anyway -- but the whole humanity should not die with them.

If we can save only the youth around the world, that's enough. Just Adam and Eve created the whole world. If we can save the youth, we can repopulate the world with new beings, higher in every possible way, better in every possible way. And we will not commit the same mistakes that have been committed in the past.

Q: BHAGWAN, HOW CAN PEOPLE TURN THE HUMAN PHENOMENON OF FALLING IN LOVE INTO A MEDITATION?

A: It is the easiest way. In human life, love is the closest phenomenon to meditation. The moment you fall in love with someone, what actually happens? What transpires between those two who have fallen in love with each other? They drop their egos -- at least for each other. They drop their hypocrisies, their masks. They want to be together, almost one soul within two bodies. That's the desire of love.

And this is a beautiful moment to change it into a meditation. Just nobody has ever told them. In fact, just the opposite has been told to them: that love is against meditation, so people who are falling in love can never become meditators.

The same people who make celibacy spiritual make love unspiritual, something dirty, condemned. But to me things

are totally different. Love helps you to relax, which is part of meditation. Love helps you to be joyous, which is part of meditation. Love helps you, for a few moments at least, to be silent, which is the essential part of meditation. And finally, making love, if you attain to an orgasmic experience, gives you a glimpse of what meditation is, but it is millions of times more than this.

So to me love is a basic experience which can help you to become meditators. The old religions have been preventing it, and they have been preventing it for a certain reason. If people can transform their love into meditation, then the priests and the churches and the synagogues are no more needed, then people are totally free. No spiritual leadership is needed. And there are millions of priests around the world, like parasites on humanity. And naturally they will give you wrong ideas, against love, and they will give you ideas for meditation, but because you don't have the basic experience....

Love is just like when you enter into a swimming pool, step by step you are going into deeper water. Then the floor of the swimming pool is divided in two parts, one for those who cannot swim, so the water is up to your neck, and then the second part for those who can swim.

But those who want to learn swimming have to learn in the first part, which is not for swimmers. They have to learn it there. Once they have learned, then slowly they will gather courage and enter into deeper water, because for a swimmer it does not matter how deep the water is; the swimmer is always on the surface. The water may be a hundred feet deep, five hundred feet deep, or five miles deep, it makes no difference to the swimmer. It makes a

difference only to the non-swimmer. Beyond five feet, everything is death. But the swimming pool is one -- shallow, deep -- it is one. And the boundary line is only a line until you learn to swim.

To me, love and meditation are just like that. Love is the shallow space in a swimming pool, for those who cannot meditate. But that is the place to learn meditation. And it is the same pool, it is the same water, it is the same kind of phenomenon. You are just unable to go deeper because you have been made afraid even to enter into it. The shallow part has been condemned, and you have been told to jump into the deeper part without knowing how to swim.

So they disturbed your love life by condemnation and they disturbed your meditative life by sheer strategy: because you don't know swimming, you cannot go so deep. And you don't have any experience of silence, peace, sheer joy, a little bit of ecstasy, something orgasmic -- these will give you the hints how meditation is not a myth. You have tasted it a little bit. It is the same energy field, just you have to go deeper into it.

What actually happens when one couple moves into the realm of orgasmic experience? What actually happens? Every point has to be understood. Time stops. For a moment the pendulum does not move, and that single moment seems to be almost eternity. The two persons are no more two -- for a moment. They have melted into each other. There is no thought in the mind, for a moment. It is all empty and silent, and these are the things which have to be deepened in meditation.

And once you have tasted them, you will be surprised that it does not depend on the other person. Something happens

within you. Something happens within the other person. But it is not dependent. If you can sit silently, if you can manage, by watching your thoughts, to bring a gap, a stop, you will suddenly see time has stopped again. And now it is in your hands, not in the hands of biology. You can keep this time stopped as long as you want. And once you know the secret key....

The key is: no thoughts, no ego, no time -- you just are.

That's why I have never been against love. I have been much condemned for it, naturally, because I was cutting the very roots of the business of all the religions.

Every religion is against me. Their profession depends on condemning love and praising meditation. They know you cannot attain to meditation, and they know now your love is condemned, it is a sin. You will never experience any orgasmic phenomenon, so meditation will remain just a philosophy, and your life will remain loveless, angry, full of rage, ready to explode at any excuse. Because where will your energy go?

It could have become peace, silence, joy, blissfulness. You did not allow it to become that. That repressed energy turns into poison. That's why everybody is irritable, annoyed, worried, tense. The simple reason is that they have lost the natural source of relaxation.

No animal looks irritated, annoyed, angry, because they don't understand the language the priests speak. They have never heard that celibacy is spiritual. Of course they cannot attain to meditation, but they are far better than those human beings who could have attained meditative heights, but have lost even the simple biological experience of orgasm.

Those are simply indications of your possibilities, potentialities. And it is easier to experiment with something natural in the beginning and then to try something which is supernatural, which belongs to higher nature.
And once you know how to be silent, how to be thoughtless, how to be in a state of no time, no mind, you experience such orgasmic joy, which has nothing to do with sex, it has such purity and such innocence. A man who has attained to that purity and innocence has no need of sex. It is no more a psychological problem for him, but there is no prohibition either. He can enjoy sex too, and he will enjoy it more than anybody else, because his orgasm will immediately become meditative.
Having experienced the meditative orgasm -- such a bigger phenomenon -- his sexual orgasm will immediately trigger the bigger orgasm. He can play with sex. There is no harm in it. There is no need, but there is no prohibition either. It is up to him.
The meditative orgasm absorbs your sexual energy, because you don't have any other energy. Your whole energy is sexual energy, and that vast explosion of joy simply absorbs all your energy. Hence, you need not become a pervert, you need not make an effort to remain celibate. It is just your choice.
If you want to play old games once in a while, it is perfectly good. In fact, perhaps it should be a part of every enlightened man's life to have sex once in a while, because that will change the attitude of the whole world about sex. Without that, it is very difficult to change. Then they can see that even an enlightened person can enjoy sex. There is nothing sin -- like in it. And it will join the enlightened man

and unenlightened man in a bridge. At least on one point, both experience the same thing. And the enlightened one can guide the unenlightened to bigger orgasms. Start with this small one, but don't stop here.
Love is a natural kind of meditation. And meditation is a supernatural kind of love.

Q: BHAGWAN, THE PRESS IN COMMUNIST COUNTRIES SEEMS TO MAKE THE SAME ACCUSATIONS ABOUT YOU AS THE PRESS IN CAPITALIST COUNTRIES DOES. WOULD YOU COMMENT ON THAT?

A: They are not basically different. The capitalists and the communists are in the same relationship as father and son. Capitalism is the father, communism is the angry son, a son who has turned hippie. It is a by-product of capitalism.
So first, they are not as antagonistic as it appears. Communism is a state capitalism, that's the only difference. Capitalism allows people to have capital separately, individually. In fact, that too is more of a show than a reality.
For example, half of Oregon's land belongs to the federal government of America. Now what kind of capitalism is this? And they are making efforts to have the federal government own all the land in Oregon. The politicians' fear of our being here is basically rooted in this point. Other things are not real. The real idea before we came here was: half the land they already own, and the other half they wanted to purchase from individuals, so they could make Oregon into a nuclear shelter. That's why they are so much

against us, because we are just in the middle of their nuclear shelter. They don't want any stranger here, and we are stranger than strangers can be. In everything we are stranger.

So they want to throw us out of Oregon. They cannot do it because of their hypocrisy. Otherwise their mask will slip down and they will be exposed to the whole world. So they want to do it in such a way that it appears legal, but that is where they are wrong. Legally they cannot do anything against us, because whatever we are doing, we are doing absolutely in accordance with the American Constitution. It is a strange situation: we are foreigners to them but we are going to fight for THEIR Constitution against them, because they are prostituting it. And their fear is certainly real. They cannot face us in the Supreme Court, and they cannot face us before the world.

And now they have become even more frightened because in four years they have not been able to do anything, and they are losing every case because all their cases are bogus, meaningless, stupid. And they are all against the democratic values of respecting individuals, individual property, respecting freedom, freedom of expression, respecting the minority -- not only respecting, but protecting the minority.

We are the smallest group in America. They cannot find a group which is smaller than us, a commune of just five thousand people. If this is not a minority, then what is? And if the Constitution exists to protect the minority against the majority then the Constitution is in our favor.

If the Constitution stands for individual property, then they should forget completely that Rajneeshpuram can ever be

federal government land. If it respects individuals, does not make any discrimination between religions, then their discriminatory behavior against us -- which we can prove with evidence -- is enough to expose their whole conspiracy.

The very approach of our commune is neither communist nor capitalist. Our approach is beyond both, both are out of date. If we have to choose between the two, between communism and capitalism, I will choose capitalism because at least it gives freedom to the individual, freedom of expression, freedom to own things.

It is something tremendously significant to understand, that if all your belongings are taken away from you by the government and they belong to the state, and you are left alone, naked, they have destroyed a major part of your individuality. Your belongings are, in a subtle way, extensions of your individuality: your clothes, your style of wearing those clothes, your house, your furniture, your way of keeping your house clean or unclean, your garden. If everything belongs to the state and nothing belongs to you, you are just a naked animal who has been robbed completely. That is what they do in Soviet Russia.

For example, when Sakharov received the Nobel prize and accepted it against the government's will.... He was the director of the Soviet academy of sciences and is thought to be the most brilliant physicist today, who has gone higher and deeper than Albert Einstein, the best mind alive as far as physics is concerned. They immediately removed him from his directorship, his car was taken away, his salary was reduced from one thousand rubles to five hundred rubles. His chief called him and told him, "Listen, you are

one person in millions of people who has a personal car. To have a personal car in the Soviet Union is a dignity, but you will have to lose it, and you will have to lose the house. You cannot live in this big, beautiful mansion anymore. Your directorship is gone."

And within fifteen days he was sent to Siberia. He is still alive. The best mind in the world is doing nothing. He does not even know that you can change your doing nothing into meditation. He is not aware of it. He will die there, nobody will know when he lived and when he died.

But the first thing they did was take away the car to make him go in the buses. They reduced his individuality, made him a member of the common mass. Then they took away the beautiful old czarist mansion and sent him into an ordinary quarter where other laborers live.

Communism is anti-individual. It is basically state capitalism. Everything is owned by the state, but this is only theory, because the state does not exist. State means the clique, the gang, the mafia that is in power. And for sixty years the same gang has remained in power. People have changed, but the gang has remained the same. If there are twenty people who are powerful in the Soviet Union, those twenty people have remained the same. One dies, and another is replaced by the other nineteen unanimously. That's why the circle remains the same. And anybody who comes to replace someone is chosen by the older group unanimously -- otherwise not.

So for sixty years a small group of people has owned everything in the country. There is no freedom for the press; only the government publishes books, newspapers, magazines. The people cannot even know whether what is

printed is true or false. There is no way to compare it. People cannot even listen to radio stations from outside. If they are caught it is a great crime. They can be thrown into jail for five years, ten years. Nobody can even listen to foreign countries. Mostly it is impossible because no foreign country releases information in Russian, and in Russia -- except for a few other small language groups -- only Russian is understood. They cannot understand anything from the outside world. The language is the barrier.

Secondly, if they are caught red-handed they are unnecessarily risking their life for a little information. Who wants to do that? They cannot read books of their own choice. For example, my books are banned. And the KGB has been against my sannyasins there, taking all their books, newspapers, photographs, and everything concerning me, and torturing and persecuting and interrogating them continuously to inform about other members, to inform who are the other people connected with this movement who have any other literature.

Now this kind of a society is inhuman. In Russia it is impossible even for Karl Marx to be born again, because he was a free thinker. England allowed him to publish his books against England, against capitalism. Russia would not allow him to publish a book against Russia and against communism. So in these sixty years Russia has not given any geniuses; and this is important to remember, because before the revolution Russia was one of the countries with the most potential for producing geniuses.

The best novelists were Russians. If you make a list of the ten greatest novelists in the whole history of the world, the

first five have to be the Russian ones. There is no other way, because they produced the best novels, poetry, painting. All that creativity has been destroyed. In sixty years not a single Turgenev, Chekhov, Gorky, Tolstoy, Dostoevsky. Not a single person comparable to these has been able to assert himself.

The only way for genius to move is towards science, and that too has to remain unknown to the whole world. Sakharov was not known before the Nobel prize was declared. Nobody knew that a man existed who had gone deeper into the physical world than Albert Einstein. Now this man belongs to the whole world. He is not a property of Russia. Genius cannot be a property of any nation, and a genius of such caliber is simply rotting in Siberia. And he is not alone there, there are three other Nobel prize winning scientists. Nobody had ever heard their names till they received the Nobel prize.

Russia does not want anybody outside to know who are the important people in the country, for fear that they may be contacted or bribed, and they think of the Nobel prize as a bribe. So the man becomes world famous, the man goes to Sweden to take the Nobel prize, comes in contact with world media, world scientists, comes to see the outside world and find out that Russia is thousands of years backwards. In Russia he was told that they are living the latest philosophy, communism, and outside they see what is happening, how people are free.

So they don't want anybody to go out of Russia. This Nobel prize becomes an excuse for him to go out. They refuse, but their refusal makes the man famous around the world. And if he disobeys, he is thrown into jail, thrown into a mental

hospital, thrown into Siberia, and then nobody hears anything about him. This is a criminal society.

So if I have to choose between communism and capitalism, I will certainly choose capitalism. Howsoever hypocritical, howsoever politically dishonest a system it is, it still gives loopholes so individuals can assert themselves, so people can show their minds, can connect with other people around the world. And even though the politicians may be corrupted, they can be dragged to the courts, which are quite fair -- particularly the Supreme Court, because no politician can do any damage to any judge of the Supreme Court.

The Constitution provides every protection to the Supreme Court. Once a person is made a judge in the Supreme Court, he is made one for his whole life, so you cannot retire him, you cannot demote him, you cannot punish him, you cannot do anything against him. So he has no fear. He need not be unfair. The Supreme Court of America perhaps is the fairest court in the whole world. It can give judgments against the president without any fear.

But this is if I am given the choice only between the two. Otherwise I have my own idea of a different society. I call it meritocracy. It should not be state ownership, communism. It should not be a cunning, criminal, political system behind the masks of democracy.

Otherwise how do you explain that in a democratic country like America, Nixon is possible? And Nixon reminds me of Mao Tse-tung's remark. When Nixon resigned, Mao Tse-tung could not believe it. He said, "This is strange. Every politician is doing the same everywhere. I am doing it here. Why are these people so much against it? And why do the

courts and the newspapers have so much power?" But Nixon happened. Perhaps every politician is doing it, Mao is right, but Nixon was caught. Others are not caught.

So I don't want a system in which it is possible for a person like Nixon to reach to the highest post in the country. I do not want a system like in America where twenty percent of the presidents have been murdered, where Kennedy was murdered, where his brother, who was running for the presidency was murdered, and his other brother -- and there are only three brothers -- is threatened that if he runs for the presidency, he will be assassinated.

The poor woman, the mother of these three Kennedys, is ninety years old. She has seen the death of two sons*- young, immensely intelligent. She knows the third has the capacity to become president, but she has taken a promise from the third: "While I am alive, you should not run, because it will be too much. I have suffered too much: the two deaths of my two sons. You are my last son, I would not like you dead before my eyes. Let me first die, then you are free, you can run for president."

Now this kind of country, where criminals are ruling and people who can do immense good for the country are prevented.... Who is preventing them? Who killed the two Kennedys? Who is threatening the third one? And why are they not killing Jimmy Carter or Ronald Reagan? Nobody bothers. But it is simple: anybody, any group, any gang, who has killed the Kennedys is somehow connected with Ronald Reagan, with Nixon.

Nixon did everything wrong and he was not shot, and Kennedy was not doing anything wrong. In fact, because he

was trying to do something good, he was shot. This is a very corrupted state of affairs.

My political system is totally different. I call it meritocracy, because it will depend on merit. It will not be a political system, it will not have any political parties. People will be running for posts on their own merit. And each individual will decide on his own, because no political party will be pressurizing him. There will be no political party at all -- individual to individual -- no gang will be allowed.

And anybody who is chosen is chosen because of his merit. If you choose a secretary for finance, then you will choose the best economist in your country.

This does not happen at all. People who don't know anything of economics become finance secretaries, ministers. People who don't know anything about education become education ministers. In India I knew a man who was just an idiot. He knew nothing about medicine and he became the health minister. In a meritocracy this type of man can never become a health minister, because there will be more qualified people running for the post. Vice-chancellors who have an experience of the whole of life will be standing for the post of the education minister.

No political parties, because they pressurize. They accumulate money, they gather people into a certain group, make them faithful to a certain ideology, almost like religion. Political parties are dangerous just as religions are dangerous. I want religion to be individual. It is an individual search for truth, and politics is an individual search for a better society, better culture.

In meritocracy, my idea is to have communes rather than cities, communes rather than families. Families should

dissolve, pour all their energies into one pool. Big cities should become divided into small communes, running their affairs on their own. The whole country becomes a country of communes, not of cities.
These communes will not enforce any kind of equality, which is being done in communist countries. But on the contrary, these communes will try to become as wealthy as possible, so the wealth is more than enough, more than needed. And everybody can have according to his need. I believe in abundance, I don't believe in poverty.
And I believe that man is capable of creating immense wealth. He has just to be given the right opportunity.
Wealthy communes -- still no enforcement of equality, although without enforcement, out of love and compassion and friendship there will arise a different kind of equality. Nobody will think about it.
Now here everybody is eating the same food, equal. But we are not bragging that this is communism. This is simply human, that everybody who is here is part, an essential part of the commune, and should receive the same food, should receive, as far as possible, everything that he needs: medical care, recreation, entertainment.
But this is not forced. It has to come by itself Just as there is enough air -- nobody keeps it locked inside the house because sometimes air may be scarce and he may die of the scarcity of oxygen, so he should keep something stored. There is enough air. In the same way, there should be more than enough of everything available to everybody, without any discrimination: no political party, no religious party.
Communes -- living out of love, no families, no equality

imposed, but an equality coming on its own, just out of sheer love and brotherhood.

And finally, no crime should be punished. Every crime should be treated as a disease, a sickness of the mind.

And if meritocracy spreads all over the world, there is no need for nations. If you can have the best mind to be the education minister of the whole world, then why have a third-class mind just because he happens to be an Oregonian or American?

All that is essential -- academic institutions, scientific academies, art, everything that is useful -- should be international. Its branches can be all over the world, but it should be in the hands of the best people, the geniuses.

It is really amazing that an art school will exist, but Picasso will not be accepted as the director of it. They will accept his painting for millions of dollars, and somebody who is not known by anybody, not a single painting of his has been sold or exhibited in any exhibition, remains the director of the art institute, just because he has a degree, knowledgeability. But painting does not depend on knowledgeability. Otherwise, Mozart cannot be a director of a music institute, Nijinsky cannot be a director a dance institute, because these people have no knowledge, no degrees. But they have merit. They have experience, they have the magic, the charisma.

All the institutions of the world should be in the hands of charismatic people. There are always enough charismatic people, but they are not allowed in the competition, for many reasons. These charismatic people are rebellious, so they rarely manage to get a university degree. Long before, they are expelled.

These charismatic people know too much, no institution can teach them any more, so there is no point in joining those institutions and wasting time. But then they cannot become directors. It is an ugly world, because we should like people like Mozart to be music directors. They will encourage their students to imbibe the spirit of music. Their third-rate students will be thrown out, and one who is accepted by Mozart has already got the degree, by his acceptance, by his entrance.
So my vision is the whole world finally becoming a meritocracy, but before the world becomes a meritocracy, nations should begin. Meritocracy will have all that is beautiful in democracy and all that is beautiful in communism. And it will not have all that is ugly in communism and all that is ugly and phony in democracy. And it is time to give a chance to something new.
Okay, Isabel.

The Last Testament, Vol 2
Chapter #22
Chapter title: None
12 September 1985 pm in Jesus Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH BUNTE, OFFENBURG, WEST GERMANY

The Last Testament, Vol 2
Chapter #23

Chapter title: Religion Is Just Rubbish
13 September 1985 pm in Jesus Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 12.]
Ma Yoga Vidya
RAJNEESHPURAM
OREGON

QUESTION: BHAGWAN, YOU SAY YOU ARE TRYING TO DEPROGRAM THE WHOLE WORLD. SPECIFICALLY, WHAT DO YOU RECOMMEND FOR AMERICA?

ANSWER: The process of deprogramming is the same; whom you are deprogramming does not matter. He may be American, he may be German, he may be Hindu, he may be Mohammedan. It is just like cleaning the room. What kind of furniture the room has, what kind of pictures are hanging in the room, doesn't matter. You are simply to remove everything from the room and create a space.
And it is a total deprogramming, so there is no question of choice, that something good has to be saved. Then your question will be relevant. But as I see things, whatever good is there is joined with something bad. They are together. You cannot separate them. For example, if you want to remove prostitution you will have to remove marriage. Without removing marriage there is no way to remove prostitution. That's why for thousands of years every country, every religion has tried that prostitution

should be removed. But they could not succeed, for the simple reason that they could not see an intrinsic connection between marriage and prostitution.

If you really want to remove prostitution, you have to remove marriage. And that is the case with everything. So if it was something that American society has, something good which can be saved, German society has something else good which can be saved....

Every society is an organic whole. A woman may be beautiful because she has a beautiful nose, but you cannot save the nose and throw the woman out. It is an intrinsic part of the woman. You will have to accept that the nose will also go with the woman. There may be a few things which appear good, but they are good only in appearance, because they are part of a bigger whole which is not good.

So it is not a question that in deprogramming America anything special is needed. The same process will be applicable to every society, everywhere. You will be throwing different things out of human life, but the throwing is the same. And the problems of throwing things will be the same. This always will be the problem, that there is something good connected with the bad. It can exist only with the bad part. If you throw the bad part, the good part simply disappears.

There is something good in marriage but you cannot save it. It is intrinsically joined with the whole fabric of marriage.

So we have to be aware that many good things will have to be thrown out. But it is not going to be a loss, because once man is deprogrammed, he is now free to grow according to his nature. Now he will not be American, he will not be

Christian, he will not be Catholic, but just a human being, as he was born. Deprogramming brings him back his second birth.

When he was born he was neither American nor Christian nor Catholic. He had no name. He was just a potentiality to grow -- which has been destroyed by people, society, religion. They have been molding people for their own interests.

And our whole program is never to mold a person, because every molding of the person is destructive to his individuality. It is going to be against his nature. And then he will never be blissful. Against nature there is no joy. Against nature there is no ecstasy. Against nature there is except misery, suffering, agony, nothing else.

One has to follow his own instinct. They have to be understood, these two words: instinct and intuition. Instinct is unconscious nature and intuition is conscious nature. First your instinct has to be freed from all the fetters of principles, dogmas, right and wrong, morality and immorality. Instinct, completely natural, has tremendous beauty. That is the beauty you see in the animals. A deer just jumping, running, has a certain beauty which man has lost. His jumping and running has a grace that comes from instinct. He is not jumping and running, it is nature jumping and running through him. He is just instrumental. This is the first step towards ultimate freedom, that your instinct should be allowed all growth possible.

And alongside, you should continue to meditate, because meditation is not a program. Meditation is just a method of becoming aware of what is happening to you. No disturbance, no judgment, just watching what is happening

in you. If you go on watching your instincts and their growth, a moment comes when your instincts start changing into intuition.

The word is very significant. We are given tuition everywhere. That tuition is to repress your intuition. In the schools, in the colleges, in the universities, you are given tuition. It means something from the outside being forced upon you, and intuition means something coming from your innermost core. If you are unconscious, then it will remain instinct. If you are conscious, then instinct plus awareness is equal to intuition. Then for the first time you have found your Master within yourself

Intuition is your Master, your real university. And now you don't need any scripture, you don't need any guide. Your inner light is enough to lead you to the ultimate goal of enlightenment.

So deprogramming is absolutely necessary. That simply means cleaning the person of the past and bringing him back to his innocence of childhood. And it doesn't matter whom you are deprogramming. Of course, you will have to throw different things. If you are deprogramming an Indian, then certainly you cannot throw a TV because there is no TV. If you are deprogramming an American, the TV has to be thrown. Five or six hours he is glued to his TV each day; it is taking up the major part of his life.

This is something that has to be understood. Humanity has been reduced almost into the state of a spectator. You watch television six hours per day. That means six hours you are not living, you are simply seeing other people live, other people playing: a football match, a boxing competition, and you are simply spectator. Then there is the

movie -- the same; again you are a spectator. Then there are real matches, and millions of people go mad; and the Olympics -- and you are just reduced to a spectator. Eighteen persons are playing the game and one hundred thousand people are simply spectators.

And if you observe in life, everywhere man has been reduced from being active, participant, into a spectator. Now, this kind of life cannot bring you joy. You are not living, you are avoiding living. It is better to compose your own music. It may not be great, it does not matter. You may not become a famous musician; that does not matter either. What matters is that you were composing it yourself. You were not a spectator; you were a participant, you were a creator. And if people are deprogrammed, all their energy will move towards creativity.

You go into the church, you listen to the sermon and that is your religion. You have a Holy Bible and you read the Bible, a few pages every day, and that is your religion. You never live religion, nor does your priest live religion -- reading the Holy Bible does not mean living religion. You are again reading something as a spectator.

A deprogrammed person stops being a spectator. He becomes creative on his own. The value is not what he creates, the value is that he creates. Joy comes out of creation. Making any small thing -- just making food for someone you love -- is immense joy. But in America you need not do it. Everything is available, packaged. The whole creativity is in how to open the can. If you know how to open the can, you are a great cook.

And this is happening in every sphere of life. People are being deceived. Certainly it is easier to open the can, and it

is easier for the vested interests who are selling those cans; but you forget completely that there was a joy in cooking, in making something delicious for someone you love, your friends, children, parents. All that is missing.

A deprogrammed person will have to start his life completely from scratch. So our function is not to bother with what is cluttering his mind. American, German, Hindu, Mohammedan does not matter; whatever, we have to throw it out of his mind without any discrimination. The whole mind has to be emptied of all good, bad, whatever he has.

Of course, the poor man will have different things in his mind, the rich man will have different things; but when both minds are cleaned they are equal. They both have only emptiness, innocence, silence. Empty the Christian, empty the Hindu, empty the Buddhist, and you will not find three kinds of emptinesses. Emptiness is only of one kind.

So deprogramming is a process which is going to be similar for everybody in the world. And the process is very simple. We just have to make people aware that, "You are miserable, you are suffering, your life is a pain, an agony. You don't find any meaning in it. You are in despair. Still you go on, you continue on the same lines which are causes of all this despair."

Nobody wants to be miserable. We just have to make him aware that even though he does not want to, he remains miserable because he is attached to something which is the cause of his misery -- the Catholic church, the Hindu religion -- which he thinks is something spiritual, which he thinks is going to give him blissfulness. All they are giving him is misery, but he does not connect them.

The function of the sannyasins is to make the connection clear. Once the connection is clear, nobody wants to be miserable. And if it is the church who is making him miserable, then along with his misery he will throw the church, too. Once he breathes in pure air, once he is out of the Christian atmosphere, he will be surprised that the misery has disappeared, that there is some dance in his feet, some song in his heart.

One experience will make him go for the whole process, to empty his mind of all conditioning. As he goes on unconditioning himself, his misery goes on disappearing, and at a certain point the pendulum changes. Instead of misery he starts feeling glimpses of joy, and new windows start opening.

Your work is done once you have given the man a clear vision of what causes his misery. He can never get out of misery itself He has to remove the cause. And if he removes the cause, blissfulness is not something that comes from anywhere, it is just his very nature. Let the misery go, throw its cause away, and you will find yourself full of blissfulness for no reason at all.

Bliss has no cause. It is our very nature. All that is needed is emptiness so that our nature can have a space to grow, blossom, spread fragrance.

Q: BHAGWAN, YOU HAVE SAID YOU HAVE NO INTEREST IN THE OUTSIDE, NO INTEREST IN POLITICS. YET YOU OFTEN SPEAK ABOUT POLITICS AND POLITICIANS AND GIVE US MANY INSIGHTS INTO WORLD PROBLEMS. CAN YOU COMMENT?

A: I don't have any interest in the outside world, in politics, but I have immense interest in you. You are living in a world which is ugly, sick, one foot in the grave. And I don't want you to be drowned with this sick world.

That's why I speak against many things. My interest is in you, my sannyasins. I speak against politics because I don't want my sannyasins to remain ignorant of who the real criminals are in this world. That's why I speak against the priests and religions, because I don't want any single loophole for you. You have to be aware who the criminals are. The problem is that those criminals are thought to be great leaders, sages, saints, mahatmas, and they are respected tremendously around the world, so you will never think that they can be criminals. So I have to insist continuously, every day.

It is for two reasons that you must become aware that these are the criminals. In fact, criminals have not done any harm to the world. Somebody murders a man, somebody steals something, it is nothing. A single Adolf Hitler kills ten million people. Now, that man has so much criminality in him that ten million criminals are needed to make one Hitler.

So I have to expose all these people because they are the causes. For example, it is easier to understand that perhaps politicians are the causes of many problems: wars, murders, massacres, burning people. It is even more difficult when it comes to religious leaders, because nobody has raised his hand against them. They have remained respectable for centuries, and as time goes on their respectability goes on growing. The most difficult job for me is to make you

aware that these people -- knowingly or unknowingly, that does not matter -- have created this world.

Now, in the whole world they will be talking about AIDS, but this is the only place where I am saying that this is a religious disease. Nowhere else will it be said. On the contrary, the priests are saying that this is a punishment from God. And people will believe them, that it is punishment for homosexuality. But nobody will ask how homosexuality came into being, or who is responsible for homosexuality.

And people don't have intelligence enough to connect things. They cannot connect the simple fact that it is the religions who have been teaching people to remain celibate. They are the root cause of all perversions about sex. So if anybody has to be punished it is not the homosexuals. If anybody has to be punished it is those religious leaders who have preached celibacy. Homosexuality is just a by-product of the teaching of celibacy.

The journalists get shocked because they were not thinking that I would put the blame on religion for AIDS. They don't see. They think they are worlds apart. They are not. And unless you see the real cause, you cannot fight with the problem that has arisen.

Now, the first thing needed is that every government makes celibacy illegal, criminal. Rather than that, they are doing just the opposite -- making homosexuality illegal. Homosexuality is a symptom, it is not the cause. If you make homosexuality illegal, then these people will start making love to animals, which is not illegal. And there are people who make love to animals. It is not something new, it is as ancient as man. If they cannot find a woman, if they

cannot find a man, the poor animal is available. If you make homosexuality criminal, illegal, the homosexual will go into another perversion which perhaps may bring a bigger disease than AIDS. One never knows what will be the outcome of that.

People should be made aware that you cannot go against nature, and anybody who teaches you to go against nature is the enemy of the people.

I have no interest in any religion because it is all just rubbish; no interest in politics because I have no ambition of any kind. It is for you, for two reasons that I criticize them. One is so that you become aware of the real causes, so that you are not deluded in the same way the whole world is deluded. Whenever something against the traditional mind is said, it shocks.

For example, I was thinking, women making love to other women are not suffering from AIDS. In fact, no problem arises out of it. That gives a clear clue that the female energy is a receptive energy. The female genitalia are receptive. The male energy is the donor; in other words, it is positive and the female energy is negative. Two negative energies cannot do any harm because both are receptors; they cannot transpire anything to each other. That's why I call it just a silly game you can play, there is no problem in it. No harm is possible. And if you are enjoying and no harm is possible, then why not enjoy?

But two males making love, both are donors. That is the difficulty. Their biology has no way to receive sexual energy, and both are donating energy to each other. Both are naturally incapable of receiving energy. Now they are

playing with fire. This energy is going to destroy their very natural structure. There is no place for this energy.

I was thinking that these people who have become homosexuals have become addicted to it, and making it illegal, a crime, is not going to change them. They will simply go underground, which is more dangerous. Then you don't know who is homosexual. Right now they have been moving in society as if they are avant garde intellectuals, more liberated than heterosexuals. Heterosexuals are just still living in the animal world of biology, and they have broken out of the prison, and they have found something better. So they were not afraid to accept that they are homosexuals. In fact, they were bragging about it. They were looking on heterosexuals as something lower. So it was very easy to catch hold of them, give them the test, find the people who have AIDS and find measures to prevent it.

Now, making it illegal will make it spread fast. And what they have done in Texas is going to be done everywhere -- in America and in other countries -- because governments are so idiotic. They simply start fighting with the symptoms and nobody wonders what are the causes.

And in fact they don't want to look at the causes because the causes are such that they are beyond their capacity. If they start looking for the causes, perhaps they may also prove part of the causes themselves. The priests may be part of the causes, the pope may be part of the causes, Jesus Christ may be the foundation stone. It is better not to go into it. Just catch hold of the symptom and start fighting with the symptom. Repress the symptom.

When you repress the symptom in one place, it will erupt from somewhere else, and it will be going farther away from nature. The first perversion was going away from nature; the second perversion is now farther away, and a third perversion will be even farther away. And the man will become so miserable because he cannot find the way back. Things have become too complex for ordinary people to come back to nature again. So I want you to be aware never to fight with the symptoms.

Now we have a world of our own, and if we act intelligently we can save our sannyasins from the destruction that is going to come to the other world. Right now you are minority. Tomorrow you can be the majority for the simple reason that you will be protected and the outside world is absolutely unprotected. They will be dying like dogs. They are dying like dogs.

In Los Angeles one person is dying of AIDS every day, and nobody seems to know what to do. In fact the outside world is such that it is very difficult for them to do anything. And who will tie the bell on the cat's neck? That's the problem. We can do it. There is not much trouble. You know the old story, that the cat was eating the mice of the house every day and finally the mice had a meeting and decided something had to be done. A young mouse, not experienced in the ways of the world, said, "This is simple. Just tie a bell around the neck of the cat, so wherever she goes we will know immediately. Before she comes to us we can move into our holes. She will not be able to find us." A perfect solution.

But a problem arose: who was going to tie the bell?

I have told the story again, and I said, "The young mouse who said, 'Tie the bell' said, 'I will do it, don't you worry.' They were surprised. They said,'But since ancient days the story is going on. Here it stops. Whoever said, "Tie the bell" is going against the tradition, against the whole history. This is the point where the full stop comes. The story is finished.' "The young mouse said,'No more, because I go to the medical store every day. Just by the side is the medical store. All that is needed are a few sleeping pills that I can bring and put in the milk of the cat. You give me the bell and I can manage.' And he managed! Just a few sleeping pills and the whole story changes. After drinking the milk, the cat fell fast asleep, snoring, and the young mouse did his work perfectly well."

But this is my addition to the story. It is not anywhere, and I want to do the same as far as humanity is concerned. We can tie the bell around the neck of the cat. We have nothing to lose, so we have to shout loudly from every roof in the world that homosexuals are victims, that religious leaders are the causes, that to make homosexuality illegal simply means making people go away from nature. The best way is to first make celibacy illegal. That means all the religions will be disturbed immediately, because that is their whole base. Make celibacy illegal.

The second thing -- the same way I am not joking -- if things are coming to such a bad end, then it is better to find some scientific methods. For women there are electric vibrators -- more hygienic, more scientific, more patient, not in a hurry, not afraid of anybody -- and their button is in your hand. So take as long as you want, and only an electric

vibrator can give a woman complete satisfaction. Now, this will shock people, what can I do about it.
This is true, because the woman has suffered for centuries without orgasm and that's why she is so ugly in her behavior. There is no problem. You use everything scientific for everything else, so what is the problem? If a woman can have orgasmic joy through an electric vibrator, let her enjoy it. And something similar should be made for men. Rather than driving homosexuals underground, why not give them plastic ladies -- or plastic men if they prefer? If they don't like ladies at all, they can have plastic men. Plastic has no grudge against being a man or any preference, priority, to be a woman. Plastic is plastic.
And in fact it can be more satisfying to men, too, because the wife is nagging, fighting, angry. To make love to a woman whom you hate from your guts, what kind of love is this? It is simply a way of masturbating, and an ugly way. So what is the need to force this woman unnecessarily? Make it clear, because the world is not clear even though medical science is absolutely clear. Even doctors in India I have found idiotic. I asked them "You tell me the medical viewpoint, I am not asking your Hindu viewpoint." Hindus think -- and perhaps other religions all over the world also think -- that masturbation leads people to madness. That is just an idea to prevent masturbation. Nobody wants to be mad, and when from childhood on you hear again and again that masturbation leads to madness, naturally you become afraid that this is not good. Medical science is absolutely clear that masturbation cannot lead anybody to madness, for one thing. The second thing, the religions go

on repeating that too much masturbation will destroy all your intelligence. You will die sooner.
Now, nobody can masturbate too much; that is sheer impossibility. You can masturbate only so much -- you have a certain quantity of semen in your body, you can release that much semen -- more than that is beyond you. Whatever you do, you cannot suddenly produce semen. It will take time. So there is a natural prevention against doing it too much, and if the monks of all the religions listen to me, I will tell them, "Masturbate and meditate."
I can even give a title to a book: MEDITATION THROUGH MASTURBATION. If superconsciousness is possible through sex, then why is meditation not possible through masturbation? And certainly it is possible. People just have to look at things with new eyes.
As a person who is masturbating starts feeling he is coming to an orgasmic state, his thoughts disappear. He is in the same orgasmic state as while he is making love to a woman. There is no difference. His biology knows no difference. Whether the semen is released in some mechanism, in some body or somewhere else, it does not matter. It is just bringing your sexual tension to its ultimate, which is more easily possible in masturbation because with a woman the other is also there. In masturbation you are a master. You can go slow, you can go fast, you can bring the orgasmic state very slowly. And that orgasmic state is meditation, be aware. It will be easier, because there is nobody else to disturb. You are alone.
So make it known to the whole world that masturbation does not lead to madness; celibacy can lead to madness but not masturbation. And if homosexuals are not interested in

women, then perhaps masturbation will be closer to nature than homosexuality. And masturbation can be joined with meditation.

So I am saying all these things for your benefit, because you will have to face these problems and you should not commit the same mistakes. If a child is found masturbating, then don't do the same stupidity that is being done all over the world. Just tell him, "This is perfectly good. You meditate with it also and you will get more juice out of it. And there is nothing wrong in it, so you don't need to hide." But man is such a coward. He is not ready to face any reality.

And secondly, I am saying these things so that you don't start behaving in the same way. I will not be here with you forever. The moment I am not with you, you can start behaving politically, you can start making a bureaucracy, a hierarchy. You can start making small groups and fighting with each other and doing the whole thing, on a smaller scale, of course.

Because you also carry them in your mind, you can start having the same stupid ideas when your children are masturbating -- and they will masturbate. What do you expect when nature makes the child fully capable of making love at the age of fourteen? Will you are prevent him for ten, twelve years? Has he to be celibate until the time he is out of the university with a master's degree or Ph.D.? You are just asking nonsense.

It is better to teach him how to tackle his sexual energy, and if perhaps girls are available for these times, then keep the girls and boys in the same hostel. Make them aware of birth control methods. Teach them, "Go on changing your

partners each month so you don't become addicted and you don't feel jealous, because this is the time of your experiencing. Experience as many men, as many women as possible before you decide."

When people go to purchase the cheapest thing in the market -- a mud pot -- they tap even that all over to check that it is without any crack. What about marriage? They want two persons, both inexperienced.... In fact, the girl's qualification is that she should be virgin. What do you mean by virgin? She should be inexperienced -- a strange qualification for any job. This is not right. That girl is inexperienced and the same is expected of the boy, that he will not be experienced. He should really be a bachelor, celibate. Two inexperienced people put together, and you think that there is going to be a beautiful life out of this meeting? They are going to spoil everything because they don't have any experience.

So for our children in the commune, girls and boys should be staying in the same hostel. And it is the duty of the superintendent to see that their partners are changed each month so there is no question of jealousy. In ten years' time they will have changed so many partners that being jealous will simply drop from their minds. If their wife changes the partner, or if they want to change, it will be simply easy. They both have changed so many times and they are so much experienced that even your ninety-year-old man is not so much experienced. And experience is always good. It brings wisdom to you.

These children should be taught that their love should be joined with meditation. If they masturbate, there is no harm in it. Medically it is healthy, hygienic, more hygienic than

making love to a girl, more natural than making love to a man. You can join meditation with it very easily and it is the greatest joy. If meditation becomes associated with your great joy, then your whole life will be a different life. All the religions have done just the opposite. They have destroyed your joy and they have been teaching you meditation -- so the meditation does not succeed. It can succeed only if it is a joyous experience, so why not join it with a biological joy which is available? But because I have been saying such things people want to kill me, assassinate me, even though I am simply stating absolutely scientific facts.

So this is the second reason: that you become aware that in this society no priesthood arises, no politics arises. Even while I am here the same stupidities are arising once in a while. Just the other day Sheela has written a letter to me that now when she comes back here she does not feel as excited as she used to be. She feels happier working outside, in Europe, in Australia, in Japan or anywhere else. Perhaps she is not conscious -- and this is the situation for all -- she does not know why she does not feel excited here any more. It is because I am speaking and she is no longer the central focus. She is no longer a celebrity. When I am speaking to you, she is no longer needed as a mediator to inform you of what I am thinking. Now that I am speaking to the press and to the radio and TV journalists, she has fallen into shadow. And for three-and-a-half years she was in the limelight because I was silent.

It may not be clear to her why she does not feel excited coming here and feels happy in Europe. She is still a celebrity in Europe -- interviews, television shows, radio

interviews, newspapers -- but here all that has disappeared from her life. If you can behave in such foolish unconscious ways even while I am here, the moment I am gone you will be creating all kinds of politics, fight. Then what is the difference between you and the outside world? Then my whole effort has been a failure. I want you to behave really as a new man.

I have given Sheela the message that this is the reason: "So think it over and tell me. If you want me to stop speaking just for your excitement, I can stop speaking."

To me there is no problem in it. In fact, it is a trouble. For five hours a day I am speaking to you, and it is creating unhappiness in her mind. So let her do her show business. I can move into silence. But that indicates that deep down those who have power will not like me to be here alive, because while I am here nobody can have any power trip. They may not be conscious about it; only situations reveal your power trip. And I can make it, show it to her. If she denies it, I can go to Europe and show her whether she feels happy in Europe or not, or wherever she wants to check about her happiness. But deep down this means that you would like me to die.

If you would like me to be silent, not to speak, so that you are in the forefront, then deep down that means... why just silent? Silent men can start speaking any moment; make him silent completely.

These are not conscious thoughts in anybody's mind, but this is how the unconscious mind functions. And I want you to be aware of everything. Before I leave you I want you to be aware so that you don't fall into the same pitfalls every society, every civilization, has fallen into.

Q: BHAGWAN, YOU HAVE CALLED THIS COMMUNITY YOUR CIRCUS, YOUR CARNIVAL. IS THIS CARNIVAL HAPPENING WITH ANY PURPOSE OR IS IT JUST FOR FUN?

A: It is just for fun. Purpose is a business word, where everything is done for some end, where every act is divided in two parts, the means and the end. The end is always in the future, so in every purposive activity you have to sacrifice the present for the future. And my whole teaching is not to sacrifice the present for anything.

So against purpose, my work is pure fun. The word fun is not very respected, but we have to make it the most respected word. Purpose is ugly. Purpose means you always act with greed. Fun means there is no greed. Fun means there is no need for you to be victorious. You are playing cards -- just fun; nobody takes it seriously whether you are defeated or victorious. After the game is over, all victories and all defeats are over too.

That's how life should be taken. Live each moment totally, but don't carry the idea of purpose; otherwise you cannot live totally, your mind is somewhere in the future looking at the purpose, arrowed at the purpose. You can't be total in the activity. Your action is half-hearted. You are doing it mechanically. But if there is no purpose, you can be total in the moment.

My work is fun, but out of this fun there is much flowering. I am not saying that nothing will come out of it. So remember the distinction: the man who is working for some purpose perhaps may not attain it, because he is never

wholeheartedly in the action. The man who is functioning only as fun is so totally in it that he may attain to many things which the purposive man can never dream of. So just thinking "Act out of fun" does not mean that you are a loser. You are a gainer in every way just because of your totality. Your action is going to bring more fruits, more flowers, although you were not working for fruits and flowers. You enjoyed the moment, its action, and out of that enjoyment and out of that totality many things are going to happen. But they were not your concern. When they happen, you will be surprised.

A sannyasin is surprised every moment because he was not hoping that anything was going to happen. He had not even given a thought to it. He was so involved in his action that there was no space for anything. But when the moment and the action are finished, he is surprised that something great and beautiful has arisen out of it.

My sannyasin will never feel miserable, never feel disappointed. The man who works with the idea of purpose in mind is always miserable.

The proverb is significant: Man proposes, God disposes. God may not exist, but the proverb has a truth in it. The truth is, the more you propose, the more you will feel disappointment. You can dump that on the head of God -- who does not exist so he cannot deny it: "I have not disposed of anything. You yourself messed things, because you were not total in your action. You have missed the target."

My people are living as fun. That's why I call it a circus, a carnival. It is not a marketplace. It is just a commune of

people who have decided to enjoy life to its fullest, materially, spiritually, in every dimension.

Q: BHAGWAN, YOU HAVE SAID THAT IF THERE ARE ONLY TWO HUNDRED ENLIGHTENED PEOPLE IN THE WORLD A THIRD WORLD WAR IS NOT POSSIBLE. CAN YOU EXPLAIN WHAT YOU MEAN, HOW THESE TWO HUNDRED PEOPLE WOULD MAKE A DIFFERENCE AMONG THE BILLIONS OF UNCONSCIOUS PEOPLE?

A: Certainly. They will make tremendous difference. When the whole room is dark, just a small candle makes so much difference. In such a big room a small candle, lighted... the whole darkness disappears.

An enlightened person is a tremendous light -- very subtle but for miles around him many people's lives will be touched. And if two hundred people are enlightened, which has never happened in history.... At the most, ten people have been enlightened at the same time, in Gautam Buddha's days. That is the only moment, and India remembers that moment as the Golden Age because the country felt something strange for which there were no words. It was mysterious, but the country felt unburdened, and an immense sense of joy, centering, nonviolence, understanding.

But that was only ten people, and they were not all living their whole lives simultaneously. Just at one point Mahavira was old, Buddha was young. Goshalak was just between the age of the two. Ajit Keshkambal, Sanjay Vilethiputta and the remaining ones all were of different

ages. But there was a time when all the ten were alive. It did not last long, because few were very old and they started dying. By the time Buddha died, he was alone. All others had died before him.

So only at a certain point, perhaps for a few years, ten people have been at the same time enlightened, and they raised the consciousness of the whole country. Now, two hundred people around the world can create an aura of energy which will be a very subtle force, like x-rays. You don't see them.

Both Soviet Russia and America are trying to find death rays -- just like x-rays -- which will be far better than nuclear bombs, because nuclear bombs can be seen. America has made arrangements. Many billions of dollars have been spent by Ronald Reagan. Thirty million Americans are hungry and on the streets, and many billions have been spent on a secret plan. They are keeping certain of the latest developed instruments on submarines, so that if from the Soviet Union any missile carrying a nuclear weapon comes towards America, it will be able only to move seven miles. This much time those submarines and the machines will take. And they have arrangements to hit the missile directly to change its direction back towards Soviet Union itself.

So before the missile leaves the Soviet Union it will be directed back. All around America they now have submarines waiting. If any attack is made, then they can redirect the nuclear weapons to the Soviet Union. In fact, they will never allow them to leave Soviet territory. We don't know what arrangements the Soviet Union has, but they must be having some other arrangement.

Both countries are searching for death rays, and perhaps the Soviet Union has found them, that's why they are not worried about this arrangement. Perhaps they will not use nuclear weapons, which will be visible; they will use death rays, which will be invisible, and cannot be redirected.
And with the death rays one thing is very strange: it will kill only the living beings. Houses will remain intact. Everything -- furniture, cars, roads -- everything will remain intact. The death rays will go on showering on living people, passing from one living person to another. Wherever life is, they will be moving towards that point. So trees will die, animals will die, man will die.
Early in this century, there were a few painters who painted pictures with houses, furniture, roads -- everything is in the pictures -- but not a single living thing. They could not explain why this idea was so much in their minds. Even seeing their pictures, you feel a great sadness arising in you.
It has been happening many times that poets, painters, get glimpses of things which may be going to happen someday. Now those pictures are predictive. If death rays come, they will simply hit living beings and go on killing them. There will be no bloodshed. The person dying will not know when he was alive, the death will be so quick. You never know when you stand before an x-ray machine that the x-ray has taken the photograph. You don't feel it. The same way with the death ray; you will not feel it, you will be simply gone. And the death ray will not end with you. It will go on jumping, it will have its range.
Two hundred enlightened people can create just the opposite situation. If they are together in a certain

arrangement, they can create life rays which will protect people from death rays, which even may help somebody who has died through a death ray to come alive again. But those two hundred enlightened people have to be in a certain communication. Then they can create a circle around the world.

My own idea is that we can create two hundred enlightened people amongst our sannyasins. They are already connected and they are not alone, they are supported by the commune. Their energy can be enhanced, multiplied, by other sannyasins who may not be enlightened but are in search of it, on the way.

I mean what I have said. And if we can make a net of life rays around the earth, it can prevent even nuclear weapons from being destructive. But that is a totally different science and never experimented upon. But a few glimpses have happened in the past, and there is no harm in experimenting with it. Anyway, there is no other hope. Our communes have to be ready for it. And they should not think of trivia, of small fights, egos. They should understand their responsibility is so great as it has never been of any human being before. And I hope that we will be able to do something. There is still time, and my people are working hard. Now it is a question whether we can manage within the time or not.

But I have a certainty that we have almost created a Noah's Ark of consciousness for the coming flood of death to the whole of humanity.

Chapter #24
Chapter title: none
14 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH JOHN DETTINGER, CALIFORNIA MAGAZINE, LOS ANGELES, CA,

The Last Testament, Vol 2
Chapter #25
Chapter title: None
15 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH TOM GREENING, HUMANISTIC PSYCHOLOGY MAGAZINE, LOS ANGELES, CALIFORNIA

The Last Testament, Vol 2
Chapter #26
Chapter title: None
17 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH METRO MEDIA, LOS ANGELES, CA

The Last Testament, Vol 2
Chapter #27
Chapter title: None
18 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH BUNTE, OFFENBURG, WEST GERMANY

The Last Testament, Vol 2
Chapter #28
Chapter title: None
19 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH QUICK MAGAZINE, WEST GERMANY

The Last Testament, Vol 2
Chapter #29
Chapter title: None
20 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this interview]
INTERVIEW WITH STERN MAGAZINE, AND ZDF-TV, WEST GERMANY

The Last Testament, Vol 2
Chapter #30
Chapter title: None
21 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this interview]
PRESS CONFERENCE:
ABC-TV AUSTRALIA
PEOPLE MAGAZINE, SAN FRANCISCO, CA, USA
KOMO-TV, SEATTLE, WA, USA

The Last Testament, Vol 3
Interviews with the World Press
Talks given from 22/09/85 pm to 20/10/85 pm
English Discourse series
30 Chapters
Year published:
The discourses listed as being titled "**The Last Testament, Vol 1**" are titled that way on the tape. The book "**The Last Testament, Vol 1**" contains a different numbering scheme, as it contains interviews selected from the whole Ranch period. Volumes 2, 3 and 4 (as numbered on the tapes) will probably never be published as such.

All other series in the database have been numbered and titled as in the books they appear in, this will not be so for the Last Testament series, they will take their numbering from the original numbers giv

The Last Testament, Vol 3
Chapter #1
Chapter title: The End Of Heroes
22 September 1985 pm in Sanai Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 1.]
Ma Yoga Pratima
RAJNEESHPURAM,
OREGON

QUESTION: BHAGWAN, YOU HAVE SAID THAT YOU ARE THE NEW MAN THAT THE WORLD NEEDS, AND THAT THIS COMMUNE IS A PREPARATION FOR THE ARRIVAL OF THE NEW MAN. DO YOU SEE THAT OTHER PEOPLE HERE ARE GOING TO BECOME, LIKE YOU, THE NEW MAN, OR ARE YOU TALKING ABOUT A PREPARATION FOR FUTURE GENERATIONS?

ANSWER: I am never concerned about the future, neither about the past. My whole concern is the present. And when I say the New Man, I don't mean a certain model, type, an ideal. By the New Man I mean a man without ideals, a man with his own individuality, not imitative, not a carbon copy

of somebody else. So the New Man will not be like me or like anybody else. Everybody will be authentically himself
One of the most fundamental psychological things has to be understood: equality is an illusion. Karl Marx, Friedrich Engels, Lenin, and other communist thinkers of the world have created almost a conviction in millions of people's minds -- not only those who are communist but also those who are not communist -- that equality should be the goal. Only machines can be equal; man cannot be. If you want man to be equal, then you will have to destroy his humanity and make him a robot.
It is very simple: just as two faces are not the same, in the whole world even two fingerprints are not the same -- and you want two beings to be the same? You don't value the being more than the fingerprint even? A very absurd idea of equality has become widespread.
Why it became so influential can be understood very easily. Everybody feels inferior to somebody, either intellectually, financially or physically. In some way everybody carries deep down an inferiority complex, because he is continuously comparing himself with others. Naturally, somebody has more intelligence, somebody has more physical strength, somebody can run faster than you, somebody can swim better. It is impossible for anybody not to feel inferior if he starts comparing.
Even a man like Napoleon... you would not think that he would ever feel inferior. For what? He was one of the greatest conquerors, one of the greatest fighters and warriors in the world. But on one point he was very touchy. His height was only five feet, five inches -- even his

bodyguards were taller -- and that hurt. That gave him pain, and he could not even say it to anybody.

One day he was trying to fix a picture on his wall, and the nail was a little high up, beyond his hand's reach. His bodyguard said, "Sir, I can do it. I am higher than you." Napoleon became so angry. He said, "Take your words back, otherwise I will kill you right now, here." But he said, "What have I said?" Napoleon said, "You are taller than me but not higher than me. I can tolerate taller; but higher? -- I cannot tolerate anybody." He had touched his wound.

Even the people who have immense power in some way or other feel inferior when they start comparing. That leaves almost the whole of humanity feeling an inferiority complex. And this is the root cause why communism is so influential. It has nothing to do with economics, nothing to do with capitalism. It simply fulfills a deep desire in every man that everybody be equal. He feels gratified even to think that everybody is equal. Then there will be no wound, no hurt feeling, there will be no question of comparison.

Nobody has looked at communism from a psychological viewpoint. People have been studying communism only as an economic theory. It is not. Basically it is a psychological consolation to all those who are feeling inferior in any way. Hence more than half of humanity is already communist. Communism is the biggest religion right now and is growing fast, and will take over the world if we cannot create a New Man who has no inferiority complex.

The New Man will not be a communist, because he does not want to be equal to others. The New Man wants to be unique in himself, and wants everybody else also to be unique. A society of unique people -- everybody unique in

his own way -- will be the richest society that has existed in the world.

Somebody is a painter, somebody is a poet, somebody is a scientist, somebody is a sculptor. They all have their own uniqueness. It does not matter what you do, all that matters is that everything you do has your fingerprint on it, and you have become a creator. There is no reason to compare. A painter is a painter and a poet is a poet. It is stupid that both start comparing. Then the painter becomes inferior because he is not a poet, and the poet becomes inferior because he is not a painter. And we have been living under this inferiority complex for thousands of years. So everybody is suffering -- "Existence has not been compassionate towards me."

Start looking at the uniqueness and drop the idea of equality, which is in every way impossible. Unless man is produced in a factory on an assembly line, there is no possibility of equality. And a man produced on an assembly line will not be a man; he will be just a machine.

The New Man will not be like me in the sense that he will not be my carbon copy. But in a way, in a very different way, he will be like me. I am independent; he will be independent. I am my own self; he will be his own self. I have never accepted anything just as a belief unless I have experienced it. Then there is no question of belief -- I know it. So either I know something or I don't know, there is nothing in between.

The believer is in between. He does not know, yet he pretends to know. You will find all these hypocrites assembled in churches, synagogues, temples, mosques, all over the world. They don't know God and they are praying

to him. They don't know that any prayer has ever been heard, and still they are praying. They don't know that any prayer has ever been answered, but still they are praying. The New Man will be a seeker, not a believer. He will trust in inquiry, in doubt -- and doubt is the only method that can lead you to the truth. Belief is a barrier, not a bridge. No believer has ever known the truth. His belief never allowed him to inquire. So in a very different sense, he will be like me.

I have doubted everything. I have never accepted anything because it is written in the holy scriptures, because the great founders of religions have said it, because great saints verify it. I have insisted my whole life that nothing else can prove it to me except my own experience. And when it comes as your own experience, it brings tremendous rejoicing, great blessings, flowering. Your being finds its home. The wandering is finished, you have arrived.

Now my wandering and your wandering will be different. The point where I started and the point where you will start will be different. I will arrive to my own innermost core; you will arrive to your innermost core. The ultimate experience of blossoming will be the same, but the path will be totally different. Everybody has to search and seek in his own way.

The way to truth is just like the sky. The bird flies but leaves no footprints. You cannot follow. There are no footprints. The inner sky is exactly the same, and everybody has to find his own way. It will be better to say the New Man makes his way. He does not move on a ready-made way. Hinduism, Christianity, Judaism, are ready-made ways, superhighways, comfortable -- you need

not bother -- but they go nowhere. They go round and round the earth. You can go on moving on them for millions of lives and you will never reach to your own being, because that way is not connected to you. It is not yours.

The real seeker steps out from all these ready-made ways. He moves into the unknown. It is great excitement, great ecstasy. And every step that brings you closer to home also brings you peace that you have not known before, brings you love and compassion that are absolutely unknown to you. Closer and closer... and you start feeling a new music, a new poetry, a new song arising out of your own heart. Your every heartbeat becomes music.

These are the signs that home is coming closer. Your whole being becomes harmonious. You can feel in yourself a new coolness, freshness, aliveness -- indications that the source of life is not far away. And when you are just coming, maybe a few more steps, suddenly your walk is no more a walk, it becomes a dance. Nobody has reached into his being in any other way except dancing. It is not up to you. Your feet start feeling the dance. The whole milieu around you makes you thrive, thrilled.

Yes, I am the New Man and I am preparing the way for you to become the New Man. That's why I go on insisting that you keep yourself intelligent, meditative, silent. Keep yourself alert, aware. Change every stone on the path into a stepping-stone. Don't think, "Now the stone is blocking the way." No stone blocks the way. You just have to know that every stone can be turned into a stepping-stone.

Just now you have passed through a fascist, poisonous time. Those who can make it a stepping-stone will be

grateful for it. There is no need to be afraid, to be worried, to be frustrated that it happened. Rather than wasting time over why it happened, use the energy to make it a stepping-stone to go higher. As I see it, the commune looks purer. It looks fresh. People look unburdened. These are good signs. A few people look angry that they have been deceived; that is stupidity. Now, what has happened has happened. Anger is wasting your energy; that is hitting your head against the stone. That is not going to help. A few people look as if they are lost, because they had become dependent on a fascist kind of order. They needed the order, they needed moms, and they look like helpless children whose moms are lost.

This is a good opportunity. The moms have escaped. It is time that you become independent. Drop this childish helplessness. Take responsibility and prove that independently you can do better than under a repressive regime, that you can be more creative if you are not being humiliated, dragged, forced to do something. But a few people are feeling helpless because unless somebody is on their neck, continuously nagging them, they cannot work. They have become addicted to nagging just as people become addicted to smoking.

I know people whose wives are nothing but a pain in the neck. They know, and they have been telling horrible stories to me about their wives, and when their wives go for a few days to their parents' house, just within two or three days that man completely forgets all the horribleness of the woman's nagging and everything, and he starts hankering that she should come back. I was puzzled. I have seen many friends in the same position, in the same vicious

circle, and I have asked them, "What happens to you? You are left free, now enjoy! Before you were saying you could not enjoy because the wife was so horrible, it was impossible to enjoy. Now why are you looking sad?" And they will say, "We feel very much alone. Something is missing. Without the wife, the house seems to be horrible." I said, "This is great! With the wife it was horrible; without the wife it is horrible. Then what do you want?"

They have become dependent. The wife was not only nagging them, she was taking care of them also. They don't know where their shoes are, they don't know.... I know people who don't know how to put on their necktie. Only the wife knows, because she has been doing it. Everything is in a mess. They have completely forgotten what pain she was giving them, and now they remember only the best part.

So there are people who have forgotten that they were not happy under a strict system where there was no question of independence, total surrender was asked. They were unwilling to do it, but they were doing it. Now you are free, and you don't know what to do. You will have to learn that you can work out of your own love, that there is no need for surrender. You need not become a slave; you can remain a master. But certainly remember that the quality of the work of a master must be higher than the quality of the work of a slave. That's the only criterion to prove whether you are a slave or a master.

The New Man will live out of his own love, creativity and joy, without depending on any father figure. He will not need a God. God is a projection of the sick minds of people who want a permanent father. These human fathers are not

reliable; today they are alive, tomorrow they may die. You cannot trust them. They need a father who is eternal. They need a father who is all-powerful. They need a father who knows everything, past, present, future. That gives them great consolation.

Now a few people are angry at me. Why did I not stop it?... But I am not omniscient; I didn't know what was happening. I don't know even what is happening in the other room. I can just hear the noise; what is cooking, I don't know. Something must be cooking. But I don't pretend to be an omniscient father; neither am I a peeping tom, that I should go on looking into everybody's bathroom keyhole watching what is happening, who is doing what. I never go out of my own room.

They are angry. The reason is that they must have been unconsciously projecting the father figure on me. Please, don't make me a curtain to project anything you want. I am nobody's curtain. I am not a screen, that you can project any idea on me and then feel angry because I am not behaving according to you. When had I said to you that I will behave according to you? I don't expect you to behave according to me, neither do I want you to expect me to behave according to you. Here we are agreed only on one point, and that is the independence of everybody; there is no other agreement.

The New Man will have communes, but the agreement will be freedom. You can look into my eyes and you can see my silence, my depth. You can feel my presence, my joy, my song. But you are not to repeat anything. I am simply indicating to you that what has happened to me can happen to you. There will be differences, there will be

uniquenesses. I may be just a marigold flower and you may be a lotus -- so don't imitate me. You may be a rose and I am just a marigold, a very poor flower who has nothing. But whoever named it marigold must have had great insight; it is the poorest flower, but there is great merriness, great joy in it -- and it is pure gold, twenty-four carat.

One never knows what is hidden in you. Something certainly is hidden -- everybody is carrying a being -- you have to search and bring it into light and let your fragrance take its wings into the air.

I am the New Man. You have to be the New Man. I am not ordering you, I am simply saying so loudly so you can hear. And we have to create more opportunities for the New Man for more people around the world.

The New Man will not be a politician. The New Man will have no desire for power. The New Man will not create people like Adolf Hitler or Joseph Stalin or Mao Tse-tung. The New Man will not create heroes as in the past, because everybody will be a hero. With the New Man, history is finished. You cannot write history with a New Man. Otherwise it will be such a big job, because every man will be a unique man and he has to have as much space as anybody else.

In the old world, history was possible. You will be surprised to know that before India became a slave country there was no such thing in India as history. Mohammedans started writing history about Mohammedan kings, then Britishers started writing history about the British rule, but before India was independent there was no history. A country so ancient that they had discovered mathematics, astronomy. They had discovered the most scientific

language in the world. They had written the best literature, the best poetry. They had created the best architecture -- temples, palaces, memorials, statues which have no comparison anywhere, so alive that it seems the stone statue is just going to breathe again, or perhaps is deceiving you by stopping its breath. So alive!

But they had no history, and nobody has bothered why. My own understanding is that there were so many unique people that to write about all of them would have been an impossible task. So they found a different way of writing history which was called PURANAS, the ancient tales. They don't write about twenty-four tirthankaras of the Jainas, they only write about Mahavira. But in Mahavira's life everything essential about all the twenty-four tirthankaras is represented. Nothing is missing, so what is the point of writing about twenty-four people? Because Adinatha must have been ten thousand years ago, they write about Mahavira, the best, the last, whom they knew more than any of the others.

If you go into a Jaina temple you will see twenty-four statues of twenty-four tirthankaras, but you will be puzzled: they are all alike, exactly the same. It is impossible, twenty-four persons exactly the same -- the same size of nose, the same eyes, the same long earlobes -- because a Jaina TIRTHANKARA'S lobes should touch the shoulders -- the same height, the same type of athletic body. Strange.... Even Jaina scholars cannot see any difference, so they have made small symbols underneath every statue. Those symbols indicate whose statue it is. For example, under Mahavira is the symbol of the lion. So any statue with the

symbol of the lion is Mahavira's. You just change the symbol, and no scholar....

In my neighborhood, in the same university where I was teaching, lived the best Jaina scholar of India, Doctor Hiralal Jain. I took him a statue of Mahavira which was presented to me, but I erased the symbol. He was an old man, and really wise, knowledgeable. I asked Doctor Hiralal, "Whose statue is this?" He said, "But where is the symbol?" I said, "I have erased the symbol. I want to know from you, is there any way to find out whose statue this is?" He said, "You are strange. There is no way. Scholarship cannot help at all in this matter, because all twenty-four statues are really exactly the same." I asked him why they are the same. He said, "That, too, is beyond me, because no Jaina scriptures give the answer why they are the same. Do you have any idea?"

I said, "I always have some idea. My idea is that these statues don't represent real people, they represent qualities. And all the twenty-four tirthankaras are bound to have similar qualities. For example, this earlobe. Everybody who is not a Jaina laughs -- why such a long earlobe? It is never seen anywhere...."

In my whole life I have come across only one man, but even his were not perfect. They were not touching his shoulders, just almost.... I said, "You just massage your earlobe. Try, so it starts touching your shoulders." He said, "Why? Already people call me donkey, and you want me to make my earlobes longer!" I said, "If you can manage to make your earlobe touch your shoulder, then I can declare you the twenty-fifth tirthankara of the Jainas. You will be immensely respected." He said, "I don't want to get into any

trouble. Your suggestions always lead to trouble. You just forgive me and don't tell anybody." Otherwise I have not seen anything like that. But why do all Jaina tirthankaras have such long ears? "To me," I told Doctor Hiralal, "they are symbolic. It is symbolic art. These long ears show that the man was capable of listening. People are dead they don't listen. And these people must have listened to the ultimate music of life. How to represent it in marble? "This is a beautiful symbol. The eyes are closed. That means these people are not seeing anything, that all thoughts have disappeared, that there is nothing to see. The closed eyes are symbolic that there is nothing to see. The long ears are symbolic that they have started hearing the ultimate music of existence."

He said, "Your explanation looks plausible and I cannot argue with you, but you don't have any support from the scriptures." I said, "I don't need it. What I am saying is self-explanatory, it needs no support from scriptures. And what I am saying is not a scholarly statement; what I am saying is my own experience. With closed eyes I have been in a state when you don't see anything, but in that moment you hear for the first time a very celestial music surrounding the whole existence. So I am saying it on my own authority." Jainas never wrote the history of the twenty-four tirthankaras, but only about one. And they cannot call it history because in Mahavira's life they have included all twenty-four tirthankaras' lives too. All that was essential in twenty-four lives, all that was meaningful, they have combined. Mahavira is just a representative, a symbol. Just the way the statues are symbolic, Mahavira's life is symbolic. So they don't call it history, they call it ancient

tales, old stories. But they are not fiction, they relate to reality.
The New Man will be the end of the world of heroes. Alexander the Great will not be possible any more. Even if he comes riding on his horse, people will be simply entertained. He will look just like Don Quixote. Nobody is going to bother about Alexander the Great.
History ends with the old man. Heroes end with the old man. The New Man will write symbolically. He will write about the New Man and his qualities in a symbolic way -- not about separate persons, which brings comparison, which makes someone big, high, holy, someone a sinner, inferior, a nobody. The old man was living vertically, in a hierarchy. The New Man will live horizontally, with no hierarchy. Everybody is doing his best and doing what he wants to do, and doing it not just as work but as worship.

Q: BHAGWAN, YOU HAVE SAID THAT YOU LOVE TO DISTURB PEOPLE BECAUSE ONLY BY DISTURBING THEM CAN YOU MAKE THEM THINK. TO WHAT EXTREMES WOULD YOU GO TO DISTURB PEOPLE?

A: It depends on the people, not on me. For example, I will not have to go far to disturb Avirbhava. It is easy. She tries, but again and again she gets disturbed. So it depends on the people.
There are people with very thick skins: they really need Zen hits; perhaps then they may open their eyes and see what is going on. But I can go to any length. If the person is stubborn and has decided not to be disturbed, then I can go

to any length. Until he is disturbed, I don't stop. I don't have any limitation, and I am disturbing him only so that he can wake up. And I know, once he wakes up he will be grateful. In his sleep he may be angry.

I am reminded of Immanuel Kant, one of the great philosophers of Germany. He was very particular about his routine. People used to fix their clocks just seeing him, because at an exact time he would go for a morning walk, up to the exact mile, and he would come back every day at the same time. At the same time he would take his food, at the same time he would go to the university, at the same time go back home, at the same time he would go to bed. And people knew -- it was a small place -- that Kant is going to the university, so what should be the time? And immediately everybody would set his clock right. Your clocks can be wrong, but Kant cannot be.

Once it happened that it had just rained, and there was too much mud outside. One of his shoes got caught by the mud when he was going to his classroom. He did not wait to take his shoe out. He entered his class with one shoe on and one foot naked. The students were puzzled because he was walking as if he were lame or had got his leg fractured. Everybody gathered and they asked, "What has happened? We don't see any fracture or anything, just one of your shoes is missing." He said, "I know. It got stuck in the mud, but I did not want to be late. If I had taken the shoe out, I would have been a few seconds late. And this I cannot allow. I will take the shoe while going back."

This man Immanuel Kant had a servant. No other servant remained with him because he was such a difficult man. If his tea was even one second late, he would make so much

fuss. Every night at ten o'clock he would go to bed. Even if he was talking to somebody, he would not say goodnight to him; he would just jump into the bed and pull the blanket over him. And the visitor could not believe what was happening. The servant would come and say, "The master has gone to sleep. You can go now. It is the exact time. He cannot even say goodnight, that will make him late; so you can just go." He gave strict orders for his servant to wake him early in the morning, at four o'clock. And it was cold.... He was a hard worker, working the whole day writing treatises -- one of Germany's most significant thinkers. The orders were, "You have to wake me, and pull me out of the bed. I may shout, I may scream, I may beat you. You can beat me, but don't leave me. You have to wake me up, because at that time I want to sleep. So I am making you aware beforehand: at that time I will make every effort to go to sleep, and you have to make every effort to wake me up."

Only one servant remained with him for many years. He was really a strong man. Kant used to hit him, but he was also good at hitting. He would hit even better. And every morning this wrestling would happen. But till Kant said, "Enough!" the servant would say, "No, you go into the bathroom, and I will take up your blanket and your mattress, so you cannot go back to sleep again while I'm working outside in the kitchen." And after the bath he would come to his senses and come to the servant and thank him, and would be very grateful. "You are the only man. So many servants... just one day and they are finished."

They would say "This is not the kind of job that we want to do. You yourself say 'Wake me,' and then you start beating us. And it does not look right to beat the master -- we are just servants -- and when we allow you to sleep, you wake up later on and start shouting and screaming and making the whole neighborhood gather, asking, 'What is the matter?' And Kant would say, 'The matter is that this man deceived me. For what am I paying him?'"

The situation is the same whatever you do. I am going to wake you up.You yourself have asked me; it is not my own decision to wake you up. I never interfere in anybody's life. You became sannyasins; that was an agreement that you are going to be with me and I am going to wake you up whatsoever happens. So just keep on remembering the agreement. And I can go to any length, there is no limit for my efforts. It all depends on you.

For example, I told Avirbhava that she will wake up very soon. It won't take much time. But there are people who think they are already awake; then it is very difficult to wake them up, then it is going to be a hard struggle. But I will create every device. Howsoever hard I may look, whatever I am doing is just out of my love for you. It is not out of hardness but out of my softness.

Q: WHEN ASKED IF SHEELA WAS HEIR APPARENT TO YOUR SPIRITUAL KINGDOM, YOU REPLIED THAT THERE IS NO POWER AND NO KINGDOM. HOW CAN A COMMUNITY RUN WITH NO POWER AND NO KINGDOM?

A: Power is the word which has to be dropped by the New Man and replaced by love. Love has its own power, but it is not the power a politician has. It is not the power a rich man has. It is not the power of nuclear weapons. But still it is power, and more powerful than any weapons in the world, nuclear or not nuclear.

The New Man will live according to the laws of love. Kingdom is an old word with ugly associations. It reminds one of kings and kingdoms; it is the same political game. No, the New Man will have a paradise but not a kingdom; a commune, but not a society; a loving power.

If five thousand people in this commune can just be a little courageous and be loving to each other, without any conditions, you will see here what I mean. A new kind of power arises and a new kind of paradise where nobody is higher, ruling over others, where everybody is a king. When everybody is a king you cannot call it a kingdom. It is a commune of kings and queens, but with no hierarchy. Of course, functionally somebody may be working as your president, somebody working as your plumber, but both are necessary and both are serving the same commune with the same love.

Q: WHEN ASKED HOW ORDINARY A MAN YOU ARE, YOUR REPLY ONCE WAS, "EXTRAORDINARILY!" WHAT DOES EXTRAORDINARILY ORDINARY MEAN?

A: Exactly that.

Q: IN A RECENT INTERVIEW, YOU SAID THAT IF THE HELL'S ANGELS CAME HERE, YOU WOULD WELCOME THEM. THEY'RE KNOWN AS ONE OF THE MOST VIOLENT MOTORCYCLE GANGS IN AMERICA. IF WE WOULD WELCOME THEM, WHY DO WE HAVE ALL THIS SECURITY?

A: Our security will welcome them. Do you think I am going to welcome them? I will not welcome even Ronald Reagan if he comes here. Our security will welcome them, and will welcome them the way they need to be welcomed, the way they deserve to be welcomed. Everybody according to his need.

If somebody comes with love, we will welcome him with flowers, and if somebody comes with hate, we will welcome him with bullets -- because we are fair people, we cannot be unfair to anybody. So when I say that we will welcome anybody who comes here, that does not mean that our welcome will be the same. It will depend who comes and what is the purpose, what is the intention of the person who comes here.

We are not a suicidal group. This is not Jonestown. If somebody wants to destroy the commune, he has to understand that the commune cannot be destroyed so easily. We will fight for every inch, for every sannyasin's life. And it will be great excitement, something new! One gets bored doing the same routine thing, so something new once in a while brings excitement. But our motto is tit for tat.

The Last Testament, Vol 3
Chapter #2
Chapter title: None
23 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEWS WITH:
GEORGE PARAVANANI, FREELANCE GERMAN TV
RICHARD WAGNER, CBS NIGHTWATCH, NATIONAL TV AND
SCOTT MILLER, NBC, CHANNEL 8, PORTLAND, OREGON

The Last Testament, Vol 3
Chapter #3
Chapter title: None
24 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH USA TODAY

The Last Testament, Vol 3
Chapter #4
Chapter title: None
25 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]

INTERVIEWS WITH: GEORGE LURIE, USA TODAY; JEANNIE SENIOR, THE OREGONIAN, PORTLAND; BILL GRAVES, THE BEND BULLETIN, BEND, OREGON

The Last Testament, Vol 3

Chapter #5

Chapter title: None
26 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEWS WITH: SCOTT MILLER, NBC, CHANNEL 8, PORTLAND, OREGON; AND TOM PAULU, LONGVIEW DAILY NEWS, SEATTLE, WASHINGTON, USA
INTERVIEW WITH SCOTT MILLER, NBC, CHANNEL 8, PORTLAND

The Last Testament, Vol 3

Chapter #6

Chapter title: None
27 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEWS WITH CHICAGO SUNDAY TIMES; AND JIM GORDON, THE ATLANTIC MONTHLY MAGAZINE, AND THE WASHINGTON POST

Chapter #7
Chapter title: None
28 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW BY SWAMI VIDEHA, ITALY

The Last Testament, Vol 3
Chapter #8
Chapter title: None
29 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SANDY HILL, AMERICA SHOW, PARAMOUNT TV; AND THE DENVER POST, DENVER, CO

The Last Testament, Vol 3
Chapter #9
Chapter title: None
30 September 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH TED KNOPPEL/CHARLES GIBSON, NIGHTLINE, ABC-TV.

THIS IS LIVE TV COVERAGE INCLUDING AN INTERVIEW WITH OREGON ATTORNEY GENERAL DAVID FROHNMEYER IN PORTLAND.

The Last Testament, Vol 3
Chapter #10
Chapter title: None
1 October 1985 om in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH STERN MAGAZINE, WEST GERMANY

The Last Testament, Vol 3
Chapter #11
Chapter title: None
1 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH PETER WEISSBACH, CJOR RADIO, VANCOUVER; AND MIKE ZIELENZINGER, KNIGHT RIDDER, NEWSPAPERS

The Last Testament, Vol 3
Chapter #12

Chapter title: None
2 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEWS WITH JOHN MCCALL, THE SEATTLE POST INTELLIGENCE; JEANINE PERRETT, THE AUSTRALIAN; PAM ABRAMSON, NEWSWEEK MAGAZINE

The Last Testament, Vol 3
Chapter #13
Chapter title: None
3 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH RAINER PAUL, DER SPIEGEL, GERMANY; AND MARY THORNTON, THE WASHINGTON POST, USA

The Last Testament, Vol 3
Chapter #14
Chapter title: None
4 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH OLIVER GRIVAT, TWENTY-FOUR HEURES, LUSANNE, SWITZERLAND; AND MA VIREN, PLAYMAN MAGAZINE, ITALY

The Last Testament, Vol 3
Chapter #15
Chapter title: None
5 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH JOHN TUTTLE, KGW-TV, PORTLAND, OREGON; AND SWAMI VISHRANT, AUSTRALIAN CONSOLIDATED NEWS

The Last Testament, Vol 3
Chapter #16
Chapter title: Witnessing
6 October 1985 pm in Sanai Grove

[NOTE: This discourse is published in the book: The Last Testament, Volume 1, as Chapter 19.]
Ma Yoga Pratima
RAJNEESHPURAM,
OREGON

QUESTION: BHAGWAN, YOU HAVE OFTEN SAID THAT NO IMPROVEMENT IS NEEDED; NO GOAL IS THERE TO BE ACHIEVED. AND YOU HAVE ALSO SPOKEN ABOUT HOW, IN THE BUDDHAFIELD, A PERSON CAN BE HELPED BY THOSE WHO ARE FURTHER ALONG THE PATH WHO CAN HELP THOSE WHO ARE A FEW STEPS BEHIND THEM.

ARE THERE DIFFERENT STAGES OF SPIRITUAL GROWTH? AND IF SO, CAN YOU TALK TO US ABOUT THEM, AND HOW PEOPLE IN THESE DIFFERENT STAGES CAN BE HELPFUL TO EACH OTHER?

ANSWER: In one sense, it is an indivisible reality. Because what it is on the first step, so it is on the last step. It is pure witnessing. But on the first step, you are witnessing only the activities of the body. On the second step, you are witnessing the activities of the mind. On the third step, you are witnessing the activities of the heart. And on the fourth, you are simply witnessing your witnessing itself.

So if you look at witnessing, it is just the same reality -- indivisible. But if you look at the objects of witnessing, then you can divide it into steps. The person who is witnessing only his bodily activities can be immensely helped by the person who has passed that stage and is witnessing his mind, thoughts, dreams, imaginations -- all the activities that mind is capable of The person who is on the third stage can help both -- the first stage person and the second stage person, because now he is witnessing very subtle moods, feelings, emotions -- very fine, very subtle, very slippery. And the person who has come to the fourth and the last stage can help all the three.

The help is a kind of encouragement. First he can explain to you that whatever hindrances you are feeling are natural. He has experienced them himself, so don't be worried. Go on working on them, however hard they look. They may be rocks, and your witnessing may be as soft as water, but in the long run, the water wins and the rock simply disappears

into sand. At the first glance it seems that there is no way for the water to win. How can it win over the rock? But finally, that's what happens. Just somebody who has seen it happen has to help you, that "Don't be discouraged by the rock and its strength. It is nothing before the water."

Lao Tzu used to call his way the watercourse way -- a beautiful name, so soft, so liquid, no rigidity. You can put it into any form. It is always ready, gives no resistance. If you put it in a bottle, it takes the shape of the bottle. If you put it into a jar, it takes the shape of the jar, with no resistance at all. Such a non-resistant element finally destroys the rock. But somebody has to say to you, "I have faced the same situation. Don't be discouraged. The rock will disappear, will have to disappear. That is the way of existence."

So as far as objects are concerned, you can divide the way into three steps: the body, the mind, the heart. The fourth happens on its own accord. Nobody can do it. If you can fulfill three steps totally and completely, suddenly there is a quantum leap. You find yourself at the very center of your being. The seer is there, but there is nothing to see. The awareness is there, but there is nothing to be aware of when awareness has nothing to be aware of, it turn upon itself. It becomes its own object. And this is what we call realization. You have known thousands of things; for the first time, you know your knowing. You have been conscious of many things; for the first time you become conscious of consciousness itself You have arrived home.

So remember, whenever I say that it is indivisible, I mean witnessing. Whenever I say that people can be more advanced, less advanced, I mean that their objects of

witnessing can be gross, can be subtle, can be very subtle -- or, there may be nothing as an object. That is the moment of revolution; and that is the only revolution there is. It opens the doors of all the mysteries of existence. It allows you to feel deathlessness, eternity. It gives you the taste of pure existence. Yes, it is a taste -- that's why there is no way to say it, no way to explain it -- one can only experience.

Q: YOUR EMPHASIS HAS ALWAYS BEEN THAT EVERY HUMAN BEING HAS THE BIRTHRIGHT TO BECOME ENLIGHTENED, THAT IT IS NOTHING SPECIAL. HOWEVER, NOT MANY PEOPLE CLAIM THIS BIRTHRIGHT, OR ARE EVEN INTERESTED IN IT. WHY NOT? IS THERE SOME INGREDIENT, SOME QUALITY WHICH MAKES SOME PEOPLE MORE INTERESTED IN THE INQUIRY THAN OTHERS?

A: Just because it is the very birthright of every human being, it prevents people. It gives no challenge. The ego has no interest in it. It is your birthright. It is not something that the ego can brag of It would like to go to the moon, which is not your birthright. Howsoever silly it will be, it would like to go to Everest. That is not your birthright, but the ego gets interested only in things which make you superior, higher, special, famous, celebrities.
The ego is not interested in something which you are carrying with you from your very birth. It is interested in extraordinary things. The more difficult the job, the more the ego becomes interested in it. And enlightenment is the

easiest thing in existence, the most natural. Hence, ego has no interest in it.

This is how the problem arises. The moment a child is born, nobody is interested in the child's nature, his potential, his possibilities of growth. Nobody is interested in the child's birthright. Everybody is interested in making the child something very special -- an Alexander the Great, a Beethoven, a Picasso, an Albert Einstein, a Mao Tse-tung -- somebody who is going to be in history. Your mother, your father, your teachers, your priests, everybody is helping you to move away from yourself as much as possible. And this distance is the strength of your ego. The farther you are from yourself, the bigger is your ego.

I remember... I was in a very beautiful place, Ajanta. The whole mountain has been cut out; it must have taken thousands of years, perhaps, and thousands of artists, sculptors. These caves are Buddhist, so Buddhists must have done that.

I was looking for a small place to stay in the city, just before you go into the forest and into the caves. There are so many caves -- and I am not a tourist who can go and come back within half an hour -- so I wanted to stay for a few days. Each cave may take days for me. If the cave has taken hundreds of years to make -- the carvings, the statues of thousands of meditators -- then you don't just go in and have a look and you are finished. It is not a tourist place. You have to be in that cave one day, two days, three days to be acquainted with its vibe. It must be still vibrant with those thousands of meditators who had worked for hundreds of years. Generations of meditators... and they have not just painted like modern painters; they have made

those statues with a certain specific aim in mind, that they will convey to people something which cannot be said in words. Otherwise, there are so many scriptures, what is the need to carve these beautiful statues in different postures, lotuses, flowers? It seems to be sheer wastage of time.

So I was looking for somewhere to stay, and I came across a small temple. I went in and I asked the priest, "Will you allow me to leave my luggage here? And it will be very, kind of you if you can allow me to sleep here for two or three days, because in your town there is no hotel." The priest said, "But nobody stays here. People come and within an hour, or two hours at the most, they are gone." I said, "I am not a tourist. I am one of those who have carved these statues." The man looked at me as if I am mad! He said, "My God! Then it is okay, you can leave your luggage in the temple."

As I entered the temple, on the door there was a sentence -- that's why I had remembered it -- a very famous quotation from the Vedas: "The king is respected in his own country, but the enlightened one is respected in the whole world. So strive to become enlightened." I asked the priest, "Please remove this sentence from here. You have spoiled the whole thing. 'A king is respected in his own kingdom.' The emphasis is on respect. 'The enlightened one is respected in the whole world, so strive for it.' You are making enlightenment also an object for the ego. Who cares about respect except the ego? And ego is the only barrier which does not allow a man to become enlightened. So if a person is trying to become enlightened to be respected all over the world, it is impossible that he will ever become enlightened."

But I can understand; whoever made that sutra must be aware that unless you make enlightenment an object of the ego, nobody is even going to try. I can understand his idea, to make enlightenment so respectable, far better than becoming a world conqueror, that the ego becomes interested in it. But whoever made the sutra is a fool. He does not know that if ego is interested in becoming enlightened, then there is no possibility for enlightenment. The only barrier is the ego. Whether one becomes respectable or not, whether anybody knows or not, whether your name is written in golden letters in this history or not does not matter. Only then, when respectability does not matter at all and you are perfectly happy just being yourself, your very ordinary self...

The phenomenon is very simple, that's the trouble. It is your birthright. That's why nobody seems to be interested in it. If it were far away, as the moon is, then many idiots would have been trying to reach there. But it is within you. You are carrying it day in, day out; wherever you go it is there with you, within you. Even while you are committing a crime, a murder, it is there. If you can witness your murder, you will become enlightened. It does not matter what you are doing. What matters is whether you are doing it as a witness. Perhaps as a witness you cannot murder, you cannot commit a crime. But that is a separate story. Witnessing you have brought with your birth. But the society, the educational system, the family, all are trying to make you ambitious.

My father never knew -- he had eleven children -- he never knew which child was studying in which school, in which class, and whether he had passed or failed this year. He

never inquired. Even for our progressive reports, we had to tell him, "You have to sign it." And he would say, "You could have signed it yourself My signature is so simple. But I will sign." And he would sign without reading whether I have passed or failed. Any recommendations from the teacher, from the principal, he would not read. When I topped the university, that was the first time I told him, "You will be happy to know... you know me, that I am good for nothing, but by some coincidence I have topped the whole university and received the gold medal." He became very serious. I said, "This is not some crime that I have committed. You need not be so serious."

He said, "No, I am serious. Because that simply means in your whole university.... If you can top the university then the people who are studying there must be far worse than you! That makes me serious. I was thinking you only are good for nothing. This proves that your whole university is just good for nothing. And you topped -- that means you are at least better." I said, "That is true. I never thought about it, otherwise I would not have told you. I thought you would be happy."

To get such a father is very difficult. He never imposed any ambition on me. If some of my brothers failed in a class and they came home crying and weeping, he would say, "Don't cry and weep. What is the matter? It simply means that in two years you will become far stronger and far wiser than you can become in one year. And what is the loss? And what is the hurry? If you cannot come out of the school one year earlier, there is no problem. You can take your time, you can fail as many times as you want. One thing is certain, the longer you remain in one class, the

wiser and stronger you will become. Nothing is lost. Don't cry and weep unnecessarily."

The principal would come just to console my father. "It is not our fault that your son has failed, but he never pays any attention to the studies. He is continuously interested in games, and he is almost always absent. So you just tell him to be present. He is intelligent, there is no problem about it." But my father would say, "But what is the problem? Let him play, let him not be attentive. Let him not be present, what is the hurry? I am still alive. He can take his time; one year, two years, three years, as much as he wants. He will become far more mature, and failure is also a great experience in life. In life, you cannot succeed in everything. So this is good; he will know some taste of failure and will be able to absorb it in his life. There is no need to be worried and no need to console me. Nothing has gone wrong."

But to find this kind of parent is very difficult. Ordinarily they are all ambitious people, and, because they cannot fulfill their own ambitions, they project their ambitions on their children. They wanted to become something special, but they could not; at least their sons will become.

I used to know a very famous politician, Seth Govinddas. He had a very ambitious mind and wanted to become not less than prime minister of India. He and the man who became the first prime minister of India were both friends, and very intimate friends. Both had been together in jails, both had come from very rich families. In one of his speeches the father of Jawaharlal Nehru, Motilal, said, "I have two sons. One is Jawaharlal, the other is Govinddas."

Naturally, he was thinking of becoming the prime minister. If he cannot become the first prime minister, then his must be the second chance after Jawaharlal. But he could not manage even to become a cabinet minister. He could not manage to become even a governor, a chief minister of a state. He had tried everything, but basically he was not a politician. He was very simple, almost a simpleton. So the desire was there, burning his heart.

He had two sons, and he tried hard that they should become what he had missed. And he had all the political connections, so he helped his first son become a deputy minister. He was hoping that the son soon would become minister, then move to the cabinet of the central government and then become prime minister.

If he had not been able to become the prime minister himself, at least he can claim to be the father of a prime minister, which is far better. But the son died as a deputy minister in a state council. He was only thirty-six when he died.

But ambition is such a thing that this old man tried to commit suicide, because with the death of the son all his ambitions had failed again. I told him, "You have another son. Give him a try. You have all the best connections in the country, from the lowest to the highest. It is just very easy for you." And suddenly I could see his eyes shine again, as if life returned to him. He said "Yes, I had never thought about it. I was thinking simply to die, because what is the point of living? I missed, my son has died." So he managed that his second son enter into the same post; he became the deputy minister. But neither of his sons had the

ability to be politicians. They were his sons, just as stupid as he was, perhaps a little more.
And you will be surprised that the second son also died. The man was now seventy-five or seventy-eight, and this was too much of a shock. Again he started talking about suicide. His wife phoned me and said, "You come. Last time you had done something and he dropped the idea of suicide. Now you do something because again he is talking of suicide." I said, "Don't be worried. People who talk of suicide never commit suicide. People who commit suicide are those who never talk about it. But I will come."
I went. He was sitting again in the same posture, and I said to him, "If you want to commit suicide, commit! Why do you harass the whole family by talking about it?" He said, "Everybody, the mayor of the city, the chief minister, all have come to console me. Indira Gandhi's telegram has come." He was sitting with a pile of telegrams from all the ministers and governors -- India has thirty states and chief ministers -- and he was showing them to everybody who was coming. I told him, "You don't seem to be interested in the death of the son. You are more interested in these telegrams."
Just one man had not sent him a telegram, and about that he was feeling very much hurt. He was one of his old colleagues, but then later on they became enemies in politics. He joined another party, and became a chief minister. Only Govinddas had not, so he was continuously telling everybody, "Only Dwarka Prasad Mishra... his telegram has not come. And I have made the man." And it was true, if you think that Dwarka Prasad lived in Govinddas' house and was financially supported by him.

But it was not true that he had made the man. That man was capable to reach the post, any post, on his own. He was a very ambitious, very cunning, very clever man. He used him, he used all his friendships with all the great politicians.

And I said, "You are so much interested in telegrams, and you are not interested in the death of your son. Can you understand that you have lived your whole life in ambition? You failed, your first son died, your second son died, but your ambition -- it continues. You are ready to commit suicide but you are not ready to drop the ambition. As if ambition is far more valuable than life!" And I said, "If you just want to project your ambition on somebody, then why not your son-in-law?" He said, "You are a genius, certainly! I never thought about my son-in-law." He had only one daughter and two sons. And because he was so rich the daughter was living with him, and the son-in-law also.

I said, "He lives with you. He is just like a son to you. Make arrangements, make him deputy minister in the cabinet somewhere and see whether he dies or not. Then we will think.... Why did these two sons die? It seems they were not capable of withstanding the political pressures, challenges, worries. They were both young and there was no need to die so soon. There was no reason except that politics proved poisonous to them. Let us try this one." And he tried. And this time things went well. The man became deputy minister and Seth Govinddas died!

And the moment he died, his son-in-law was thrown out of the ministry, because he was just taken in because of Govinddas's pressure, that he would commit suicide. All

the politicians had known him for his whole life. He had been in the freedom struggle and he was known as father of the parliament. He was the only man in the whole world except Winston Churchill who had been a member of parliament so long, continuously from 1916 to 1978, without a break, so he was known as the father of Indian parliament. Everybody knew him and everybody was obliged to him in many ways. But the moment he died, the son-in-law was thrown out.

I said, "This is far better, because. if you were thrown out before, he would have tried to commit suicide again." And he was not capable of committing suicide, either, because still ambition was there, some hope from some corner.

All the parents are ambitious. The whole educational system is ambitious. All the religions are ambitious. They are all promising and giving hope to people that their ambitions will be fulfilled after death. That's why people are missing something which is very simple, which needs no ambition, which needs no ego, which needs no effort; which needs a simple, very simple understanding; just a little clarity, a little intelligence, and your whole life is transformed.

The whole earth can become enlightened. We have just to change the educational system, to change the organized religions of the world, to change the political structures of the society. And we have to allow every child his way. Whatever he wants to become, let him become. Even if he turns out to be a beggar, he will be far more fulfilled. Forced to be a king, he will not be happy to be a king; that will not go according to his heart. Let something happen according to his heart. If he wants to play guitar, let him

play guitar. He will not become Yehudi Menuhin -- how many people can become Yehudi Menuhin? -- but there is no need for everybody to become Yehudi Menuhin. He can play and enjoy. If he enjoys himself without disturbing the neighbors, there is no problem.

I have heard that there was a man who was practicing Indian classical music. His neighbor came to him and said, "Tonight we are going to have a party. Can we have your harmonium?" He said, "There is no problem, you can take the harmonium." Just after a few minutes the neighbor's wife came, and said, "It doesn't look good, but we don't have a set of tablas. Can we have your tablas?" He said, "Yes, you can have. But when is the party going to begin?" The wife said, "What party?" The man said, "But your husband has taken the harmonium saying, 'We are going to have a party so some music will be happening.'"

The wife said, "To be true, tonight we want to sleep. Music is happening too much! So when he had taken the harmonium, we remembered you may start playing on the tablas. I have come to ask for the tablas because what will we do with only the harmonium? -- tablas are also needed. There is no party. Just for so many days we have not been able to sleep. Just once in a while, let us have sleep."

So if you are not disturbing your neighbors, there is no problem. You can play your guitar, your sitar. You can play anything you want, and even if you don't become famous. I don't understand what becoming famous is going to give to you. Twenty people know you, what are you getting? Two hundred people know you, you will be getting ten times more. But what are you getting with twenty? Two thousand people know you, then you will be getting still

more, but what are you getting with twenty? Just think of that: the whole world knows you, but what will you be getting out of it? Just start with twenty and go on multiplying and you will be clearly able to perceive that it is simple nonsense.
Ambition is a very stupid game in which there is no victory, only defeat. Only defeat because you will never become what you are born to become. And you will never know your birthright, the ultimate bliss of being enlightened.

Q: OFTEN YOU HAVE SPOKEN ABOUT YOUR REBELLIOUS CHILDHOOD AND HOW IT GAVE YOU SUCH FREEDOM, HOW YOU INSISTED ON DISCOVERING YOUR OWN INDIVIDUALITY. HOW DID YOU KNOW THE NEED TO REBEL AT THIS EARLY AGE? WHAT ABOUT THOSE PEOPLE WHO DIDN'T HAVE THE COURAGE TO REBEL AND WHO HAD A HAMPERED CHILDHOOD? IS A REBELLIOUS CHILDHOOD NECESSARY FOR ENLIGHTENMENT?

A: No, not necessary. A man can become enlightened without having a rebellious childhood; but nobody can become enlightened without becoming rebellious beforehand. If one is fortunate enough to be rebellious in his childhood, enlightenment will be coming sooner. I became enlightened when I was twenty-one. Gautam Buddha became enlightened when he was forty-two, because up to his twenty-ninth year he had never rebelled against his father's wishes.

At the age of twenty-nine, he had to rebel. He could see that these twenty-nine years had gone just without any meaning. The astrologers had said to his father that he should not be allowed to see a dead body, a sick man, an old man, a sannyasin. He was the only son of his father, born in his very old age, so the whole kingdom belonged to Gautam Buddha. And the father was very much afraid because the astrologers had said, "If you don't manage rightly there is every possibility that he may renounce the world and become a seeker of truth. If he remains in the world and becomes the king, then there is a possibility that he may even become the king of the whole world, he has such great potential. Either he will become the great conqueror of the world -- in Sanskrit it is called chakravartin -- or he will become an enlightened one. It is between these two.

"And we cannot say right now what will happen, but if you can manage to keep these few things from his knowledge, he will never renounce the world. Bring the most beautiful girls of the kingdom. Keep him surrounded with the girls, with music, with dance, with wine, with good food. Make beautiful palaces for him for different seasons in different locations. In summer he should be in a cold region, in winter he should be in a warmer place. So make three palaces."

India has three very clear -- cut seasons: summer, winter, rains. And the father was so rich he managed three beautiful palaces. The gardeners were told that he should not see even a pale leaf or a dead leaf No idea should get into his mind that things get old or things die. For twenty-nine years he lived almost a prisoner in utter luxury.

The rebellion came because he was going to open the annual ceremony of the entire kingdom, some kind of Olympic games for youth. On the way in his golden chariot, he saw an old man for the first time in his life. He asked the charioteer, "What has happened to this man?" The charioteer said, "I cannot tell you a lie. What has happened to this man happens to everybody; he has become old." Immediately Gautam Buddha asked, "That means it is going to happen to me also?" He was at his prime of youth, a beautiful young man. The charioteer said, "I would like that it should not happen to you, but nature cannot be changed. It is just the law of nature. One who is born will become old, it cannot be prevented."

And then came a dead man's body being carried to the crematorium. And Buddha said, "What is happening?" The charioteer said, "This happens after old age. This is the last stage. After this nothing happens. This man is dead." Buddha had not even heard the word death.

And then he saw a sannyasin who was just following the dead man's body. And he said, "This man looks strange. Shaven head, orange clothes, with a begging bowl in his hand. I have never seen such a type. What is his profession?" The charioteer said, "He has renounced all professions. He is a sannyasin. He is a seeker of truth. Realizing that life one day becomes death, he wants to know, 'Is there something within us which does not die? Or does everything die?' He is on a immense journey, a search for himself, his eternity."

Buddha said to him, "Return the chariot back to my palace. I am not going to open, inaugurate the function, because I have already become old. I am already feeling as if I am

dying and suffocating. You just take me back home. I have been deceived." And this was the first time a great rebellion was born in his mind. That very night he escaped from the palace. But twenty-nine years were lost. He could have become enlightened long before.

But one thing is certain: whether one is rebellious in his childhood or not, nobody becomes enlightened without a rebellious approach, because he will have to fight against the conditionings of the society. He will have to rebel against the beliefs of the society. He will have to rebel against his own ego, against his own ambitions.

Rebellion is certainly a necessary part. It cuts you from the ordinary social world and makes you an individual. Rebellion is the fire, passing through which one gains freedom, individuality, integrity. And only after that can one relax and be oneself, be simple, be innocent. It is a new birth. And then enlightenment is not far away. Hindrances removed, enlightenment is always there. It is your birthright.

Q: YOU HAVE SAID THAT YOUR SANNYASINS LIVE INDIVIDUAL LIVES IN FREEDOM. DOESN'T EVERYONE LIVE AN INDIVIDUAL LIFE? WHAT IS THE DIFFERENCE THAT MAKES A PERSON A SANNYASIN? IS IT MEDITATION?

A: There are many things that make a person a sannyasin. One is a deep frustration with life as it is available in the ordinary world, a sense of meaninglessness in whatever one is doing, a despair that one does not know even who one is, a deep anguish that "Life is slipping out of my hands.

Death can happen any moment and I have not even started the journey yet."

These are the first circle of the necessary milieu that makes one seek and search for someone who may have a different quality of life, who may have found some meaning, who may have reached the oasis. While you are in the desert, somebody may have found the sources of living waters. And if one looks around, one is always bound to find someone.

And it is not a question of any intellectual conviction. Just the meeting with such a person and there is an instant communion. One knows, one cannot give any explanation why, but one knows that this is the man. It is not of the head, otherwise reason could have been supplied. It is something of the heart, almost a love affair.

Once you have found a man of whom you can think as one who has arrived -- you can give it any name: who is enlightened, awakened, simply one who has no longer any problems, no anxiety, no anguish, no boredom -- one's every breath is full of joy, one's every moment is a rejoicing.

This synchronicity makes you ask and inquire about the way -- call it meditation, the journey towards one's own self, the search for meaning, for truth. This meeting is very significant. It ignites something in you. Something that was dormant in you suddenly becomes active. The presence of this man is enough; it is a catalytic agent, and you start flying with him into new dimensions of being.

I had started alone, and then people went on coming and my caravan began to become bigger and bigger and bigger. Now everything becomes totally different, because now

you are no more zombies. The whole world is full of zombies, sleeping people, somnambulists. Now something has awakened in you and that something is enough. As a seed, it will grow. It will come to fruition, to flowering. And when so many people gather around such a man, naturally a commune arises. All this happens without any planning. I had never thought of any commune. I have never even thought of teaching anybody anything. I was fulfilled and happy. But you cannot avoid -- something like a magnetic force pulls potential people around you. And soon it is going to become a vast ocean.

Then the work becomes very easy, because all these people are at different points in the journey and they start helping each other. They become sharers of my work, they relieve me of much work. They start helping each other. The commune becomes almost many bodies and one soul. Everybody's growth somehow helps your growth. Everybody's enlightenment is going to help everybody else's enlightenment. It is a kind of invisible sharing of energies.

So communes are immensely important, other wise it is very difficult: how can I help millions of people? And now the world needs more and more communes. People can come here, have a little taste of what it is all about, go back to their own commune and spread the fragrance. So this place has already become a world capital of all the mystics, of all the seekers of truth.

It was for many reasons that I declared that it is not a religion, not an organization -- because I want it to remain a very liquid, free, flowing energy; not solid, rocklike, but like a breeze. We can start these vibrations around the earth

and all our communes can become both receivers and broadcasters.
If we can create a circle of conscious energy around the earth, that is the only hope for the world, for the new man. Otherwise, this century is going to see the end of all life on this earth. But we are taking the challenge, and I don't think that death is more powerful than life, that hate is more powerful than love, that nuclear weapons are more powerful than mystic experiences. We have to prove it. And I am certain that we are capable of proving it.

Q: NO MORE QUESTIONS.

A: Good.

The Last Testament, Vol 3
Chapter #17
Chapter title: None
7 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH NAOMI MENEZES, TIMES OF INDIA, INDIA

The Last Testament, Vol 3
Chapter #18
Chapter title: None
8 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH CHRIST KEIZER, THE BOSTON GLOBE, BOSTON, MA

The Last Testament, Vol 3
Chapter #19
Chapter title: None
9 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW BY SWAMI VIDEHA, RIZA MAGAZINE, ITALY

The Last Testament, Vol 3
Chapter #20
Chapter title: None
10 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SWAMI DEVA BHASKAR, CORREIO BRASILIENSE, BRAZIL

The Last Testament, Vol 3
Chapter #21
Chapter title: None
11 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW BY SWAMI DHARMA BODHI, DIE NEUE ZEITUNG, GERMANY

The Last Testament, Vol 3
Chapter #22
Chapter title: None
12 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEWS WITH MARY CATHERINE, SAMYA AND SUBHUTI FOR THE RAJNEESH TIMES .

The Last Testament, Vol 3
Chapter #23
Chapter title: None
13 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH MA YOGA PRATIMA

The Last Testament, Vol 3
Chapter #24
Chapter title: None
14 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
Interview with Jeff McMullen, 60 Minutes Australia TV; and Ma Yoga Pratima

The Last Testament, Vol 3
Chapter #25
Chapter title: None
15 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
Interview with Guiseppe Josca, Corriere della Sere, Italy.

The Last Testament, Vol 3
Chapter #26
Chapter title: None
16 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SWAMI NISHKAM,
INFORMATION DAILY NATIONAL, DENMARK

The Last Testament, Vol 3
Chapter #27
Chapter title: None
17 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH CAROL OLSTROM, SEATTLE TIMES, SEATTLE, WA

The Last Testament, Vol 3
Chapter #28
Chapter title: None
18 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEWS WITH BEN BOCHNER, CABLE TV ACCESS CENTER, EUGENE OR; AND MA YOGA PRATIMA

The Last Testament, Vol 3
Chapter #29
Chapter title: None
19 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH MITI TV, MILWAUKIE, WISCONSIN; AND MA PREM ARUP

The Last Testament, Vol 3
Chapter #30
Chapter title: None
20 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SUSHIL MUKERJI, BERKSHIRE EAGLE NEWSPAPER, PITTSFIELD, MASSACHUSETTS

The Last Testament, Vol 4
Interviews with the World Press
Talks given from 21/10/85 to 11/12/85
English Discourse series
30 Chapters
Year published:
The discourses listed as being titled "**The Last Testament, Vol 1**" are titled that way on the tape. The book "**The Last Testament, Vol 1**" contains a different numbering scheme, as it contains interviews selected from the whole Ranch period. Volumes 2, 3 and 4 (as numbered on the tapes) will probably never be published as such.
All other series in the database have been numbered and titled as in the books they appear in, this will not be so for the Last Testament series, they will take their numbering from the original numbers given them.
Many of the interviews from the World Tour have not been listed as being part of any Last Testament Volume and they have been arbitrarily assigned to Vol.'s 4, 5 and 6 in groups of thirty.
The Last Testament, Vol 4
Chapter #1
Chapter title: The Last Before The First

21 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
SWAMI PREM PRASAD, MA YOGA PRATIMA, RAJNEESHPURAM, OREGON

The Last Testament, Vol 4
Chapter #2
Chapter title: None
22 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SWAMI DEVA NITAM, SCIENCE 85 MONTHLY, ITALIAN EDITION OF THE AMERICAN MAGAZINE

The Last Testament, Vol 4
Chapter #3
Chapter title: None
23 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SWAMI ANAND VIDEHA, PRIVATE NATIONAL NETWORK, CHANNEL 5, ITALY

The Last Testament, Vol 4

Chapter #4
Chapter title: None
24 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH MARIANNE HEUWAGEN, SUDDEUTSCH ZEITUNG, GERMANY

The Last Testament, Vol 4
Chapter #5
Chapter title: None
25 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW BY MA PREM SUNSHINE

The Last Testament, Vol 4
Chapter #6
Chapter title: None
26 October 1985 pm in Sanai Grove

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH MA MAHA, ADDICTS MAGAZINE, AUSTRALIA.

The Last Testament, Vol 4
Chapter #7

Chapter title: None
19 November 1985 am in Bombay

[NOTE: Text is not available for this chapter.]
Interview by India Today

The Last Testament, Vol 4
Chapter #8
Chapter title: None
19 November 1985 pm in Bombay

[NOTE: Text is not available for this chapter.]
Interview by India Today.

The Last Testament, Vol 4
Chapter #9
Chapter title: None
20 November 1985 pm in Bombay

[NOTE: Text is not available for this chapter.]
Interview by DHARMA YUG.

The Last Testament, Vol 4
Chapter #10
Chapter title: None

21 November 1985 am in

[NOTE: Text is not available for this chapter.]
Interview by Hindustan Times

The Last Testament, Vol 4
Chapter #11
Chapter title: None
21 November 1985 pm in

[NOTE: Text is not available for this chapter.]
INTERVIEW by SUNDAY TIMES (Magazine Avivar?)

The Last Testament, Vol 4
Chapter #12
Chapter title: None
22 November 1985 pm in

[NOTE: Text is not available for this chapter.]
Interview by freelance reporter, Venkatram

The Last Testament, Vol 4
Chapter #13
Chapter title: None
23 November 1985 pm in

[NOTE: Text is not available for this chapter.]
Interview by HINDI WEEKLY

The Last Testament, Vol 4
Chapter #14
Chapter title: None
24 November 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY HINDUSTAN SAMACHAR & VIR PRATAP

The Last Testament, Vol 4
Chapter #15
Chapter title: None
24 November 1985 pm in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY THE SIMLA TIMES

The Last Testament, Vol 4
Chapter #16
Chapter title: None
25 November 1985 pm in

[NOTE: Text is not available for this chapter.]
Interview by ATV and Calcutta Telegraph

The Last Testament, Vol 4
Chapter #17
Chapter title: None
26 November 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY SURYA MAGAZINE

The Last Testament, Vol 4
Chapter #18
Chapter title: None
26 November 1985 pm in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY THE TELEGRAPH (CALCUTTA)

The Last Testament, Vol 4
Chapter #19
Chapter title: None
27 November 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY DER SPIEGEL

The Last Testament, Vol 4
Chapter #20
Chapter title: None
28 November 1985 am in

[NOTE: Text is not available for this chapter.]
Interview by Punjab Keshari

The Last Testament, Vol 4
Chapter #21
Chapter title: None
1 December 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH ELIZABETH BUMILLER, WASHINGTON POST

The Last Testament, Vol 4
Chapter #22
Chapter title: None
1 December 1985 pm in

[NOTE: Text is not available for this chapter.]

INTERVIEW WITH ANAND BAZAR PATHIKA, CALCUTTA

The Last Testament, Vol 4
Chapter #23
Chapter title: None
2 December 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY DHARMAYUG WEEKLY MAGAZINE

The Last Testament, Vol 4
Chapter #24
Chapter title: None
2 December 1985 pm in

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH MRS GUPTA, SUN MAGAZINE, YOUNG PEOPLE'S ISSUE

The Last Testament, Vol 4
Chapter #25
Chapter title: None
4 December 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH DIETER LUDWIG, QUICK MAGAZINE, GERMANY

The Last Testament, Vol 4
Chapter #26
Chapter title: None
5 December 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH M. ARCHANA, NAWBHANATH, INDIA

The Last Testament, Vol 4
Chapter #27
Chapter title: None
6 December 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SWISS WEEKLY MAGAZINE

The Last Testament, Vol 4
Chapter #28
Chapter title: None
6 December 1985 pm in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY EPOCA MAGAZINE, ITALY

The Last Testament, Vol 4
Chapter #29
Chapter title: None
7 December 1985 am in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY EPOCA MAGAZINE, ITALY

The Last Testament, Vol 4
Chapter #30
Chapter title: None
7 December 1985 pm in

[NOTE: Text is not available for this chapter.]
INTERVIEW BY EPOCA MAGAZINE, ITALY

The Last Testament, Vol 5
Interviews with the World Press
Talks given from 12/12/85 pm to 08/02/86 am
English Discourse series
30 Chapters
Year published:
Many of the interviews from the World Tour have not been listed as being part of any Last Testament Volume and they

have been arbitrarily assigned to Vol.'s 4, 5 and 6 in groups of thirty.

The Last Testament, Vol 5
Chapter #1
Chapter title: None
10 December 1985 am in Kulu/Manali, India

[NOTE: This discourse is listed in some places but has not been found. It may not have been recorded!]

The Last Testament, Vol 5
Chapter #2
Chapter title: None
10 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SUNDAY TIMES, LONDON, UK

The Last Testament, Vol 5
Chapter #3
Chapter title: None
11 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH CHANDRIYHA

The Last Testament, Vol 5
Chapter #4
Chapter title: None
12 December 1985 am in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW BY ITALIAN PRESS?

The Last Testament, Vol 5
Chapter #5
Chapter title: None
12 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW BY THE RAJNEESH TIMES, GERMANY

The Last Testament, Vol 5
Chapter #6
Chapter title: None
23 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH BY DELHI RECORDER

The Last Testament, Vol 5
Chapter #7
Chapter title: None

24 December 1985 am in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]

The Last Testament, Vol 5
Chapter #8
Chapter title: None
24 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]

The Last Testament, Vol 5
Chapter #9
Chapter title: None
25 December 1985 am in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH DILIP GANGULY, A.F.P. NEWS AGENCY, FRANCE

The Last Testament, Vol 5
Chapter #10
Chapter title: None
25 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW BY INDIAN EXPRESS NEWSPAPER

The Last Testament, Vol 5
Chapter #11
Chapter title: None
26 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH SWAMI JAY PRAKASH FOR DAINIK NAW PRABHAT, INDIA

The Last Testament, Vol 5
Chapter #12
Chapter title: In the presence of truth
23 December 1985 am in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
Interview by A.F.P. News agency

The Last Testament, Vol 5
Chapter #13
Chapter title: None
28 December 1985 am in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]

INTERVIEW BY NAW BHARAT

The Last Testament, Vol 5
Chapter #14
Chapter title: None
28 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW BY THE DAILY (BOMBAY)

The Last Testament, Vol 5
Chapter #15
Chapter title: None
29 December 1985 pm in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
Interview by UNITED NEWS OF INDIA, TIMES OF INDIA, and ALL INDIA RADIO.

The Last Testament, Vol 5
Chapter #16
Chapter title: None
30 December 1985 am in Kulu/Manali, India

[NOTE: Text is not available for this chapter.]
INTERVIEW BY AAJ KA ANAND

The Last Testament, Vol 5
Chapter #17
Chapter title: None
3 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH BBC & API

The Last Testament, Vol 5
Chapter #18
Chapter title: None
4 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
GENERAL PRESS CONFERENCE

The Last Testament, Vol 5
Chapter #19
Chapter title: None
12 January 1986 am in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
OPEN AIR INTERVIEW WITH ENZO BIAGY, AKA SARJANO, ITALIAN TV

The Last Testament, Vol 5
Chapter #20
Chapter title: None
20 January 1986 am in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH ENZO BIAGI, AKA SARJANO, ITALIAN TV

The Last Testament, Vol 5
Chapter #21
Chapter title: None
14 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH KATHY GANNON, FOTO PRESS

The Last Testament, Vol 5
Chapter #22
Chapter title: None
16 January 1986 pm in

[NOTE: Text is not available for this chapter.]
PRESS INTERVIEWS

The Last Testament, Vol 5
Chapter #23

Chapter title: None
17 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
PRESS INTERVIEWS

The Last Testament, Vol 5
Chapter #24
Chapter title: None
18 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
PRESS INTERVIEWS

The Last Testament, Vol 5
Chapter #25
Chapter title: None
19 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
PRESS INTERVIEWS

The Last Testament, Vol 5
Chapter #26
Chapter title: None
20 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
PRESS INTERVIEWS

The Last Testament, Vol 5
Chapter #27
Chapter title: None
22 January 1986 am in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
INTERVIEW BY ENZO BIAGI, AKA SARJANO, CORRIERE DELLA SERA, ITALY

The Last Testament, Vol 5
Chapter #28
Chapter title: None
23 January 1986 am in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH AMAREESH, "PSYCHOLOGY TODAY"

The Last Testament, Vol 5
Chapter #29
Chapter title: None
23 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH ENZO BIAGI, AKA SARJANO, IL MANIFESTO, ITALY

The Last Testament, Vol 5
Chapter #30
Chapter title: None
24 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH ENZO BIAJI, AKA SARJANO

The Last Testament, Vol 6
Interviews with the World Press
Talks given from 31/07/86 am to 13/08/86 pm
English Discourse series
9 Chapters
Year published:
Many of the interviews from the World Tour have not been listed as being part of any Last Testament Volume and they have been arbitrarily assigned to Vol.'s 4, 5 and 6 in groups of thirty.

The Last Testament, Vol 6
Chapter #1
Chapter title: None
30 January 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]

The Last Testament, Vol 6
Chapter #2
Chapter title: None
1 February 1986 am in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]

The Last Testament, Vol 6
Chapter #3
Chapter title: None
7 February 1986 pm in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]

The Last Testament, Vol 6
Chapter #4
Chapter title: None
8 February 1986 om in Kathmandu, Nepal

[NOTE: Text is not available for this chapter.]

The Last Testament, Vol 6
Chapter #5

Chapter title: None
31 July 1986 am in Bombay, India

[NOTE: Text is not available for this chapter.]
PRESS INTERVIEWS

The Last Testament, Vol 6
Chapter #6
Chapter title: None
1 August 1986 am in Bombay, India

[NOTE: Text is not available for this chapter.]
INTERVIEW BY AVIAN PATRIKA

The Last Testament, Vol 6
Chapter #7
Chapter title: None
6 August 1986 am in Bombay, India

[NOTE: Text is not available for this chapter.]
INTERVIEW BY MATHIARTA REVIEW

The Last Testament, Vol 6
Chapter #8
Chapter title: None
7 August 1986 am in Bombay, India

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH INDIA TODAY

The Last Testament, Vol 6
Chapter #9
Chapter title: None
8 August 1986 am in Bombay, India

[NOTE: Text is not available for this chapter.]
Interview by Sunday

The Last Testament, Vol 6
Chapter #10
Chapter title: None
9 August 1986 am in Bombay, India

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH PRESS.

The Last Testament, Vol 6
Chapter #11
Chapter title: None
11 August 1986 pm in Bombay, India

[NOTE: Text is not available for this chapter.]
INTERVIEW BY SOCIETY

The Last Testament, Vol 6
Chapter #12
Chapter title: None
12 August 1986 pm in Bombay, India

[NOTE: Text is not available for this chapter.]

The Last Testament, Vol 6
Chapter #14
Chapter title: None
13 August 1986 pm in Bombay, India

[NOTE: Text is not available for this chapter.]
INTERVIEW WITH PRESS NAMED 'MIDDAY'

The Last Testament, Vol 6
Chapter #16
Chapter title: None
21 July 1989 am in LaoTzu House, Poona, India

[NOTE: Text is not available for this chapter.]
Interview with Swami Satya Vedant asking questions from Pritish Nandy, Illustrated Weekly of India,